

The
**NEW - CHURCH
MESSENGER**

July 9, 1955

Convention Highlights And Sidelights

The 132nd Session: A Running Account

David J. Garrett

To Keep Them Alive In Famine

William H. Beales

The Deeper Psychology

Howard D. Spoerl

Swedenborg And The German Mind

Friedemann Horn

CONVENTION · NUMBER

THE NEW-CHURCH MESSENGER

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July 9, 1955

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

CONVENTION HIGHLIGHTS AND SIDELIGHTS

The Rev. David P. Johnson is the president-elect for Convention and will assume office at the Convention in 1956. This is the first time in Convention's history that a Canadian minister has been made president.

There are now 1706 children and adults enrolled in 34 Convention Sunday Schools. These figures do not include four Sunday Schools which failed to report their statistics. Last year, 25 Sunday Schools reported with a total of 1213 children and adults.

The American New Church Sunday School had one of its best attended meetings in recent years. There were 44 delegates and 11 visitors present.

Thirty-seven ministers and 90 lay delegates attended the Convention meetings.

The Bath, Maine, Society, is the only church that has met its quota in the Annual Appeal for the last 5 years.

The special Convention visitor and guest of the Board of Missions was Dr. Friedemann Horn, assistant to Rev. Adolph Goerwitz of the New Church Society in Zurich, Switzerland.

Visitors to the Convention were welcomed by Mayor Donald Weber of Kitchener, the Rev. Reynalds Becherel, President of the Canada Association, and the Rev. David P. Johnson, Pastor of the Kitchener Society.

The new president of the A.N.C.L. is Lise Jungshoved of the Cincinnati Society, who came to this country from Denmark in 1952. As far as this writer knows, she is the first girl in the history of A. N. C. L. to be elected president.

This year's mite-box offering made by the Women's Alliance totaled \$706.55. This is said by informed sources to have broken all previous records.

Despite the heat, the laymen of the church held two very successful meetings. These were presided over by Mr. Robert S. Gass, Portland, Me.

The Rev. Andre Diaconoff and the Rev. and Mrs. Kenneth Knox tied for the honor of having come the longest distance to attend Convention. Mr. Diaconoff came from Los Angeles and the Knoxes from Palos Verdes, Calif., but it so happened that both had to drive the same number of miles from their respective homes to reach the airport, where they took the plane that brought them most of the way to Kitchener.

Cathy McIntosh, six months, daughter of Mr. and Mrs. Ian McIntosh (Frances Rothaermel), Kitchener, was the youngest visitor to Convention.

The Boston Young People's League won the Shaw Trophy for coming the longest distance, and, in relation to the size of their League, having the largest number of delegates present.

Exhibits are always a feature of Convention's annual sessions. This year the exhibit put on by the Board of Publications under the management of Miss Cecile Werben was tops. Many new titles have been added to the books-for-sale. Another exhibit which attracted no little attention was that of pictures, drawings and lesson material prepared largely under the direction of Mrs. Louis Dole for use in Sunday School. Nor must the photographs of the Wayfarers' Chapel and its surroundings be forgotten. There were also interesting pictures of the summer schools, Almont and Fryeburg.

For the second time in succession three generations of the Zacharias family attended Convention. There were the Rev. John H. and Mrs. Zacharias, Vancouver, B. C.; also son Eric, now the minister of Pretty Prairie, his wife and a daughter, and Paul, a student of the Theological School, together with his wife and his child.

THE 132nd CONVENTION

A Running Account of the Entire Session

By David J. Garrett

Kitchener's (Ontario, Canada) beautiful church was filled to the overflowing on Sunday for the Convention Service, conducted by the pastor, the Rev. David P. Johnson.

At the conclusion of the singing of the *Te Dominum*, a hymn of praise to the Glorified Christ, came the impressive Rite of Investiture, when the Rev. William F. Wunsch, pastor of the Church of the Holy City, Washington, D. C., was consecrated as General Pastor of the Maryland Association by Convention President Rev. Franklin H. Blackmer.

Mr. Wunsch was this year's convention preacher and he gave an eloquent and penetrating sermon on "Challenge and Response: Strategy of Freedom" (Printed in the Messenger, June 25.) The audience listened to him with rapt attention.

About 300 persons partook of Communion, conducted by the President of Convention, assisted by the General Pastors Henry C. Giunta, Cleveland, Ohio; John L. Boyer, Riverside, California, and twelve other ministers. This service climaxed the events of the week which began Tuesday, June 14, when the Council of Ministers opened its executive sessions with a brief period of Worship led by the Rev. Erwin Reddekopp, Edmonton, Alberta, Canada.

President of the Council of Ministers Rev. Richard H. Tafel in opening the sessions of this body announced that the program had been designed to use less time on purely business matters and more on matters of spiritual concern.

While the Council was in session the Ministers' Wives met in the Fireside Room of the Parish House for a business meeting and an informal discussion on prayer. Later, this group was entertained by the Women's Auxiliary of the Church of the Good Shepherd at the Westmount Golf and Country Club.

In the evening, the Alumni Association of the New Church Theological School met for dinner followed by a discussion concerning accreditation of the Theological School. To start this off a panel consisting of the Rev. Everett K. Bray, Rev. Edwin Capon, president and vice-president respectively of the School, and the Rev. Ernest Martin, Wilmington, Del., and Rev. Bjorn Johansson, Cincinnati, Ohio, both members of the Board of Managers, outlined the value of and the possible objections to accreditation. After that came a general discussion, in which it was made plain that opinion was practically unanimous in favor of making the School an accredited institution as fast as the practical steps necessary to this end could be worked out.

Two outstanding events on the second day were an address to the Association of Ministers' Wives by Grace Irwin, Toronto novelist; and a talk in the evening by Dr. Howard Davis Spoerl, Professor of

Philosophy at the International College of Springfield, Mass.

"A minister's wife must be the most adaptable person into whom breath was put," Miss Irwin declared. "A minister's home is not a private thing. Just as we expect the Queen's family to be gracious and all sweetness-and-light so it is with our church pastor's family. A minister's wife's first function is to complement her husband. Often a charming, capable woman can make an otherwise dull, stodgy wearer-of-the-collar achieve much in his parish."

Dr. Spoerl's subject was the *Deeper Psychology*. He declared that there was much evidence that the Christian world in effect accepted Swedenborg's statement that the Lord in His Second Coming restored spiritual liberty to man, and that there were many manifestations of this in the world today, some crude but others leading to a better understanding of himself by man.

Panel Discussions

Among other things of interest in connection with the meetings of the Council of Ministers were addresses by the Rev. Edwin G. Capon, Mr. George Pausch, Dr. Friedemann Horn, and two interesting panel discussions. Mr. Capon's subject was *Vision of Church Unity*. In part he said, "Personally my own conviction is that even though we cannot be certain of rapid growth in organic unity within the Christian Church, we can safely believe that no sincere, sacrificial effort toward that goal will be wasted by the Providence of an all-wise God."

Mr. Pausch dealt with the subject of pensions for ministers. He explained the new Federal Social Security law as this applied to ministers; also the operation of Convention's plan. He suggested some changes in this plan to bring it closer in scope and benefits to the Federal law.

Dr. Horn spoke on the New Church in Europe.

The first panel discussion was on the relationship between the General Convention and the General Church (Academy). The panel consisted of Dr. Leonard Tafel, the Rev. Antony Regamey and the

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Rev. Richard Tafel. They covered respectively the historical background of the two churches, the two types of church government and the doctrinal differences of the two New Church bodies. The second panel dealt with religious education and consisted of the Rev. Ernest Martin, chairman of the Commission of Religious Education, and the Rev. John King, co-author with the chairman of the material so far published by the Commission. Both speakers stressed the need of New-Church material adapted to the minds of Sunday School pupils.

Alliance Meets

Thursday, June 16, was marked by a meeting of the National Alliance of New Church Women. The Alliance has been strengthened the past year by the addition of two new groups from St. Petersburg, Florida and Los Angeles, California. The meeting was a landmark in Alliance history, it being its 50th anniversary meeting. A special program consisting of a panel discussion covered the theme, "The Last Fifty Years and Looking to the Future." The Alliance was organized in 1904 at the home of Mrs. John Edson of Washington, D. C. The activities of the Alliance have been numerous, some of which were the partial financial support of the summer camps, service work during World Wars I and II, financial contributions to Urbana College, and mite-box collections for the Board of Missions. The mite-box collection this year was \$706.55, which broke all previous records.

The Kitchener women gave the Alliance an excellent and entertaining reception. Mrs. David Johnson welcomed the guests at the afternoon meeting. Mrs. David Schneider gave a review of the book, "How to be an Effective Church Woman," by Carolyn Blackwood. Miss Gwen Washburn led a discussion on women's groups and their organization, with emphasis on arrangements for young mothers and business. The program concluded with a religious film, "Beginning with Me," shown by Mrs. Hugh Cuthbertson. Moments of relaxation were provided at a tea convened by Mrs. Norman Schneider. Receiving were Mrs. Harold Rothaermel, Mrs. Gordon MacPhail, Mrs. David P. Johnson and Miss Gwen Washburn. Mrs. Stanley Shupe and Mrs. Frederick Schneider poured.

The new officers of the Alliance are: Mrs. Harold Gustafson, President; Mrs. Stewart Poole, Mrs. Richard Tafel, Mrs. Robert Young, Vice-Presidents; Mrs. O. Coleman, Recording Secretary; Mrs. Thomas Zehner, Corresponding Secretary; Mrs. Horace Blackmer, Treasurer.

Sunday School Association

The 84th annual meeting of the American New Church Sunday School Association was held Thursday afternoon. There were three items of particular importance that came up for discussion. The Sunday School Association reported on a new set of notes which have been prepared by Mrs. Louis Dole, Miss

Gertrude Dole and Mrs. William Woofenden. These are presently being used by eight Sunday Schools and have been favorably received. The meeting voted that the new notes should be published by the Sunday School Association.

The second important item was a report by the Commission on Religious Education. The Commission was appointed in 1952 by the General Council for the purpose of writing a new set of Sunday School notes. These notes were to be based on answers to a questionnaire sent to all the Sunday Schools in 1948. The conclusion drawn from the results of the questionnaire was, "What is wanted urgently is up-to-date lesson material which draws upon child experience and relates it to the Bible experience, accompanied by adequate guidance for the teacher. This is the cry from all the churches." Rev. Ernest Martin, Chairman of the Commission, said that three pilot-schools had been using the Commission notes; and that there are other schools which look forward to using the material when it is printed on a larger scale. So far, only the course for senior high school students has been written.

The third important item of business was a discussion of the revision of the Hosanna, a hymn-book used by Convention Sunday Schools for many years. At present, the Hosanna is out of print and is badly needed in the newer Sunday Schools. The matter of revising and publishing a new Hosanna was brought up at the general business meeting of Convention on Friday, and it was voted to go ahead with this important piece of work. When the Hosanna is revised, it will not only include material suited to present day Sunday School needs, but it will also be adapted for use in missions.

The following officers were elected to the American New Church Sunday School Association:

Rev. William Woofenden, President; Rev. Eric Zacharias, Vice President; Mrs. Alan Farnham, Secretary and Mr. Daniel Nielsen, Treasurer.

Nominations Announced

Convention proper was opened on Friday, June 17, with a service of worship led by the Rev. Ernest Frederick, Brockton, Mass. Greetings were brought by the Rev. Reynolds Becherel, Toronto, President of the Canada Association, Rev. Mr. Johnson and by Mayor Donald Weber, who was introduced by Mr. Johnson. Then came one of the highlights of Convention in the carefully prepared address by the President, Rev. Franklin H. Blackmer. Mr. Blackmer emphasized the responsibilities which freedom imposed, and declared that in its highest reaches the demand for freedom was a quest for a religion that stresses the God-given right to be resourceful and independent. Concerning the church the president presented frankly the problem of declining membership as well as noting many encouraging signs and concluded by saying that what was necessary was "A spirit of dedication to serve needs wherever found,

a spirit of readiness to meet new situations on their terms."

Another outstanding address made that same day and dealing with the problem now facing our church, was given by the Rev. William H. Beales under the title of "To Keep Them Alive in Famine." In "an awakened desire to find the truth of spiritual things: a desire to know the real meaning of the Word; to catch a vision of the true nature of Christ the Lord," Mr. Beales saw a challenge and an opportunity for the New Church.

In the morning session the report of the nominating committee was received and nominations from the floor were made. The last resulted in the nomination of David P. Johnson and of Franklin H. Blackmer for President of Convention, and of the present members for the other offices. Nominated from the floor for the General Council were John Hart, New York, and Frank Bristow, Illinois. In the afternoon came an encouraging report on the Wayfarers' Chapel, given by the resident minister there, the Rev. Kenneth Knox; a lucid analysis of the financial needs and problems of Convention by George Pausch and a report on publications by the Rev. Richard H. Tafel, president of the Board of Publications.

A. N. C. L. Meets

Meanwhile the young people's organization, the American New Church League, was holding its conference and listening to an inspiring address by Norman C. Schneider, M. P., on "Christian Principles Applied to Business and Politics." Mr. Schneider told the Leaguers that "A reputation for honesty and fair dealing is one of the greatest assets any man or business can have, and when you have it, you do not need to advertise yourself as 'Honest John' or 'Honest Steve'." The young people also had an outing to the Elora Gorge Park. At its business meeting the A. N. C. L. elected Lise Jungshoved, Cincinnati, president; Nancy Tuck, Kitchener, secretary, and Chas. Shantz, Kitchener, editor of its Journal. The retiring president, Arthur James, Boston, urged that the Leaguers prepare themselves better to enter into religious discussion with their friends and to explain the teachings of the New Church to them.

Social Action

Convention was very fortunate in having the Rev. Fred Poulton, Secretary of the Department of Social Relations of the Canadian Council of Churches, as the speaker for the Friday afternoon program of the Council on Social Action. His topic was, "Why Christian Social Action?" Mr. Poulton divided the Christian Church's mission into three general areas: proclaiming the gospel, leading people to live the gospel, and spreading the gospel to all nations. He contended that this description necessarily includes Christian social action. Mr. Poulton pointed out that since the Church deals with the whole of life and the whole of man it must concern itself with the moral aspects of politics, economics, industrial relations,

law enforcement and other areas of life in this world.

New Churchmen would be particularly interested in Mr. Poulton's insistence that as the world needs religion, so religion needs to penetrate the everyday world if it is to amount to anything. He quoted the text, "By their fruits shall ye know them." Mr. Poulton stressed the meaning of this in relation to fighting social evils. "The Church must uphold social justice and social righteousness," he said. Mr. Poulton drew attention to a fact sometimes overlooked by churchmen that the western world's high standards of living are partly due to Christianity's concern with bettering man's lot in this life as well as in the next. Christianity has always emphasized the importance of social conduct. Mr. Poulton offered a comment well worth the New Church's consideration: "The Church must act as the conscience of society."

Dr. Horn Speaks

The Friday program of the Board of Missions was highlighted by an address from Dr. Friedemann Horn, the Board's special guest from Switzerland to the Convention, who spoke on "Swedenborg and the European Mind." Dr. Horn included material from his talk on "The New Church in Europe" that was given to the Council of Ministers on Tuesday. Dr. Horn reminded his audience that large parts of Europe still have state-churches, and that other religious groups are thought of as "sects." The New Church is included in this labelling, and as a result, it is sometimes regarded condescendingly. Sects do not receive financial support from the state, as the state-churches do, which also adds to their handicaps.

Dr. Horn claimed that the state-churches still hold much of the same theology as they had at the time of the Reformation. For this reason, those who are ardent supporters of the state-churches have no interest in the sort of teaching the New Church has. However, Dr. Horn went on, there are many people who are dissatisfied with orthodoxy. Only five percent of the membership of the state-church in Germany attends church regularly. Many people are asking questions like, what is the sense in life, what is its purpose for me? This, Dr. Horn feels, is our great opportunity. People are asking questions to which the New Church has full answers. Both for the New Church's survival in Europe, and the good of the many inquiring persons, the New Church must increase its missionary activity in Europe.

The meeting was presided over by Philip M. Alden, chairman of the Board of Missions. Mrs. Leslie Marshall as president of the Women's Alliance presented the mite-box offering.

On Saturday came the election of the officers, boards and committees and various other business matters. At noon an address by the Rev. Norman H. Reuter of the Carmel Church of the General Church of the New Jerusalem, Kitchener, on the "Training of the Will" was heard. And in the evening was held

the banquet, presided over by Harold Rothaermel, and featuring an address by the noted radio commentator, Mr. John Fisher, and choral numbers by the Schneider Orpheus Chorus. Mention should also be made of the concise and effective talk on the need to develop leadership among the young people of the church made by the retiring president of the A. N. C. L., Arthur James, prior to the Ceremony of the Keys and the awarding of the Shaw Trophy to the Boston League.

One could not close this story without mentioning the delightful gathering on Sunday afternoon at the beautiful country home of Mr. and Mrs. Fred Schneider, "Highland Place." There were flowers to please the eye, food in abundance, good humor and a chance for one last visit with friends seldom seen, amidst enchanting, tree-shaded surroundings.

(The author is the pastor of the St. Louis Society. In his student days he was very active in the American New-Church League.)



NEW PRESIDENT-ELECT

For the first time in the history of the Convention of the New Jerusalem Church, a Canadian minister, Rev. David P. Johnson, was elected, Saturday, June 18th, to head the denomination for a three years term, beginning in June, 1956. Mr. Johnson is the pastor of The Church of the Good Shepherd, at Kitchener, Ontario, the host church at the 132nd annual convention of the New Jerusalem Church.

Rev. David P. Johnson, age 42, is a graduate of the Drexel Institute of Technology, Philadelphia, and of the New Church Theological School at Cambridge, Mass. Mr. Johnson, who expects to retain his pastorate at the Church of the Good Shepherd, with the help, no doubt, of an associate during his international service as president, is also very active locally. In 1950 he was president of the local Ministerial Association and is at present its program chairman. He is past president of the Social Workers Council and was Regional Director from 1951-2 of Ontario for the International Association of the Y's Men's Clubs. He is also Secretary of the Council of Ministers for the New Church Convention.

Mr. Johnson's middle initial "P" stands for Powell. He was named after a great uncle, David Powell, early New Church minister in Upper Darby, Penna.

Discussing the service of the New Church group, Mr. Johnson said, "Our church's first job is to win people to Jesus Christ. In so far as the teachings of Swedenborg help in this task, and I believe they do, I am happy to share his teachings with others."

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THE DEEPER PSYCHOLOGY*

By Howard Davis Spoerl

*Address at the General Convention of the New Jerusalem, Kitchener, Ontario, June 15, 1955.

Nearly 200 years ago Swedenborg wrote that the state of the world would be "quite similar" in the future to what it had always been. This clearly raises the question of one's point of view. He added that the "state of the church"—meaning man's deepest orientation to life—

will be dissimilar hereafter; it will be similar indeed in outward form, but dissimilar in the inward. To outward appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and the same religions as now will exist among the gentiles. But henceforth the man of the church will be in a more free state of thinking on matters of faith, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him (*The Last Judgment*, No. 73).

In this wise he recognized our theme of "pursuing the Christian freedom," and indeed the extra-Christian freedom also. Ever psychologically-minded, he noted that

man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing of spiritual liberty or of influx; nevertheless it is perceived in heaven, and also by man himself when he dies (*idem*).

Such remarks as these will probably be widely repeated as we near the second centennial of the publication of *The Ultimate Judgment* in 1758. But it is very much to the point to repeat and to emphasize Swedenborg's immediately ensuing sentence:

Since spiritual liberty has been restored to man, the spiritual sense of the Word is now unveiled, and interior Divine Truths are revealed by means of it; for man in his former state would not have understood them, and he who would have understood them would have profaned them (*idem*).

Spiritual liberty was restored to man two centuries ago. Our present pursuit of freedoms must consider what has been gained in that time as well as tasks for future accomplishment.

Psychology and Religion

There is much evidence that the Christian world in effect took Swedenborg at his word and began to build on its intimations of the new freedom which not he alone but also several of his contemporaries proclaimed in various ways. Outwardly things went as he predicted except that he did not foresee the proliferation of religious movements in even greater abundance than he knew. That detail would hardly astonish a person who taught that harmony requires diversity. At any rate the past two centuries have yielded a rich harvest of knowledge, much of it in the field of psychology, the ancient science of the soul. Today a theolo-

gian has to be something of a psychologist, as the modernized theologies in the ecumenical movement clearly indicate. What used to be secrets of man's nature are paraded in every popular magazine in varying degrees of accuracy and profundity. No longer is anything "sacred" in the sense of being taboo. In a desperate endeavor to comprehend mankind's predicament, people are hell-bent—or heaven-bent, as the case may be—to penetrate the former mysteries of existence. The restoration of spiritual liberty is recognized, however crudely in some quarters.

Swedenborg stated in 1748 that the changed state of man was unobserved because man "does not reflect upon it." At that time the general practice of religion was not noted for soul-searching; it was largely a cut-and-dried performance that did not deeply affect the individual. Today many a tortured conscience betakes itself voluntarily to the psychoanalyst if not always to a priest. As Swedenborg was aware, spiritual liberation would inevitably stimulate reflection, leading to a better understanding that ran no risk of profaning the truth. Thus a person who sincerely tries to understand himself and his destiny is in a better position to do so. Best of all, he can make progress with it long before he dies! This is a major insight of the deeper psychology which we in the New Church owe so largely to Swedenborg.

Use of Freedom

Has our use of our spiritual liberation been proportional to our

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opportunity? Have our non-Swedenborgian friends been making better use of the opportunity as they too received it? The pursuit of Christian freedom will be vain if any opportunities are neglected, especially when man now has freedom virtually to destroy his own existence on our planet. Let us examine the nature of our opportunities and also the obstacles to their fullest development.

Guided by certain angelic cronies, Swedenborg took a dim view of western man's probable use of his spiritual freedom.

... they do know that the slavery and captivity in which the man of the church was formerly is removed, and that now, from restored liberty, he can better perceive interior truths if he wills to perceive them ... still they have slender hope of the Christian church, but much more of some nation distant from the Christian world ... capable of receiving spiritual light ... (op. cit., 74).

On this note he concluded his work on *The Ultimate Judgment*, commonly and misleadingly called "the last judgment." While this might well interest Professor Toynbee, others will be curious about the source of Swedenborg's information and the circumstances of his having it. His systematic theological formulations were based on recorded experiences not intended for publication but eventually published anyway, notably as *The Spiritual Diary*. It describes visits from spirits, visits to them, the aspect of heaven, hell, and the so-called spiritual world in general, dramas and conflicts, first impressions and later corrections—all intermingled with provisional interpretation and abstract generalizations. This was the raw material for the formal theology. It consists of the "things heard and seen" in what Swedenborg often called "the other life" in contradistinction to existence "in the world."

Point of View

Ahead of time in this as in other respects Swedenborg grasped the essential fact that the meaning of reality is according to the point of view. His life "in the world" was one way of organizing personal resources, mainly for the purpose of what is now called "adjustment to the environment." The "other life" is another way, having as its purpose inner resolution or "regeneration." The later designations of "natural world" and "spiritual world" seemed to establish a sharp cleavage that has ever since been misleadingly over-emphasized. Only at long last do we now perceive that there are no two separated realms like countries with a

fixed, tangible boundary. There are two or more possible orientations to life, with respect to its meaning.

Swedenborg's special experience has been nicknamed "illumination," "intromission into the spiritual world," "seership," "supernatural experience," etc. Thanks largely to his admonition, it has not been called "miraculous." From 1748 to now there has been persistent controversy over the "objectivity" of the experience. Many partisans thought its objective validity might certify or support theological doctrine. Opponents of the theology tried to discredit it by calling the experience "subjectivity," "insanity," and worse names. The controversy now seems by hindsight to have been needless, for in 1955 advanced thinkers confess that nobody is able to define either "objectivity" or "subjectivity." Be it noted that the controversy was not confined to Swedenborgian circles; some form of it took place in every denomination that had been founded on an alleged "revelation"—taking in all orthodox Judaeo-Christianity.

While the controversy raged, the great question for us was that of the "reality" of the "spiritual world." Cannot we now see that a far more proper question is that of its *relevance*? Not is it *there*, but what does it *mean*, and what does it have to do with us? A new and deeper psychology has entered the field. Among its many forms is the Freudian. Dogmatically assuming that a person is a self-contained biological entity, the followers of Freud undertook to show that urges and "complexes" are projected symbolically into an equally dogmatic "reality." So the prophets, seers, biblical authors, religious teachers, and upholders of faith generally, were said to project their internal condition upon a ground of "reality" as a dreamer projects his unconscious upon the plane of consciousness.

The inadequacy of this interpretation lies not in the principle of projection, of which Swedenborg himself had inklings long before Freud, but in the dogmas of the self-contained individual and the fixed "reality." Both dogmas are now scientifically discredited by physics, biology, sociology, and psychology. Not only is an individual person *not* simply a biological unit, but the "outside reality" of Herbert Spencer's day is merely a given particular version of that which lies so far beyond definition that even the electrons cannot find their way home in it!

In a recent number of the *Saturday Review* Professor E. R. Goodenough discussed the topic "Our Faith and Doctor Freud" (May 14, 1955). He described the mechanism of "projection" as it functions in the religious area, writing in conclusion:

Do you sneer at projections, calling them dreams and supposing that dreams are illusions, while you have to get down to facts? Life so envisaged is indeed a wish projection. If we call the hopes and ideals of mankind only dreams, then we must face the fact that man can live constructively only as he dreams and tries to live by his dreams. Poetry, theology, physical theory, psychological theory, piety, social and individual values, these are all variant forms in which man projects his theories or dreams upon the great unknown reality which is himself and his environment (op. cit., p. 41).

The key phrase is perhaps "the great unknown reality" which is man's self and his environment. It is unknown because by the deeper psychology we recognize that any version is a special mode of regard or meaning. As Swedenborg would say, it is a question of spiritual state.

He tells us in his private memoranda and published works that he heard and saw many things. Most of them were directly connected with his psychological treatises, he was impressed by the vividness of what he reports: the conversations of spirits and angels, the quasi-physical appearance of heaven and hell down to topography and vegetation, and among additional items the partial execution of the ultimate judgment that rearranged the heavens and hells. *The Spiritual Diary*, even contains pictorial sketches of heavenly terrain with its mountains and cities. Spirits from "other earths" appear, sometimes wearing gray beards and often innocently but consciously naked. Swedenborg participates in discussions, and sometimes he has the last word.

Spiritual States Projected

Such was his projective activity over a span of nearly thirty years. Exactly what was "projected"? Spiritual states that were formulated in images appropriate to them because the imagery conformed to Swedenborg's general state of mind. He explains the process in his own way many times in his writings. Thus spirits obtain clothes "from their thoughts," as he tells us, likewise houses and surrounding scenery, whenever these belong to the situation in comparison with conditions "in the world." The proverbial saying "think of the devil and he appears"

approximates the import of happenings in the "other life." "That thought," wrote Swedenborg, which is the speaking, or exterior thought, separated into ideas, constitutes the speech of spirits; and it is from the interior natural memory . . . This memory is pictorial, formed from the visible objects in the world; and when it becomes active through the influx of light out of heaven, it constitutes the speech—which, because it is from the light of heaven, renders the ideas thereof conformable to the nature of the things in the universe. . . . The common speech of spirits is in every man whatsoever, and would become of the same character if one man should enter into the thought of another with his own thought (*Spiritual Diary*, Nos. 5588, 5589).

In a simpler manner, perhaps, the Bible states that "as a man thinketh in his heart, so it he." Not as he thinketh according to conventionality, habitual expectation, artful design and pretence, practical logic—but as he *really* thinks, whether consciously or unconsciously. Whenever you "see spirits," that is, when you image forth anything, what you then see is shaped by habitude but its meaning and relevance have to be decoded. There is another proverbial saying that if one dreams of a wedding it is a sign of death. Such generalizations are obviously faulty but the intent of the saying well illustrates the projective process. An unconscious impulse concerning death is imaged as a wedding. Swedenborg spent thirty years at decoding in theological terms—and the result was only one of an unknown number of possible versions!

In his "other life" investigations he specialized, so to speak, in the religious and devotional practices of spirits and angels; even the denizens of the hells have ready if negative opinions on points of theology. What does this signify? Probably that Swedenborg's inklings of a profound and vast inner life, rising at a time when he was perplexed over man's duty and destiny, gave him the basic metaphor of *worship* as a deep-down conception of cosmic unity and life's essential activity. So the Platonic form of humanity becomes a "church" and living becomes "regeneration." Medieval man had guessed in that same direction that every detail of existence has relevance to "the greater glory of God." For medieval man, however, it was more a dogmatic rule than an insight of the deeper psychology.

Relevant and Real

To any reflective person who is

emancipated from the tyranny of every-day factuality the projective order called the "other life" is obviously relevant. The problem of its "reality" is bound up with that of its *location*. The question is asked, where is heaven? Here is one of Swedenborg's answers:

By the kingdom of God in the universal sense is meant the whole heaven; in a sense less universal the true church of the Lord; and in particular, every one who is of true faith or is regenerated by a life of faith. Such a man also is called heaven, because heaven is in him; and the kingdom of God, because the kingdom of God is in him (*Arcana Coelestia*, No. 29).

And he quotes the words in Luke's gospel: "The kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! For lo the kingdom of God is within you" (17:20-21). Heaven is *within* you. Taken literally this thought clarifies. The heavens, hells, and other conditions which Swedenborg projectively experienced were *within him*. Formerly this statement would have been taken to imply that they had no other standing. "Subjective" meant *merely* subjective or even "unreal" against the assumption that the visible environment just as we habitually perceive it is "objectively real" and consequently the true or perhaps the only reality. Today such talk is meaningless and Swedenborg suspected it when he frequently accused philosophy of becoming entangled in its own terms. Two centuries ago he and everybody else lacked an adequate semantics such as is now being developed.

Is this building "objectively real"? In a sense it is but not in the sense of *this building*. Its electronic substance has no impression whatever of being this building; moreover it is not even solid in the old-fashioned sense of the word. The instant you name it you interfere with its independent outwardness, whatever that may be. A chain reaction of nuclear fission would instantly reorganize it so as to make it utterly vanish. What Swedenborg called "love of the world" is largely our habitual addiction to a familiar and generally accepted way of looking at things. Our true interest in the building—its "spiritual uses"—constitutes the reality for which its physical construction is simply the occasion, we were all trained to be addicts to the so-called natural way of viewing our environment. This is, to say the least, a strange kind of training for followers of

Swedenborg. It is the chief cause of quibbles about the "subjective" and the "objective." Up-to-date physics, psychology, and philosophy are using the new spiritual liberation to wash their hands of the whole traditional notion.

The Inner Life

The heavens and hells are within us, but they are not *exclusively* within any one of us, any more than the electronic tensions of pieces of stone are exclusively within the walls of the building. Nor does heaven have the same aspect to all, as Swedenborg's philosophy of states continually demonstrates. The pictures he drew of heaven, from his "interior memory," show it to be a very real state, but another witness would have drawn quite different pictures to represent it. What any state "looks" like when you are strongly aware of it depends on your "looking habits." What any state "sounds" like when it occurs conversationally in a dream or anywhere in your experience depends on your "listening habits." It is a complete waste of time to ask if such states are "real"; the important question is: *What can you do with what they mean?*

Because it used to be fashionable to draw a sharp, fixed boundary between a real, objective, material world and an intangible, invisible spiritual world, the strange idea arose among non-materialists that the "inner life," as we apparently have to call it for want of a better term, can be experienced only as an "after life." This was sometimes made into the dogmatic supposition that you have to die before you can find out what life is all about. It is entirely contrary to the deeper psychology and the new liberation that permits us to "enter intellectually into the mysteries of faith." The special orientation, the non-habitual point of view, Swedenborg's "other life," has no time limitations and no future beginning point. You are now "in" whatever heavens and hells are within you. As the slang expression has it, what are we waiting for?

Reorganized Life

What is death, according to the new spiritual liberation and according to our cherished religious outlook? It is our not needing a body any more. If a bomb "killed" this building, it would mean that its electrons no longer needed the formal boundaries we call its walls. Death is the occasion of our partial reorganization; partial because the "inner" outlines, as we might call them, fully emerge when the "out-

er" form is given up. We do not have to die first if we make it our business to rely on the inner outlines which define the spiritual world within us. When we have bodies they prevent fullest awareness, but they certainly do not make all such awareness impossible.

According to Swedenborg's testimony, not only was he permitted to consort with spirits, but even in his day there were occasional "gate crashers":

Sometimes a man appears as to his spirit among others there. They said that they sometimes see them, and nevertheless know that it is not a spirit as yet after decease from the world, from certain signs. But it happens only with those who think inwardly in themselves more deeply than the rest. At the time, with him, his thought is withdrawn from the sensuous of the body, and he appears thus. . . the corporeal does not appear before their eyes, as spirits do not appear before men's eyes (*Spiritual Diary*, No. 5645).

Most of us are familiar enough with disturbances produced by our inner states. It keeps the psychoanalysts in business. Why should we not also consider our nuisance value as gate crashers among the spirits of our states? What else, in fact, is repentance and reform but a disruption of certain combinations in the inner life? Now it can be told plainly: If you are ever bothered by displeasing spirits, bother them right back! You can't destroy them but you might teach them some manners. A foolhardy person does this by repressing them, a Christian by using the laws of their functioning.

Breaking Down Barriers

The leading value of the deeper psychology is, in summary, its assistance in breaking down barriers. Wherever racial desegregation has been undertaken with full sincerity it has been learned that a person's color makes no difference as far as his humanity is concerned. The deeper psychology of spiritual liberation is a program for desegregating spirit and matter, subjective and objective, the quick and the dead, those present and those absent, the inner and the outer, the unowned and the owned. If One Lord is the essence of life and life is human in form, these dualities have no standing. Look within; find your heavens and hells and integrate them with total life. Swedenborg's indications as to how it can be done are also descriptions of how you are already doing it in part. His prescriptions are abundantly supported, also in part, by

psychoanalytical techniques, parapsychology, and certainly by modern physics. Nor can we overlook the import of the Bible. As habits of outlook are changed and new ways of living are tried and discovered, it will be difficult for a while to formulate things clearly. We have lived too long in bondage to the barriers of segregation. We need new words for new awarenesses, and we also need to re-word most of Swedenborg's writings. If he had had the new words that we shall have and are beginning to have, wouldn't he have wanted to use them?

In 1846—a century ago—a man who was sensitive to the need paraphrased Swedenborg in language that has clear vitality today. He was Professor George Bush; even then he perceived the importance of going to the raw material, Swedenborg's unretouched experience. In his introduction to *The Memorabilia of Swedenborg* he wrote that Swedenborg

says in effect, "Do not believe me simply because I have seen Heaven and Hell—have discoursed with angels—and been admitted to the precincts of the Divine Presence. Believe me because I tell you what your consciousness and intuitions will tell you, if you listen calmly to their voice. Enter into the sanctuary of your own soul. You will there recognize the principles which, from their very nature, must result in just such eternal actualities as I disclose to you. I have been permitted to behold the realizations simply in order that light might be reflected more powerfully back upon the elemental principles out of which they spring. The objective has been to me a handmaid to the subjective. If you do not see the truth of my developments authenticated by the oracles of your own mind, reject them. I have no miracles to offer as proof, and if I had they would be unavailing, in the lack of internal evidence" (op. cit., p. vii).

Have we been starving in the midst of plenty all this time?

Dr. Spoerl is professor of philosophy in the International College at Springfield, Mass., and editor of *The New Christianity*.

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Commentator Addresses Banquet

"Canada is the best friend and interpreter of the United States, as well as your best customer" stated Mr. John Fisher, noted commentator of the Canadian Broadcasting Corporation, at the Saturday evening banquet of the 132nd Convention of the New Church in Kit-chener, Ontario.

"Your country is a giant in comparison to Canada," Mr. Fisher said, "Yet we are not afraid of you. We know you are not war mongers. Your Secretary, John Foster Dulles could use Canada, as well as Mexico, as definite proofs to refute the warmonger line of the Communists. He might well tell about the thousands of miles of border between the United States and Canada where there are no forts of any other kind of 'curtain' and where last year twenty-one millions of people crossed back and forth in friendship."

"Secretary Dulles," he continued, "might tell the world that since 1812 we have not fired a shot at each other and neither of us wanted to do it then. He might tell what happened at the border between Maine and New Brunswick where cannons were posed opposite each other across the river. One day a little boat crossed under a white flag of truce. The American soldiers told the Canadians that they had no ammunition. The Canadians replied that if they had known that sooner they would have slept better. 'But you don't understand,' said the American leader of the group. 'You see tomorrow is the fourth of July and we have no gun powder to celebrate our Independence Day.' So," continued Mr. Fisher "the Canadians invited the American soldiers into their magazine and told them to help themselves. Therefore your Independence Day was suitably celebrated on the border of Canada back in 1812."

The banquet which was held at the Mutual Life Insurance Auditorium also featured the Schneider-Orpheus Male Chorus, sponsored by J. W. Schneider Limited.

Mr. Fisher was introduced by Rev. David P. Johnson, president-elect of the denomination. Mr. Harold Rothaermel presided.

Following the Schneider-Orpheus Male Chorus came the ceremony of presenting the keys to the newly elected officers of the A.N.C.L. and the awarding of the Shaw Trophy. This ceremony was conducted by the Rev. Bjorn Johann-

son. The ceremony of the keys was initiated by the late beloved Ezra Hyde Alden, the first to serve as president of the A.N.C.L. Back in 1938 a box containing documents and memorabilia was locked and stored in the vaults of the New-Church Theological School to be opened fifty years later. This year the keys were presented to Miss Lise Jungshoved, Cincinnati, and Nancy Tuck, Kitchener, newly elected president and secretary respectively, to keep during their term of office. The gold pins, given to the League by Warren Goddard, were also presented to these incoming officers for the same period. The Dorothea Pfister pins were awarded to Arthur James, the retiring president, for his exceptional work as president, and to Grace Hotson for her valuable efforts in gathering the names and addresses of isolated Leaguers.

The famous Shaw Trophy is awarded each year to the League which in proportion to its membership and the distance traveled has the largest number of members present at the annual conference. This year the trophy went to the Boston League which had six of its ten members present. They traveled 600 miles.

SWEDENBORG SCIENTIFIC ASSOCIATION

The 58th Annual Meeting of the Swedenborg Scientific Association was held on Wednesday, May 25th, 1955, at Bryn Athyn, Pennsylvania, with an attendance of 96,—55 of whom were members of the Association.

Officers for the coming year were elected as follows: President: Professor Edward F. Allen; Board of Directors: Miss Beryl G. Briscoe, Messrs. Charles S. Cole, R. W. Childs, W. Cairns Henderson, Wilfred Howard, Ralph McClaren, Hugo Lj. Odhner, Joel Pitcairn, and Leonard I. Tafel. During the meeting Dr. Alfred Acton and Dr. C. E. Doering were elected Honorary Members of the Board.

At a meeting of the Board of Directors, the following officers were elected, Vice-President: Mr. Charles S. Cole, Editorial Board: Mr. W. Cairns Henderson, Executive Editor, and Messrs. Edward F. Allen, Charles S. Cole, and Hugo Lj. Odhner. Treasurer: Miss Beryl G. Briscoe; Secretary: Mr. Wilfred Howard.

The Treasurer's report showed a balance of \$730.74 in the General Account, and \$1999.60 in the Publication Account. The total num-

ber of books sold was 143, an increase of nineteen over the previous year. Sixteen new members have joined the Association this year, and our present membership is 270.

The report of the Board of Directors stated that the following authorizations and actions had been taken:

The printing of 500 extra copies of the *Prologue to the Animal Kingdom*. The publication as soon as completed, of Dr. Action's work, the *Letters of Emanuel Swedenborg*, Volume 2. The publication by the Photo-Ofset method of three works of Swedenborg, namely *Generation*, the *Economy of the Animal Kingdom*, and *Psychological Transactions*, the printing of the latter work being promised for September 1955.

The President in his report to the Association discussed the above mentioned items, considered by the Board and emphasized the need for a more active policy on the part of the Association, especially in regard to increasing our membership, to successfully carry on our uses, and creating a greater interest in the work of the Association.

The Annual Address was given by Mr. Kenneth Rose on the subject of 'Machines that Think.'

The paper described fully the nature and make up of the machines themselves, and emphasized the distinction between the human mind and brain, pointing out that whilst there is some similarity between the brain as an organic vessel and the electronic devices of the machines, the mind, in contradistinction as a spiritual organism, can never be reproduced by man.

Wilfred Howard, Secretary.

Wisdom is knowing what to do next; skill is knowing how to do it, and virtue is doing it.

(David Starr Jordan)

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Book Presented to Mayor and Council

In recognition of Acting Mayor Abe Stark proclaiming June 27 as Helen Keller Day in New York (her 75th birthday) he was presented with a specially embossed leather covered copy of "My Religion" written by Helen Keller, the world-famous deaf and blind crusader for the physically handicapped. The presentation, which took place in the Mayor's office at 11:00 A.M., was made by Mr. John F. Seekamp, president of the Swedenborg Foundation. Copies of the cloth-covered edition of "My Religion" will also be given to each member of the City Council and the Board of Estimate. Miss Keller's book "My Religion" gives her sources of inspiration, including her appreciation of Emanuel Swedenborg. Miss Keller has recently returned from a 40,000 mile good-will tour of the Orient under the auspices of the American Foundation for the Overseas Blind. The Proclamation for Helen Keller Day pays tribute to her fifty years service for the blind and her untiring work with the American Foundation for the Blind and the American Foundation for Overseas Blind, Inc.

The Return of Christ: Is it a Present Reality?

By
the Rev. Wm. F. Wunsch

The three chapters of this booklet reproduce the substance of three talks given at Boston a few months after the meetings of the World Council of Churches of Christ in Evanston, Ill., during August, 1954. At those meetings part of the discussion was over the hope of the Lord's return. The discussion, it was recognized by all, was by no means concluded, and the talks reproduced here are an effort to present what the writer's Church has to offer for discussion.

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"TO KEEP THEM ALIVE IN FAMINE"

By William H. Beales

A great problem faces us as a Church, in these days of the Second Coming of the Lord. It is this: With our knowledge of the greatest revelation ever given to mankind, with the one exception of the Divine Word, how can we best serve our fellow-men, in the midst of a bewildered and changing world? That is the problem which I shall discuss, during the next few minutes: *How can we best serve our fellowmen in the midst of a bewildered and changing world?*

Never, since the establishment of the Christian Church, has there been such a marked activity in religious circles. There has arisen an intense desire for unity: for making religion a living force in the world. We are conscious of a mighty up-surge of religious feeling in nearly all of the branches of the Christian Church. As a result, the churches are experiencing a tremendous impetus. It is estimated that during the present year the building-programs of synagogues and churches will pass the six hundred million mark. Those who profess to know, tell us that contributions for church support, during the present year, will be well up to three billion dollars.

I do not know how it is in your city, but in Detroit, church membership and church attendance, has increased to an astonishing extent during recent years. The Baptists have recently completed a huge Temple on Grand River Avenue. The seating capacity is 61,000, and there are few vacant seats. The attendance in the Sunday School averages about 5,000. There are several other churches running a close race for second place.

In the field of literature and entertainment, religion is being given a more and more prominent place. This is to be found in books, magazines, radio and television, and even newspapers, to an astonishing extent.

What does all this mean? How can we evaluate it? How can we, as the New-Church, fit into the picture?

Paul Hutchinson, editor of the Christian Century, has this to say: "The nation is full of confused persons, who feel that there is something wrong: something deeply unsatisfying in their lives: but would have difficulty in saying what it is, and even greater difficulty in discovering what to do about it."

An editorial in a recent issue of

LIFE magazine contributed this thought: "Men's lives are touched with a universal sense of hunger: of some great lack, which makes material gains seem to crumble even in the getting, and makes them grope for a greater spiritual content and meaning in their lives."

But it is when we turn to the Word of God that we find the real answer to the unrest, the feeling of unsatisfied need which we see in the world around us. It comes through the prophet Amos.

"Behold the day cometh, saith the Lord God, that I shall send a famine in the land: not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from the north even to the east, and shall run to and fro to seek the Word of the Lord, and shall not find it."

There, as I see it, is the challenge for the New-Church—the *challenge* and the *opportunity*. There is an awakened desire to find the truth of spiritual things, a desire to know the real meaning of the Word: to catch a vision of the true nature of Christ the Lord—yes, there is a famine in the land.

The churches all about us are doing their utmost to meet that need. There is a wonderful spirit of charity abroad today. But, no matter how earnest and sincere the servants of the Lord may be, there is a definite lack of the knowledge of the deeper things for which the souls of men are groping.

Where Can That Knowledge Be Found?

I see the ten sons of Jacob traveling to far-off Egypt for food. There is a famine in Canaan. There they find the Joseph whom they had sold into slavery years before. They bow down before him in fear and trembling, but he re-assures them. "Be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you, to preserve life."

Then I see Emanuel Swedenborg, sitting at his desk, writing, writing, writing. Almighty God preparing to meet the spiritual famine which He foresaw would prevail in these days. Well might we say of Swedenborg, as Joseph said of himself long ago: "God did send him before you, to preserve life"—spiritual life. These facts, and especially the words of the prophet Amos, should help us understand our problem today. I am convinced that we can best serve our fellow-

men, in the midst of a bewildered and changing world, by striving to lead them to a true knowledge of the Word of God. There is no teaching in the Writings more definite and clear, than the statement that the Lord is present with men through the medium of His Word. Let us not forget: men are mentally "running to and fro" to seek the Word of the Lord.

Now I come to the more practical aspect of the subject. Is there any way in which we can improve and strengthen our approach to those whom we would serve? We wonder why we, as an organized church, are making such little headway in the world, while other Churches are increasing so rapidly. It is a subject which calls for careful study. I offer this suggestion: We have held Swedenborg up to the world as the greatest scientist of his day, in the hope that this fact will create a confidence in his great intellectual ability, and so awaken an interest in his theological writings. One of the chief "selling points" in the publicity for this Convention, was the fact that Swedenborg was an outstanding scientist.

Is that approach, however valuable it may be with a few intellectually-minded persons, likely to be the most effective with the ordinary truth-seeking Christian? To me, it is an open question.

Spiritually hungry and bewildered souls today are not looking for what might well appear to them to be the mere theories of a philosopher and scientist. They are "running to and fro" seeking to find the Word of God." And even so—we of the New Church know that when Swedenborg penned that magnificent, that stupendous work, the "Arcana Celestia," he did not do so as a philosopher and scientist—he wrote as "Servant of the Lord Jesus Christ." Fifty years of work in Sunday School and Church, over thirty-five of which have been spent in the active ministry, have convinced me, beyond the shadow of a doubt, that the average interested person will respond more quickly to an explanation of the spiritual sense of the Word, than to any other approach. That does not mean that we should abandon, or neglect, any other approach. The world is full of all kinds of folks, and what will appeal to one will not interest another. But, the Word of God is the common ground upon which all Christians meet. We are brothers to all Christians, because we share with them a belief in Christ and His Word.

We are not Swedenborgians: we are Christians, Christians with a new and glorious light upon the life and teachings of Christ, anxious to share that light with others. If we can convince the world of that fact, it will do much to remove obstructing prejudice and misunderstanding, and open the way for a more sympathetic hearing of our whole message. But, you say, the New-Church has an all-round message for mankind. Why limit that message to explaining the spiritual sense of the Word? That is a truth I fully realize,— and rejoice in. It enables us to understand the meaning of the great national and international changes which are taking place in the world.

Through a knowledge of the Writings we can see the meaning of the great demand for freedom which is sweeping through the East like a great tidal-wave which nothing can check.

For we know that regeneration, for nations as well as for individuals, is impossible without freedom. Where there is no freedom, there is no spiritual responsibility and where there is no spiritual responsibility, there can be no spiritual progress. And the Writings enable us to see something of the reason for the tremendous increase in knowledge in all fields of human thinking today. For freedom alone is not sufficient; it must go hand in hand with rationality, and rationality is impossible without knowledge.

Yes, I realize the tremendous field of information contained in the Writings, and the importance of that information to the world; but my plea is, that we of the church today give greater thought — even first thought, among our own people, young and old, in seeking to spread a knowledge of the New-Church—that we give first thought to seeking to find the Lord's message as He has given it to us in His Word.

I see an upstairs room, in a small house in the less-favored part of Buffalo. The floor is bare of covering, and there is little of the comfort with which we are so familiar.

In the center of the room there is a young man lying upon a hospital bed. Every joint in his body is as though locked in an invisible vice. Even his lower jaw is immovable: two teeth have been removed, and he drinks liquid through a glass tube. He has lain that way for three years. Albert Benning is suffering in the last stages of arthritis.

"A friend told me of the New-Church. I should like to hear more about it," he says.

For two hours I sat in that little room and talked about the Word of God.

Particularly I talked about Christ, and our sublime doctrine of the Lord. He didn't know I was talking doctrine, for I reminded him of the thrilling message of Isaiah, and of Christ's own statements regarding Himself, as recorded in the gospels. He listened quietly, asking questions now and then. I visited him again, and again we discussed the Word. Finally, one day, he asked: "Where can I find those teachings?"

What could I tell him? He could not hold a book.

There was a stand, with a glass front, so shaped that an open book could be slid down behind. That was the only way he could read. The pages must be turned for him.

On my next visit, I took Albert a copy of the True Christian Religion. I read to him, and left the book with him. He told me that he read all that evening, his mother, who earned the living, turning the pages for him.

In three months, Albert had finished the T. C. R., and was deep in the first volume of the Arcana. Then one day, I learned more about him. "I want you to know," he said, quietly. He had been married when quite young. His wife and he had no use for religion—they even ridiculed it. Their lives had been spent in a ceaseless round of physical abandonment. Then the disease struck.

"I couldn't keep up the pace," he remarked simply, "and was slowed down. When my wife found what was wrong, and that there was no hope—she left me." There was stillness in that little room, and then—

"It has been hard—very hard—but I thank God that He let me suffer in this way. For I have found Christ, and I have been led to the New-Church."

Two months later, the disorder attacked Albert's eyes, and he became blind.

A month later, after bitter suffering, the Lord called him home.

There is so much more I would like to say, if time would permit. Are we meeting the needs of our people, who gather Sunday after Sunday in our churches? Are we meeting the needs of our young people? Not by abstract doctrine, nor the theories of men, but by an increasing knowledge of the

(Continued on page 223)

AT THIS I MARVEL MOST

At this I marvel—
That, dervishlike, our planet whirls
Turning ceaselessly in a strange celestial dance
In a majestic theater of space.
Spotlighted by sun and moon,
With a backdrop spangled with stars.
When did the dance start and when will it stop?
Who knows — unless it be the Choreographer
Who sees the reason for the rhythm
And times the music of the spheres.

Busy, busy, making money,
Eating, drinking, dancing, working,
Sleeping, dressing, talking, laughing,
Each in his little spot, so unaware,
Never a time to see the stars,
Never a time to wonder, wonder,
At this I marvel.

Laughing, loving, hating, fighting,
Suffering, dying—yet never a time to wonder
Whence have we come and where do we go?
Until something stops us short—
A grief too great, a lasting loneliness,
And then we wonder—where and when and Who?

At this I marvel most—
That there is such a strange story,
Such a wondrous surprising tale—
That the One who planned it all—
So vast an all that we cannot see or know
The beginnings or the end, of time or space—
That He who is so great we cannot see Him
Became a tiny human babe
And then grew up like all of us
And told of how God loves us
And talked of where we go when we leave this world
And gave His life to prove it.

Strange tale, strange tale,
Surely it can't be true!
Yet who could have dreamed such a fanciful tale?
And the Book is there, written in tears and blood,
And the stars are there
And the whirling globe
And deep in my heart a peace
As my faith reaches out and takes hold
And I talk to my God in prayer.
Strange tale indeed — wonderful story of love—
At this I marvel most!

Madeline George.
Church Management, Jan., 1955.

SWEDENBORG AND THE GERMAN MIND

By Friedemann Horn

My topic is something like rubber in that it is flexible and capable of extension. I could talk to you for an hour or two hours on *Swedenborg and the German Mind*. But though history, especially church history is my specialty, I would rather talk to you about another, a non-historical aspect of this subject. I am going to talk on what Swedenborg ought to be, and I think will be, for the German mind. My main concern is that of a missionary minister. So may I first give you an idea of the conditions of our missionary work in Europe.

In Europe the church is a state institution, and in it will be found much narrowness. In the main the state-churches have a Sixteenth Century theology. The doctrines of Luther and Calvin are a product of their age and the conditions which then prevailed. But these doctrines do not answer the questions that people of today are asking. Church statistics bear this out. Only five percent of the members of Protestant churches in Europe are regular attendants of services of worship. Only twenty percent are even vaguely interested in the church. This is because the church is not answering the questions they are asking.

What are those questions? They ask, what is the use of life? Why do we live? What is the goal, if any, of human life?

Benz's Writings

You may have noticed that a newspaper quoted me as saying that Prof. Ernest Benz with his two books on Swedenborg broke a hole in the strong wall of prejudice against the Swedish seer. It is easier now to talk about Swedenborg. Educated people are more willing to take him seriously. The ecumenical movement improves slowly the missionary opportunities. It is significant that the German expert on sects for the Protestant Church, Dr. Hutten, in his third and revised edition of *The Book of Sects* mentions the New Church for the first time, and even admits that it has something to offer which the Protestant churches do not have. He predicts growth for our church in the future because he sees that conditions offer it new opportunities.

A Necessity

Missionary work in the German-

speaking field is, one might say, a dictatorial necessity for our church. It is an obligation that we must fulfill if we are to survive in this area. What must we do to make an impact on the German mind? Let me give you my vision of our work to increase the influence of Swedenborg on the German mind. A missionary ought always to follow that alpha and omega rule for missionary work, given to us by the greatest of Christian missionaries, the Apostle Paul, and be all things to all men. The missionary must not only know the doctrines he is preaching but must know the doctrines and beliefs held by those to whom he is appealing. He must have respect for the beliefs and opinions of others. A New-Church missionary, especially, must keep in mind that oft-repeated statement in the Writings that no one, not even the angels in heaven, know the absolute truth. They can know only the "appearances" of truth. This makes a missionary tolerant and humble, unless he is incapable of tolerance and humility. There may be times when such an attitude may be interpreted as weakness, but in the long run it will produce the best results.

A New-Church missionary must also keep in mind that he works for and stands with the whole of Christendom and the Christian church. He is responsible not only to his small group but to Christianity itself. His task is to show people, especially the doubting and the half-hearted, new ways to a better understanding of Christianity and its purpose. He knows that his church has a better "appearance" of the truth and has a new revelation marvelously well-adapted to help attain a way of life that can pass muster in the modern world.

What then must a New-Church minister in the German speaking field do? And how can he present his message in this age? He must stress the need to believe in the Lord and His doctrines. He can help to show that the Lord is now making a Second Coming. And that in His Second Coming the Lord is fighting with man against evil. He gives the assurance of victory. He is saving all from evil. He is calling upon all to help in that struggle.

The missionary will use every resource available to him such as lectures, existing bodies of re-

PRAYER

LORD help us face the untried years

With courage, not with sighs;
If we must weep, pray let our tears
Like bubbles upward rise.
And clarify the atmosphere
'Til every smoldering spark
Of selfishness shall disappear
And leave no telltale mark.

May someone else's happiness
Become our chief desire,
And in their hours of distress
Reveal thy love and power
To strengthen and to love and bless.
In Thee alone we find
The way to Heavenly happiness
And lasting peace of mind.

Lennie Rolerson.

SPLIT MOUNTAIN NOTE

An announcement from Irving McCallum states the Split Mountain New-Church Summer Camp, Calif., will meet, as in the past, on the Kern River. It will begin Saturday, August 6, and the rate will be thirty dollars for each camper.

"TO KEEP THEM ALIVE IN FAMINE"

(Continued from page 222)

Word and its marvelous spiritual message.

Are our people, young and old, realizing the truth of David's declaration:

"Thy Word is a lamp unto my feet, and a light unto my path?"

If not, how can we expect our churches to grow and be strong?

I am not suggesting any methods; but I am urging that the subject be given the most careful study and thought.

Let us remember that there is a spiritual famine in the land, and God has given us a knowledge of where the spiritual food is to be found.

(The above is an address given at Convention on June 17. Its author is pastor of the Detroit Society and is regarded as one of the most effective preachers in our church.)

ceivers, advertising, the printed word. He will also use his imagination to produce ever more effective methods to accomplish his task.

(The above is an outline of an address given by Dr. Friedemann Horn, missionary worker in Switzerland and Convention's special guest, on June 17 at the Kitchener Convention.)

Births, Baptisms, Confirmations, Wedding, Memorials

BIRTHS

PEEBLES—Sally Jerome, daughter of Mr. and Mrs. Robert M. Peebles, Boston, Mass., Society, born April 11 in Kingston, N. Y.

ANDERSON—Daryl Helmer, son of Mr. and Mrs. Helmer Anderson, Assiniboia, Sask., born May 25.

WHOWELL—Harold Albert, Jr., son of Mr. and Mrs. Harold A. Whowell, Bridgewater, Mass., Society, born April 6.

PARKER—John Whitney, son of Harry O. and Miriam (Thornton) Parker, Bridgewater, Mass., Society, born April 21, at Providence, R. I.

BAPTISMS

WHOWELL—Harold Albert, Jr., son of Harold A. and Vera (Zoslosky) Whowell, Taunton, Mass., at the Bridgewater, Mass., New Church, May 29. God-parents were Miss Doris Whowell and Albert Hindle, Taunton. Rev. Harold R. Gustafson officiated.

ELLIOTT—John Robert, born August 13, 1954, son of Mr. and Mrs. John Dale Elliott (Margaret Knowles) Waterloo, Ont., baptized June 5, 1955, at the Church of the Good Shepherd, Kitchener, Ont., the Rev. David P. Johnson officiating.

WOELLER-HACHBORN—Roger Michael, son of Mr. and Mrs. Michael Edward Woeller (Mariam Louise MacPhail), Preston, Ont., and Constance Flora, daughter of Mr. and Mrs. Norman Hachborn (Flora Christine Detmer), Kitchener, Ont., were baptized May 29 in the Church of the Good Shepherd, Kitchener, Ont., the Rev. David Johnson officiating.

CONFIRMATIONS

REMPLE—Richard Allan Remple, was received into New Church membership by confirmation at Secretan, Sask., May 29, the Rev. Henry Reddekopp of Saskatoon officiating.

PAINE—Everett Ashton confirmed May 17 in the Boston Church, the Rev. Anthony Regamy officiating.

HACHBORN—Mrs. Norman Hachborn, (Flora Christine Dettmen), Kitchener, Ont., confirmed by transfer May 29.

ELLIOTT—Mr. and Mrs. John Dale Elliott, Waterloo, Ont., confirmed June 5, at the Church of the Good Shepherd, Kitchener, Ont., the Rev. David P. Johnson officiating.

WEDDING

LASSO-YOUNG—Donald Richard Lasso and Jeanette Margaret

Young married May 27, Church of the Good Shepherd, Kitchener, Ont., the Rev. David P. Johnson officiating.

MEMORIALS

KLASSEN—Mr. A. H. Klassen of Saskatoon, Sask., pioneer resident of Hague, Sask., passed into the higher life June 9. A memorial to him will appear later.

GREENE—Mr. John L. Greene, New York Society, passed into the spiritual world, June 1.

WYMAN—Frederick W. Wyman, of 57 Ocean Ave., Longmeadow, Rhode Island, passed away after a long illness, May 9. Services were held in St. Barnabas Episcopal Church, Appanau, R. I., May 12, and were conducted by the Rector, Rev. Howard C. Olsen, assisted by Rev. Harold R. Gustafson of Bridgewater, Mass.

Mr. Wyman was Treasurer of the former New Church Society at Providence, R. I., for many years. He had served on several committees of the Massachusetts Association and of the Massachusetts New Church Union. After the Providence Society was disbanded he and his family became members of the Bridgewater, Mass., Society.

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NATURAL NOTES

The Samaritans of Kitchener really live up to their name. Their latest good deed was to furnish a housekeeper for the David P. Johnson household during the week of Convention so that Mrs. Johnson could attend all the meetings . . . Kitchener is famous for its sauerkraut, pigtales, industry and friendliness, and all the 1955 Convention-goers will agree that, at least in the latter quality, the city lives up to its reputation.

Word has been received recently . . . of the engagement of Connie Hatheway and James Sprague. Connie is the daughter of Mr. and Mrs. Donald Hatheway, Boston Society . . . of the election to the University of Minnesota Chapter of Phi Beta Kappa by Miss Sylvia Martinsen, capable young organist of the St. Paul, Minn., Church . . . that the attendance at the Bridgewater Church on Easter Sunday was 120.

After honoring and welcoming those who had been married in their Church during recent years, with a special service June 19, the San Diego Society, at luncheon awarded prizes to the couples present who were most recently and those longest ago married in the Church; to those with the most children present, and to the prettiest baby under two years of age . . . Apparently the Rev. and Mrs. David J. Garrett have decided to stay: on June 1 they transferred their membership from the Boston to the St. Louis Society . . . the New Church Herald, published in England, reprinted in full the Messenger's article by Clark Dristy on the National Association . . . The Children's Sunday service at the Elmwood, Mass., Church was attended by 115 children and adults.

At the Annual Meeting of the Brockton, Mass., Society May 12, Mr. Alan Farnham, president of the Society for six years, was presented with a gift of money in recognition of his faithful and capable services.

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REV. RICHARD H. TEED

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MASSACHUSETTS NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

The **NEW - CHURCH MESSENGER**

July 23, 1955

What Freedoms for the Convention?

Franklin H. Blackmer

The Plight of Faith

Henry C. Giunta

A Vision of Church Unity

Edwin G. Capon

Christian Principles in Business

Norman C Schneider, M.P.

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July 23, 1955

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Essentials of Faith of The New Church

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

The Word is Divine and contains a spiritual or inner meaning where-by is revealed the way of regeneration.

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

Evil is to be shunned as sin against God.

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

WHAT FREEDOMS FOR THE CONVENTION?

Address at Kitchener

by Franklin H. Blackmer

President of Convention

As we gather in this 132nd session of our General Convention we distinguish between the different aspects of the Lord's New Church. In its largest aspect we see it as a movement primarily in the spiritual world, that has been progressive for nearly two hundred years, as we know time. It is described in a preliminary way in the Apocalypse in the figure of the child born to the woman clothed with the sun. The dragon is waiting to devour the child. The child is caught up unto God and the mother is given wings which help her get to the wilderness while the resistance of the dragon to the whole episode spends itself.

In another aspect the New Church may be described as a new way of thinking about problems of life. It is the way of dealing with life which the Old Testament presents in the figure of triumphant Zion. It is the pattern of a New Jerusalem which expresses the Lord's redeeming power expanding human opportunities from very limited concepts of primitive man and of the tribes of Israel struggling to maintain themselves in Palestine. The Old Testament, taken as a whole, presents the transition from a stage of human life circumscribed by frustrations and resistance movements to a stage that blossoms into concepts of universal freedom and opportunity. Swedenborg helps us see the bearing of these Bible promises of brighter prospects for human living upon our ordinary circumstances. In many ways his writings are in line with the efforts in the western world of the eighteenth century to attain new practical freedoms.

New Freedoms in Religion

The New Church in a more specific sense relates to the effect of these transformations upon religious thinking and upon responsible living which accompanies new points of view. It has to do with the sense of relationships people are getting through these new freedoms, relations of man to man, and especially relations of each individual and the Lord. It is evident that the kinds of experience people are going through while material advantages multiply, resulting in release from many menial tasks and in much more time for people to be as they choose, will have far-reaching religious implications. It is inevitable that a religion will grow up which is more intimately connected with daily living than a great deal of Christian tradition has been. It is to be expected that this will take place in all churches, at varying speeds of transition and in different degrees of clear-sighted understanding of what is taking place.

The responsibilities which freedoms impose have profound effect upon the modern church. There are many types of freedom it will be asked to sanction, ranging all the way from people who want to evade responsibility and believe that God substitutes for them, to the people who seek a religion that stresses the God-given right to be resourceful and independent. The more clearly that people see that the Lord can be in these relationships among them, the more compelling becomes the sense of obligation to nurture and preserve spiritual freedoms. A close correlation develops between the state of religions living among the people and the quality of freedom which exists among them.

Our Work As a Church

In assembling as a church organization we attempt a different approach to the truths of the New Age. As a church we stress the needs of centering life upon these truths. We come to them as guides for the experience of living together. We go beyond the merely intellectual interest, or exchanging ideas, and we assume the obligation of working out their meaning for day-to-day experience. We use them as means for spiritual regeneration, as criteria for the exercise of love and forgiveness. We take on the responsibilities which freedom imposes when the New Jerusalem is taken as the measure of life and there is effort to keep ourselves open as channels through whom the Lord may work. As a church we strive to help each other in these things, while we worship together and feel the bond of kindred interests and sustain one another in the exercise of mercy. It is also the function of a church to inspire with hope and courage, as we look beyond the problems of the moment and support one another in faith.

In this connection it is well that we take some time to consider the present state of our organization. Various groups of our members have been considering this—particularly our ministers. We all know that there are ways in which our movement seems to be receding. We know also that various suggestions have been made for making our organization more responsive to current needs, including the possibility of some streamlining. The freedoms of contemporary living give us some opportunities that we have not had for long.

With the idea of giving some perspective for understanding our present state, in certain respects, a diagram has been distributed, which shows our reported membership through the years. For convenience in publishing these dates are presented to readers of the Messenger in the following table, but the

writer will send a copy of the diagram on request.

Developments in the General Conference

The table shows, in its column for 1900, the results of rather rapid growth during the last quarter of the nineteenth century in a few cities in the East. The graph based on these figures shows variations within the twenty-year intervals. There was a steady rise in New England from 1840 and a more spectacular rise in the Mid-Atlantic region in the thirty years following the Civil War—due in part to the facility of Rev. Chauncey Giles for meeting the questions among churchmen in the locality during that period. Then there is a sort of plateau in the eastern portion of the church, while increases take place in the Great Lakes area through the period of World War I, which end abruptly in the early thirties and which have declined since more rapidly than elsewhere. Developments in the West were small until 1890, but have shown gradual increase since. Canada began in the 1870's, and in recent years Western Canada has shown marked increase. The German Synod, which joined the General Convention just before 1900, was subsequently absorbed into the older associations, but it includes the apparent decrease in Canada membership at the turn of the century.

maintain services with visiting ministers or Lay Leaders. This means 15 present Societies scarcely active, but continuing while 399 groups recognized have ceased to function. In 1900 the total number of Societies active was 114 whereas in 1930 it was 83. This is one measure of opportunities through the years which have been lost, the majority of them prior to 1900.

(b) In these Societies now, except for two relatively large groups, the average Sunday congregation is 30 to 40 persons. Many of us can remember when these same congregations were twice as large. This means that the total number of people to whom our ministers preach with some regularity numbers 1800 of our book-membership 4800. (The Chapel at Palos Verdes and Christmas or Easter congregations excluded).

(c) It is a further sobering thought that of our present Societies, eighteen which have ministers are being subsidized substantially by the Augmentation Fund or the Board of Missions.

(d) Of our 62 Societies operating, about 40 have Sunday School where in 1906 we had 104 such schools.

DEVELOPMENTS IN THE GENERAL CONVENTION

ASSOCIATIONS IN REGIONAL GROUPINGS	ORGANIZED GROUPS		ACTIVE MEMBERSHIP		REPORTED				
	Beginnings reported	Present Societies	MINISTERS	1860	1880	1900	1920	1940	1954
NEW ENGLAND	46	19	11	1035	1763	1988	1856	1280	1038
(Me., Mass. Assn.)									
MID-ATLANTIC	112	17	8	421	1264	1804	1815	1592	1194
Md., N. Y., Pa., & South-East)									
GERMAN SYNOD	15	—	—	—	—	535	—	—	—
GREAT LAKES	157	17	11	782	1156	1803	2001	1304	1040
(Ill., Mich., Ohio Ass.)									
WESTERN U.S.A.	69	13	10	20	173	599	635	657	763
(Kan., Calif. Assn. & Gulf area)									
CANADA	77	11	5	—	372	197	374	432	727
(Ont., W. Can. Assn.)									
INDIVIDUALS	—	—	—	—	—	—	—	61	48
(now National Assn.)									
	476	77	45	2258	4728	6926	6681	5326	4810

The main purpose in bringing this table or diagram to you is to draw some lessons that we can use today. Its most striking feature is that the growth of the Church in the 19th century virtually stopped 50 years ago. Then through the period of the first World War the Church seemed to hold its own, with minor variations. But the last twenty-five years, nothing we have found to do—and a good many things have been tried, by people greatly concerned all the while—has stayed the decline.

There are other elements in the picture which we need to take into account:

(a) We have 77 Societies in North America, of which 42 now have resident ministers and 20 more

(e) The aggregate enrollment of children under 15 now numbers 800, but 50 years ago it was 2200.

(f) Youth and adult classes now aggregate 439, where it used to be over 1000.

(g) Young people's leagues now number 10, with a total membership of about 100. In 1921 there were 24 Leagues, with 800 members. As late as 1940 there were 30 Leagues, with membership of 442.

Changing Neighborhoods

The explanation of these figures involves many factors, some of which are beyond our control. In going among our people these subjects come up for discussion frequently. Many a group that thinks its

(Continued on page 238)

EDITORIALS . . .

IN SPIRIT

The Ohio Senate at its session voted unanimously to establish a prayer and meditation room in the state capitol, where legislators and state officials could go at any time they wished to quietly commune with God.

Few if any will begrudge a state legislature the money needed to establish such a prayer and meditation room. It might even be well to encourage legislators and public officials to enter such a room, where it exists, often. The result would probably be better laws and better officials. We are certain that whatever pertaining to the affairs of the public, that is born in such a room, will be of higher quality than what is born in a "smoke-filled" room.

But let neither legislators nor voters forget that "... the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." (Jn. 4:21) The legislator who has the welfare of the people at heart and who is doing his best to advance this is by that very attitude a worshipper. And when he needs strength from God he can enter into the secret chamber of his own soul and pray even though sitting in a legislative chamber where a stormy debate is taking place.

NOT FROM THE WORLD

Serenity of mind and success in worldly affairs is not exactly the ideal urged by that famed writer for the Christian Century, Simon Stylites, pen name of Halford E. Luccock. In his book, "Like a Mighty Army," he says about the "serene and successful life":

"Fine, as long as we do not forget that our Master lived a disturbed and unsuccessful life . . . He seems never to have mastered the art of relaxation . . . He carried tension to the end. And He died on a cross."

Personally, we are all for serenity but we do admit that it may be bought at too high a price. It is true that the Lord said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (Jn. 14:27). But He also said in the same discourse, "In the world ye shall have tribulation." (Jn. 16:33). This last we must not forget. He makes a distinction between the peace that the world can give and that which He gives. The person who enjoys serenity is doubtless a well adjusted person. He is able to take things as they come. He is not strongly concerned about the evils in the world, and he does not find time out of joint nor does he think seriously about trying to set it right. He takes a common sense view of things and feels that sufficient unto the day

is the evil thereof. All this is good provided it does not mean indifference and a failure to realize that every individual is "involved in all mankind."

The Christian cannot be selfishly concerned only with his own affairs: with his health, the state of his mind, his success and his happiness. He must seek first the kingdom of God and His righteousness. He may, of course, be confident that all other things will be added unto him, because this is a universe governed by a just God. However, if he seeks the kingdom, not because in it he sees the highest value but because of the things that will be added unto him, he is like those who followed the Lord not for the sake of the spiritual nourishment He could give them, but for the loaves and the fishes. He is not seeking the kingdom of God first but is seeking the material rewards that are to be added.

The Christian must therefore be keenly disturbed about any and all evils in society. He must, for example, be ardently devoted to world peace. He cannot "sit in the scorner's seat, and hurl the cynic's ban," when top level meetings of the rulers of the world are held to work out ways of easing the world tensions. Instead, he must have the faith to pray for the success of such meetings. The latter shows that he believes in the power of the moral forces; that he knows God is in the world and has indeed overcome it. This means that he is of good cheer. However, he does not, like a headless boatman, pull his oars into the boat and let the latter drift. He knows he has an obligation. He must help to propel and to steer the boat. There may be tribulation attached to this, but not of the kind that can disturb the inner serenity given by the Lord.

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LETTERS to the EDITOR

To the Editor:

Greetings to all. It's time to think of Almont Summer School again. This year's session will be from Sunday, July 31, through Sunday, August 14.

Whether you are a long-time participant at Almont or whether you will be attending for the first time, there is much that attracts about the Assembly.

Everywhere we see the contented, cheerful faces of old friends and new. We smell the earthy Queen Ann's lace, the damp, soapy laundry aroma; and the fragrant aroma of good food from the kitchen. We hear the laughter of the children at play; the crooning songs at the camp fire; and the clarion sound of the bell, calling us together in worship at the Chapel. We feel the clay and the wood in Craft Cottage; the solid grasp of ping-pong paddle or baseball bat, and the warm clasp of a hand tendered in friendship.

Now we start making plans to be there again this year, too see our old friends and to feel the spirit that makes Almont so wonderful—the spirit that IS Almont. Almont is essentially a family camp and arrangements are made so everyone from the oldest to

the youngest will feel enjoyment and contentment. The feeling of fellowship is first and foremost, the working together and the enjoyment of each one's company. Then there are the surroundings: the sturdy buildings, made attractive by the memories they arouse, and by the prospect of good times to come. The atmosphere is wonderful.

The traditions at Almont play an important part but are readily replaced by innovations when all mutually consent. Summer School beautifully combines the charms of roughing it with the common sense modernizations to make it more livable. One of Almont's charms is the willingness of all to shelve an outworn tradition in favor of an innovation. "We'll try it," we say, and, once experienced and enjoyed this often becomes in its turn a tradition to be treasured and cherished. Thus the trips to the pump have become trips to the showers: "Imlay City" and "Capac" have been replaced by more modern conveniences; the treasure hunt sometimes is cancelled in favor of a swim, and the old-time kitchen stove has given way to a more efficient gas stove.

This blending of long-remembered, well-loved activities and experiences with a constant quest for ways to improve the Summer School adds to the unique charm of this spot.

An Almont Fan.

The Plight of Faith In A Changing World

By Henry C. Giunta

An Address Before the Ohio Association of the New-Church at Pittsburgh, Pennsylvania

Eminent sociologists and educators define religion as "the search for high values." They further state that "religion upholds that conduct which the group considers essential to its welfare." But be that as it may, religion, as it is conceived by us, is more than the traditional view that it is a system of thought to perpetuate the practices and morals of a group; it is a way of life, for its roots are sunk deeply into the nature and character of God. In short, "religion is of life and the life of religion is to do good."

We arrive at this view of religion because we believe that morality, as such, does not depend upon a belief in God. On the contrary, it is possible for a strong group to develop systems of taboos and laws that are inimical to religious instincts and to enforce them with religious zeal either by legal or social penalties or both, ranging from strong disapproval to imprisonment, banishment or death. Furthermore, the belief that God is likely to be angry and to punish the wrongdoer for transgressing the law as written "by the men who knew," hold no more promise in a modern society than the horse and buggy do in a motor environment. The trend of the time is to be set free from the shackles of superstition which have enslaved past civilizations. The

modern view is that religion is a duty, a task, an errand, seeking to show men the ways of God in acts of love, of mercy and of peace.

Exalted Humanity

The ideal which Christian men are calling "The Christian Way" is a developing concept aimed toward perfection of character. There was a time when people thought that God could be appeased by gifts of food and drink. But this sensual idea of God soon gave way to the idea of stern justice. God was the law-giver and the judge, harsh but just in His administration of justice. But in time, people came to

value love beyond everything else. Yes, God must be love. And so today we hear that "God is love." But more than all of these, we are beginning to perceive that God is also "service," and in this new ideal we are all immersed. So, those of us who are of the New-Church are not disturbed by the scientific statement that "at any period of history God exemplifies those human attributes which are thought to be the highest." We believe that God is the Divine Human, Ideal Man, Perfected Personality, Exalted Humanity.

Thus, we are not surprised if this new revelation of God's character, or this new ideal, lags behind when it comes to applying it to concrete situations. The New-Church is young still but ever strong in its convictions of right over might. Surely but slowly, men are fumbling forward toward the achievement of a new moral code—one that is to promote social, moral and economic justice in a society dominated by selfish interests and imposed upon by the power of political experience. In the shaping of this new code, it is destined that the New-Church will take its seat among all other churches, making real the prophecy that the New-

Church, or the New Religious Dispensation from God, will crown all the efforts for an enduring and lasting peace.

Divided Opinions

But until these views are generally accepted the plight of faith is indeed precarious. In a world where old forms of thought, old superstitions, and old methods of work had to give way before the onslaught of science, industry and invention, the church was found weak in its interpretation of events and in its adaptation to a changing world order. Unwilling to accept the concepts of the New Revelation, it lagged behind those social movements of which it should have been the incentive power. As a result, we have witnessed nothing but a confusion of beliefs and divided opinions as to what constitutes the Real Church. Little wonder that as we look about us the church, in its truest sense, does not seem to exist. We see only a bewildering number of churches, and if the world is dotted with trouble or discord, we certainly detect these dots in the mingled conceptions of the Church.

Religiously speaking, the world is divided into as many sects as there are secular interests. Nationality—to take the most glaring example—has often used the resources of Christianity to foster and promote its own needs. It has been mixed with political opinions and even today we find men that would with religious fervor and ardour, foster their ends by mingling religion with patriotism. Germany might have been more thoroughgoing in the application of religion to inflame patriotism and thus achieve national ambitions. But in this she has not been alone; the British have their national form of Christianity; so have the Dutch, the Russians, the Greeks and the Italians. Men of all races may be called Christians in name when they are truly nationals and have no more sense of a world order than the tribes of the Belgian Congo. Such a divided Christianity is terribly disappointing in the face of a divided world.

Uniting the World

Now what can unite the world which is so obviously divided? Shall we have to fight another war? Where secular interest is so strong there seems to be no other way. Yet, we know that it is the wrong way. What shall we do then? Is there a common interest, a common object for their devotion other than their own secular interests? The New-Church says yes! A new

conception of God; God viewed in His relationship with men; God in Humanity; the realization of the good and the true in man; in short, a Personal God, the Lord and Saviour Jesus Christ. The Divine Humanity. This will involve the adoption of new truths, new concepts of faith, new impulses of life.

It will be heard, we know for people are not so ready to change ideas, still less, ideals which they have cuddled for years. As Swedenborg well put it some 200 years ago: "That the Christian Church as it is today is so far consummated and devastated, cannot be seen by those on earth who have confirmed themselves in its falsities; because confirmation of falsity is denial of truth. It, therefore, veils the understanding, as it were, and thereby guards it, lest anything else should secretly enter which might pull up its cords and stakes, wherewith, like a firm tent, it has built and fashioned its system . . ." (True Christian Religion 758, 759). If there be a God, He is to be worshipped, to be loved, to become the focus of man's interest. He is the basis for the hope for peace, prosperity and amity among people.

The Social Gospel

This takes us to the heart of the Social Gospel of the New-Church, which aims at the development of such social-mindedness as will insure amity and good will among the peoples and nations of the world.

It is to be noted, however, that if order is to emerge from the chaos and confusion of the world, then we must possess first in ourselves a love that is truly great, courageous and magnanimous. Needless to say, love is the foundation of all harmony and order. Hence, the Divine abiding with those who have a genuine faith in the Lord, prompts the exercise of genuine love toward the neighbor. That love to God cannot be separated from love to man is evident from the fact that God loves all mankind and desires to save it eternally. Consequently, those who abide in His love must have a charitable feeling toward all men. Thus, the great unifying force, the one element that will bring men together is love, for we learn from the writings that "love is the fundamental principle from which and by which heaven exists. This is evident from the following: That there must be such harmony and unanimity, and hence universal consociation, in order that the whole heaven and the whole world of spirits, that is, the whole human race from its creation, should form

one—as each and all things in man, where they are indefinite, constitute one body, thus, one man He who is in genuine love has an idea to the good of the common and universal man, in respect to which every individual man should be as nothing. Unless, therefore, he is associated in idea to the common good, and so loves his neighbor rather than himself, he cannot be in the unanimous body; but in so far he is distant from that love he of necessity, expels himself." (Spiritual Diary 4046).

The Common Good

We have here, then, a model for our social behaviour. It calls upon us to be socially minded. It is a kind of Christian socialism that demands some form of social action, and it may be of interest to know that it had its inception long before the French Revolution — long before the ages of steam—electricity and machinery. It came into being at a time when the world was enmeshed in its mad network of private gain. The Lord had prepared the herald of the New Age in order to proclaim a New Social Gospel by formulating, as a part of the new religious system, a doctrine of organization for society which may well now serve as a pattern for all our social reforms. To be sure, no system of sociology will ever reach its peak in human betterment if it fails to recognize man as a spiritual being; if it fails to realize his composite worth in a composite society. Being part of the social scheme of things, he dwells in communities and, mingling with his fellow-beings, he reflects the habits, ideas, actions and behaviour of the community as a whole.

But this does not mean that he is to be made an automaton; rather, he is to act freely, as if from himself, but from the point of view of the common and social good. In short, individual interests may be pursued unlimited, but their aim should be to develop, expand and promote the social good, for "in a perfect form of society, there ought to be not only variety among men, but such variety that the particulars shall so accord as to constitute, at the same time, a society in which there shall be no want which someone may not supply." (A.K. 1741).

Individualism and Social Good

Obviously, in a society where individual interests have become so strong, there is need for such social, political and economic changes as are consistent with the fundamental tenet of a growing democracy.

"A government of the people, by the people and for the people," presupposes a growing sentiment for social security. Whether or not the change from a political economy based on the philosophy of "rugged individualism" to one directed to a "common good" should come about drastically or gradually, will depend upon the degree of education and upon the will of the people. But, of this we may be sure, that there are many callings and practices in our society that are inimical to the best interests of the community as a whole, especially when so many individuals are disposed, first and foremost, to supply their own selfish wants rather than to seek for and work for the common good.

We are taught that "such a state of society did not exist among ancient peoples. To grow rich from the goods of others was entirely unknown in ancient times. In succeeding ages, however, the scene changed and was totally reversed when the lust for power and possession of the goods of others seized the mind. When the human race, for the sake of self-preservation gathered together into kingdoms and empires; and as the laws of charity and conscience caused to act, it became necessary to enact laws to restrain violence, and to propose honors and gains as rewards and the privations thereof as punishment. When the state of the world was thus changed, heaven itself withdrew from man and this more and more, even to the present times." (Arcana Coelestia, 2045).

New Truths

But it is of interest to know that the Lord, in His Second Coming, has released new truths which lead men to liberate themselves from the economic shackles which have arrested their social progress. The popular cultural inertia is fast giving way to the study of truth which has had the power to change institutions despite the already noted opposition of time-honored practices and traditions. Inventions have brought about unexpected changes in the life of the community. Scientific discoveries have altered living to such an extent that it would be impossible to go back to the simple rural life of the community of a few decades ago. New ideas are fast being introduced into institutions and new economic conditions are constantly transforming modes of life. Yes, it is true that there is scarcely an institution today that has not been affected by new revelations of truth.

To be sure, the need for political,

social and economic progress is an ever present need in a fast expanding society, and by token of this expansion, laws must be enacted that would correspond to the growth of society. We know that in a well ordered government all laws are tempered with justice and that all changes should gradually come under due process of law. Just what laws will be enacted to meet our present needs is beyond the scope of this discourse, for it is not within the province of an individual or of the church to say what those laws shall be. That is the duty of the state. But we do believe that the best service that the church can render is to enlighten its members as to the need and then to ask them to act in freedom and from spiritual motives so that the cause of good government may be fostered, and so that the hope for a better society may become real and valid.

Spiritual Motive Needed

Now, what can be done to promote the social good? Of the many schemes proposed—political, social, economic, or otherwise, there is one which must be taken into consideration because it has as its basis a spiritual motive. Our attention is immediately arrested as we propose eight principals which we believe must be advocated for the evolution of a well ordered society. They are, as advanced by Emanuel Swedenborg:

1. That there must be what is divine among the people.
2. That there must be justice among them.
3. That there be morality.
4. That there be diligence, skill and probity.
5. That there be an abundance of the necessities of life.
6. That there be the things necessary for protection.
7. That there be the things necessary to carry on occupations.
8. That there be a sufficiency of wealth that none would go hungry. (Doctrine of Charity No. 79).

This general good arises from the love of service or from "the love of use that individuals perform." It arises from a spiritual want to serve God and man, for in accordance with our teachings, "to perform use is to desire the welfare of others from the common good."

Here, I believe, we have a good pattern for a good social order. We may never achieve the ideal "in toto," but it is the mark of the Christian to work for it, so that we might be free from want and free from fear of economic instability. The way may be hard and rough, but we must press on our march

A VISION OF CHURCH UNITY

By Edwin C. Capon

(An address given by the vice-president of the New Church Theological School and Convention's observer at the meeting of World Council of Churches in Evanston last year, to the Council of Ministers' meeting, June 15, in Kitchen-er, Ont.)

Those who gave me this title no doubt had in mind in their use of the word "vision" something future. What is the prospect for increased unity among Christians, especially within the World Council of Churches? It seems to me no such question can be discussed apart from past and present as well as future. I shall make the attempt in the light of my experiences at Evanston and of subsequent discussions and reading. In connection with the reading let me mention two significant recent books:

A Layman's Guide to Protestant Theology; Christian Theology: An Ecumenical Approach, by W. M. Hardern and W. M. Horton respectively.

When we are speaking of Church Unity, the Ecumenical movement, i. e., its leading thinkers, will not let us forget that "we have been given a 'oneness in Christ.'" We are one through our relationship to the one Christ. We are many members in one body; branches of the one vine; sheep of one flock under one shepherd.

We are one in Christ's intent.

All He was and did implies an intended oneness among His followers, a reconciliation wrought by Him. For Christ came not only to bridge the gap between man and God, but also between man and

toward the achievement of the goal—a redeemed humanity—a humanity free from worry and free from oppression.

The plight of faith in a changing world is precarious indeed if we fail to practice our religion in the tasks of daily life, or if we fail to incorporate in our thinking those newly revealed truths, which are given us, to free ourselves from the shackles of distorted economic systems and selfish institutionalism.

It is still true that "before heaven can come to us, we must have heaven in ourselves.

(Dr. Henry C. Giunta is the pastor of the Cleveland New-Church Society and general pastor of the Ohio Association.)

man. But this "given oneness" is not enough. There is a vision of "unity as fully manifested" and there are partial realizations of the church's oneness along the way.

How far, we may ask, have we gone along the road of partial realization?

Progress in Unity

1) Reports at Evanston indicated that not only in the last 25 years but even since Amsterdam there have been a surprising number of organic unions of church bodies or definite steps taken in that direction. (In this connection, keep in mind: the WCC does not initiate or carry on negotiations looking toward organic union.)

2) The degree of like-mindedness in the area of life and work at Evanston was amazing in the matter of a responsible society; in international affairs and in race relations.

3) An increasing sense of Christian unity was experienced in worship, as exemplified by the Soldiers Field Festival of Faith and in personal contacts.

Faith and Order

It is in the field of faith and order that the greatest barriers to unity seem to lie. Interestingly enough I have been told that the largest number of delegates requested assignment to the section most concerned with faith and order, that on, "Our oneness in Christ and our Disunity as Churches." There is little, if any, desire to avoid the issue.

What is the situation here?

1) We must remember that there are churches belonging to the WCC which hold themselves to be the true Church. (The WCC has made it clear that membership in the WCC does not involve giving up such a claim.) The Orthodox churches are one such group and they made it plain that some of the generally accepted thinking toward unity was not acceptable to them.

2) Many seem to think that the results in this area were disappointing, though I heard Dr. Paul Minear say that he did not despair. Was there much advance over Amsterdam? at least there was the sobering realization that growing together will not be easy.

3) An encouraging note seems to be the development of an ecumenical theology, i. e., a theology concerned to express common Christian belief and be a meeting ground for diverse views.

Dr. Hardern describes a new theological outlook which he calls

"modern orthodoxy" as in general being this new ecumenical theology. W. M. Horton in the book I have already mentioned, and which I am still reading, attempts to state the ecumenical consensus in seven major areas of doctrine and the disagreements which still divide. He seems to suggest that most of us are nearer one another than we think. Let us pray he is right.

What of the Future?

We can expect more organic uniting of churches, more cooperative endeavors in the realm of faith and order. The WCC is not sure of its direction, though it expresses faith that properly consecrated seeking will surely find a way for progress. Its report makes a number of suggestions. I will mention a few:

a) Act together wherever conviction does not hinder.

b) Search the Scriptures.

c) Consider the influence of social and cultural influences upon us.

d) Be lovingly frank with one another.

e) Explore deeper meaning of Sacraments which, though they should unite, divide.

Role of Our Church

The great tragedy of course is that we hardly dare ask a part, and if given a part, could we play it? I am not thinking so much of any role we might play in life and work, but of the role we might play in faith and order. We have the teachings that are needed to play that role; we must be competent to enter into ecumenical theological discussion and be satisfied to influence rather than to convert.

Can we offer a vision of "Church Unity"? I do not know. We know it to be desirable and according to God's will. But what will history do, and are churches and church people regenerate enough? Personally my own conviction is that even though we cannot be sure of greatly increased unity in a short time we can believe that no sincere, sacrificial efforts in that direction will be wasted by an all-wise Providence.

ANNUAL REPORT OF THE BUREAU OF PUBLIC RELATIONS

Since the last report Mr. Marshall arranged with Mr. Wesley Strang to take over and conduct the supply depot of literature at Patterson, and there have been some items reprinted by the Swedenborg Press. Shelving and storage facilities have been improved.

It is felt that new literature with a popular appeal could be written and that it would be advisable to concentrate on developing a single phase of our teachings each year. At its January meeting the General Council made arrangements to employ the Wertheim Associates (advertising and Public Relations Firm) to conduct its Public Relations and operate under the Bureau of Public Relations. Wertheim Associates were already retained by the Swedenborg Foundation and this new step has made it possible to co-ordinate the work of both the Foundation and Convention in the fields of advertising, publicity, and Public Relations.

Whereas previously there had been some duplication of effort, a great deal of ineffectual and wasted effort, as well as ignored opportunities, we are now able to join the efforts of the two bodies for their mutual benefit and efficiency.

These benefits may be seen in the following areas and projects:

Advertising

The missionary books of the Swedenborg Foundation are advertised in the local newspapers in communities where the ministers have signified their willingness to co-operate. This co-operation may include special lectures. It will include follow-up work, the answering of inquiries from interested readers, the offering of a second book, and where interested prospects arise, personal visitation.

We hope, in this way, that the advertising of the Foundation will benefit all of our societies, as it has the missionary efforts of Rev. Erwin Reddekopp in Edmonton, Canada who now has a mailing list of over 500 readers of Swedenborg in his area.

In the fall we will send out follow-up letters to all these readers offering them another edition which will be supplied by the Foundation.

Questionnaires have been sent to all the ministers and to date about twenty have replied with enthusiasm and interest. We have already placed advertisements in some areas where requested but the bulk

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of the work will be done in the fall. We hope in this way to build up a missionary mailing list of about five hundred readers in the community of each Society.

Ministers who have not yet returned the question form, if interested, may secure a blank from Wertheim Assoc. 11 W. 42nd. St. or from the Bureau of Public Relations.

Publicity and Public Relations

By order of the city council of New York and the acting mayor, June 27th has been set aside as Helen Keller Day. The story of her life appeared on the C.B.S. network Sunday, June 26th, between 5 and 6 P.M. when her motion picture *The Unconquered* was shown. We hope to accomplish much in the publicity attendant upon the affair.

Many unusual and unexpected results are being gained in spreading and coalescing our various contacts. Distinguished writers, professor, psychologists, ministers and scientists are being found who have a strong Swedenborgian background.

Recommendations

1. It would be of great help in our work if the New Church were to become a member of the National Council of Churches as recommended by the Council of Ministers during the Cincinnati Convention.

2. Our New Church has outstanding teachings in all fields of Christian thought and inquiry. But bringing these to the attention of the public is a difficult task. It is therefore thought that we should make our approach to the public mind by concentrating on those teachings which appeal to and concern the public the most. Modern research in the fields of parapsychology and spiritual healing has largely taken away much of the former skepticism regarding the spiritual world.

Some of the outstanding problems that confront every man are health, sorrow, death and the life after death. The public is greatly interested in these areas and it is important that the New Church should make its knowledge in this field available in an easily understood form.

The interest that the public is showing in spiritual healing and the life hereafter offers great opportunities in the development of the Lord's spiritual New Church.

3. Interesting and informative motion pictures, slides, and tapes could be used far more than they

have been and should be made readily available. A twenty or thirty minute motion picture and lecture would be invaluable in such places as Palos Verdes where hundreds of thousands of people are being turned away only partly informed on our church. This is a cheaper and better means of advertising than trying to supply all with pamphlets and books. When an educational building is constructed such a picture could be run several times daily.

Conclusion

We have found the greatest help and co-operation from Mr. and Mrs. Wertheim who appreciate the tremendous task, responsibility, and privilege that we of the Lord's New Church have in bringing His message to mankind. We have also found a large number of individuals who have done splendid work in advertising our church such as Rev. Wunsch's article in which he received a full page in the Washington Daily News on March 8, and also the splendid publicity received by Mrs. O. T. Coleman, Columbia, Mo., in the Kansas City Star in connection with her exhibit. And there have been others too numerous to mention here.

In conclusion your Bureau on Public Relations invites the New Church ministers and societies to share their advertising and publicity problems and successes with us. With such devotion and effort as we can all muster in His service the Lord will surely help us to live and grow. He will help us to put the city of the New Jerusalem on a hill where it will not be hid.

Robert L. Hallowell,
Public Relations Bureau.

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LEAVING ONE'S OWN AND ACCEPTING GOD'S OWN. . . .

By Edwin Herrick

It is assumed that regular Messenger readers, like everybody else, are all in the process of regeneration, and believe in the teachings of the New Church. And as those teachings are based largely on Swedenborg's writings, his views with regard to one's "own," that is, the love of self, and love of the world, are already familiar to most of us. Yet it is all too easy to forget the familiar. While watching television recently it suddenly struck me with force that here was a practical application for all who are truly striving to become Christians.

Everyone loves the Lord to the degree of truth and to the state of love that he or she may be in from the Lord. Proof of this is shown by what men do from what they know. Everyone may see from his own life that we all need to take spiritual and celestial exercises at every possible opportunity, regardless of the degree and state we are in. This thinking goes beyond the so-called standard of the good of charity, as will be self-evident, shortly.

Regeneration is a life-time business! In some cases it takes even longer. The Lord regenerates each of us as fast as we will allow Him to do so. The only thing that prevents us from becoming angels soon after rebirth is our "Ownhood," or "Proprium." This Ownhood is our hell on earth—or wherever we may be. It is so tremendous that only the Lord Himself has the Love, the Wisdom, and the Power to lead us out of it.

Regeneration is the biggest business in all the world! We have so many wrong motives for things we do, and yet we rationalize them so that it is deceptively easy for us to feel that our motives are largely good. The truth is that many motives, quite unknown to us, are derivatives from our Ownhood. So, perhaps all of us to some degree, thus blinded, are quite unaware of what slow progress we are making in regeneration.

What can we do to help ourselves, better than to practice spiritual and celestial exercises at every opportunity? It is our best hope for becoming and remaining alert in our everyday thinking and doing to the serious state of our self-love, thus enabling the Lord to assist us in the process of regeneration.

Here are a few spiritual and celestial exercises:

1. Plan television programs so as to look only at the better

things, and not waste time. As everybody who has watched TV knows, this is not easy to do. For instance, this writer could look at wrestling matches very easily, and in fact has done so, and from that experience draws this analysis:

If two men of equal strength and for love of the sport, stick to the rules and display their art with love for their fellow man, win or lose, that is one thing. But this is not done, and from what I have seen I believe that the thoughts and actions displayed in these matches are from hell—a barrier between us and God—so I for one have given up watching wrestling, and will devote that time to studying Swedenborg and the Bible.

2. Giving and doing all we can appears to derive from the good of charity. When we go the limit—that is a true celestial exercise.
3. Every chance we have to give or be of use, the spiritual exercise consists, not in thinking how much we can give without hurting ourselves, but in giving up something that really does hurt to give up!
4. In addition, let us pray daily that the Lord will give us more opportunities, if it be His will, to give more and do more for all causes everywhere—to give more and do more until it hurts! This is spiritual exercise!
5. Further, may we pray that He will lead us in His way so that we may be the best possible stewards of the lives and bodies entrusted to us, of His truths and goods.
6. And last, may we earnestly pray that he will lead us out of OUR "Own" into His "Own," to the end that we may grow into celestial people through eternity to the greatest end that we may be of the greatest possible use for His kingdom, wherever that may be. . . .

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CHRISTIAN PRINCIPLES IN BUSINESS AND POLITICS

By Norman C. Schneider, M.P.

(The following address was made to the American New-Church League at its Conference in Kitchener, Ont., June 17. The speaker, Mr. Schneider, is a well-known business man and a member of the Canadian Parliament.)

Mr. President, friends of the New Church League:

In the first place I want to welcome all of you who have come such great distances to join us in this National Convention. This is the second in Canada and this would indicate that you must have enjoyed the first.

We are glad to have our friends from the United States visit us and reciprocate some of the tourist business which Canadians give to you. The most recent figures show that Canadians spend eleven dollars in the United States for every one dollar you spend in Canada. Most Canadian tourist dollars are spent in the large cities, in Florida and California. Canada has nothing as well developed as these places, but if you like grand scenery, wide open spaces, good fishing and magnificent mountain ranges we have them here. The Laurentians above Montreal are a skiers' paradise. While we have some very poor hotels in the smaller towns we have some of the finest in the world in Toronto, Montreal, Ottawa, Quebec, the Rocky Mountains resorts such as Banff, Jasper, Lake Louise, and on the Pacific Coast cities of Vancouver and Victoria.

The New-Church League being a group of young people, facing life, it has been suggested that I speak on the subject of "Christian Principles as Applied to Business—and Politics." They say that none but the adult should give advice, and I am afraid that the time has come for me to account for the long and happy business life I have been privileged to live, and now that I have entered the government as an elected Member of Parliament, people think that somehow I have miraculously become an orator speaking words of wisdom.

Some people feel that there is an increasing belief among young people that it is impossible to be successful in business or in politics by following the old fashioned Christian principles of strict honesty, fair play and consideration of the rights of others.

How Honesty Helps

After forty-eight years in business and three years in Parliament I am still convinced that strict honesty is the best policy and strict adherence to Christian principles will help rather than hinder. If there is one quality desired by an employer more than any other, it is honesty. As a boy apprenticed in a machine shop I found that the good reputation of my parents helped me to gain the confidence of my employer and it was not long until I handled the cash when the office manager was away. My father and his father had the confidence of everyone who knew them, and I know that they never cheated or took advantage of anyone, and this reputation was a great factor in building our business from its beginning in 1890 with \$200 capital to its present position employing over eight hundred people and sales of millions of dollars each year.

During his early struggles my father was exposed to many temptations, particularly before Federal inspection of meats came into our plant. The discarding of diseased animals was a severe loss, and my father's answer to a question from a workman was always the same, "If you would not eat it yourself, don't use it." In business or a profession, honesty of product or services is essential, and every deal must be made so that the interests of both are considered. It is not a good purchase, sale or trade unless you are in a position to come back later and do business again. A reputation for honesty and fair dealing is one of the greatest assets any man or business can have, and when you have it, it is not necessary to advertise yourself as "Honest John" or "Honest Steve."

In Labor Relations

Honesty and fair dealing is also an essential in employer—employee relations. An employer should be very careful that he is being strictly honest in setting wage rates, increases when earned, promotions and vacations. He must be sure that he is not underpaying his staff, because that would be robbery. And I believe that a good fair profit-sharing system is not only a truly Christian policy, but it is also one of the best influences for happy labor relations in any business. Many plans have been evolved for profit-sharing, some of them quite complicated. In our plant, for the past ten years we have had the simplest plan I have ever heard of. We decide what share of the net profit can be paid to the staff, and

then divide it on a percentage basis to each and every employee on the amount of money earned during the period. The more money you earn, the more bonus you receive. Those drawing the most money, naturally have the hardest work or the most responsibility, and everyone therefore profits according to his contribution to the business.

In labor relations this matter of honesty works both ways, and the employee must be sure that he is not robbing his employer. Too often we see people who claim that they are strictly honest, but think nothing of stretching a ten minute coffee break into twenty or thirty minutes. I have also seen employees, who gave their best strength and energy and interest to some evening or spare time job, and I have also had men who held two jobs, one in the daytime and another at night.

In Politics

I would also like to say something about honesty and fair dealing in political life. This is comparatively new to me as I was first elected to Parliament in 1952 and I haven't learned all the tricks as yet.

One of the first sarcastic remarks I met after I was elected was that politicians often talk one way and vote another. I soon learned that there was some truth in the charge and why it was done. The opposition—in this country we call it "Her Majesty's Loyal Opposition"—will often see an opportunity to embarrass the government by bringing in a resolution on a matter which is good and considered necessary, but under the present excessive expenditures for national defense is financially impossible. A good example is a National Health Plan for Canada. I have seen members of the government make forty minute speeches, one after the other, all praising the idea and purpose of the bill; and keep it up, in what is called a filibuster, until it was talked out, which is what they wanted, because the plan would raise the budget by eight hundred million dollars, and taxes are already too high.

I entered politics with the firm resolution that I would never vote with my party on purely party lines for anything I did not believe to be right. I have voted against my party on a question of the sale of filthy literature when I felt that they were not taking action as fast as they could.

(Mr. Schneider closed with a plea to the young people to closely adhere to Christian principles, and

to be assured that it was not only the right thing to do, but it actually was also the wisest policy.)

VISIT TO STRATFORD

We have just received a most delightful account from one of our Convention reporters about a glimpse into some old-world culture in Stratford, Ontario. It seems that while on the way home after attending Convention, one Fordful of delegates happened to realize that the next large town on the map, just west of Kitchener, was Stratford, famous for its summer Shakespearean Festival.

"While driving along the highway we pieced together what we knew of Stratford's history. Evidently it was a case of a city having to live up to its name, for not only was the town named Stratford long ago, but it is on the river Avon just as is the city of the same name in England; furthermore many of its streets have Shakespearean names, such as Falstaff St. and Romeo St. However it was only four years ago that a group of citizens decided to justify the town's personality, by attempting a minor miracle: to make Stratford the New World home of Shakespeare through the medium of a four-week festival. Dr. Tyrone Guthrie, head of the Old Vic Theatre in London, England, agreed to lend his talents to direct the venture. The first season starred Alec Guinness, English actor, and drew 68,600 theatre-goers to this rural town, more than three times the size of Stratford's population of 19,000, and established the Festival thenceforth as an annual affair.

Soon we drove into the sleepy town and followed the signs to the park which is dominated by a large and handsome grey and maroon theatre-tent, a concrete and canvas structure on a slight rise above a gentle slope which falls to the quiet Avon River. The river is very flat-looking and meanders slowly through level lawns. In this setting we were not surprised to see a dozen or more white swans floating here and there on its glassy surface. After driving along the river, where we saw a group of boys in a field playing rugby, (English football), we went back up the slope to the theatre, parked the Ford, and got out. Several workman putting finishing touches on the exterior of the tent in a leisurely fashion, gave us a definite impression that we

were not particularly welcome at this moment as a rehearsal was in progress. Nevertheless we could not resist a glimpse and slipped into a side door and tiptoed to a curtained aisle. Down on the open type stage were two actors, clad in British walking shorts, and in the first row sat the director, clearly recognizable as the world-renowned expert on Shakespearean production, Dr. Tryone Guthrie, former head of the Old Vic! The actors were rehearsing for "The Merchant of Venice," which with "Julius Caesar" and "Oedipus Rex," will be the repertoire for the 1955 season, as announced by the posters in front of the theatre. Just as we peeked through the curtains we were observed by an alert actor, and a very spry assistant to Dr. Guthrie, by way of another aisle, appeared behind us and in most British accents asked us to leave. Of course we assured him we were just about to go."

Once again on their way to Detroit, one of the group said that it was hard to imagine that the sleepy looking town with its population of 19,000 would be host to about 16,000 during the very next week, when the festival was to open its third season.

If we may editorialize for a moment,—it would appear that in certain unique circumstances a daring idea that is properly promoted will result in the kind of success found at Stratford, Ontario and Palos Verdes, California. The latter case is an instance where the New Church has lived up to its Name, literally, and with great success.

MY RELIGION

By HELEN KELLER

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The Swedenborg Student

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

ARCANA CLASS I—August, 1955 Volume XII, 10041-10094

August

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Number 10042, with which the detailed explanation of this month's reading begins, is a general article on the meaning of sacrifices. They were instituted in the time of Eber, from whom the Hebrews were descended and from whom they took their name. Eber, we are told, is the first real person mentioned in our Bible. Adam, Noah, and the other names mentioned before Eber were names not of persons but of spiritual developments. But Eber was both a person and the head of the Church called by his name. In this Church the slaying of animals and burning them on altars was first begun. This was permitted lest the people fall into the offering of human beings.

With the Jewish and Israelitish nation worship consisted chiefly in sacrifices and burnt offerings. Animals represent the affections, and the different animals commanded to be offered represent the different affections which are to be dedicated to the Lord.

Sacrifices and burnt offerings relate to purification from evils and falsities and so are representative of regeneration with man, and in reference to the Lord of glorification. We recall that the lamb sacrificed at the Passover represents the Lord as Redeemer and Savior. It is noted that pardon of sins and redemption are nothing else than purification from evils and falsities and the implantation of good and truth and their conjunction. The sacrifice of bullocks, oxen, and he goats represents the purification of the natural man, that of rams, she goats, and he kids, the purification of the internal man, and that of he lambs, she lambs, and she kids, the purification of the inmost or celestial man (10042^a).

With the Lord the sacrifices commanded in the Word represent the casting out of the evils and falsities from the human that was from Mary, the implanting of truth from the Divine good from the Father which was within, and the union of Divine truth with Divine good. This work was fully accomplished by the passion of the cross (10053). This work the Lord did from love

for the human race, which is represented by the fact that the offering was made by fire. The odor from the offerings is called an "odor of rest" to signify the peace that comes after victory in temptations.

God as He is in Himself

"The Divine itself, which is called the 'Father,' cannot be thought of, because it is incomprehensible."

Throughout the Scriptures there run two lines of thought, one picturing God as above the sight and comprehension of men and the other picturing Him as visible and knowable. Today in certain circles there is an increasing aversion to thinking of God as a Person. Yet the Word always speaks of Him as having a body, head, eyes, ears, mouths, loins, hands, and feet.

In Genesis we read that God created man in His own image, male and female created He them. Men and women together are in the image of God, not men alone or women alone. Love and wisdom go forth from God in equal measure, but they are not so received in the created universe. Men and women are different because love and wisdom are received differently by them. And there is an analogy to this in the animal, vegetable, and even in the mineral kingdom.

As to His infinity no man or angel has seen or ever will see God. What the Divine form is in its infinite perfection no one can know, for all qualities, male and female, are in Him in their infinitude. "Ye have neither ever heard the voice of the Father, nor seen his shape."

Yet the Lord has also provided that we may know Him as a visible God, by adapting Himself to our understanding. In the spiritual world our sight depends upon our understanding, and when God is seen by us there it will be in the form in which each of us has made himself capable of seeing Him. After the resurrection Thomas would not believe until he could feel the prints left by the nails and spear, and the Lord manifested Himself so to Thomas.

There is no access to God except through His Divine Human, the glorified Christ. To the extent that we study and accept this manifestation, seeing Him as God with us, as He has recorded it for us in the Word, we shall be able to see Him in the spiritual world.

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Volume VI, 4915—Volume VII, 5009
August

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The interpretation of the first twelve verses of Genesis XXXIX, which constitutes the major part of our reading for this month, tells of Joseph's growth in favor with the captain of Pharaoh's guards and the plot of the captain's wife against him. As Jacob represents the natural or external man and the Jacob stories tell of the Lord's bringing the external man into order, so Joseph represents the internal man, which the Lord in His glorification also brought into order.

Joseph's going down into Egypt treats of the Lord's acquisition of "memory knowledges." He was born into the world as a man and acquired knowledges as men do. "Memory knowledges," which Egypt represents, are "the correspondence of the natural world with the spiritual world, and of representatives of spiritual and celestial things in things natural and earthly" (4964). In the day of the Ancient Church these knowledges were specifically cultivated and developed in Egypt from the Ancient Word, which they had and from which Moses took the opening chapters of Genesis. It is these memory knowledges which Egypt represents rather than the memory knowledges of today, such as scientific facts and philosophy. In Moses' day this knowledge had already degenerated into magic.

This reading testifies to the importance of a knowledge of correspondence, which is basic to an understanding of spiritual things. The purpose of the Second Coming was to reveal this key to the Scriptures. No interior understanding of the Word is possible without it.

Joseph's serving his lord, the Egyptian, pictures the office of truth, for it is the office of truth to serve, but the setting of Joseph over the house and giving all into his hand pictures the apparent primacy of truth over good. First truth has to govern until good can flow into it and make it its own. Man is spiritual before he becomes celestial, and the truth he learns becomes the receptacle of good.

"And the blessing of Jehovah was upon all that he had in the house and in the field," and he left all that he had in Joseph's hand. "The blessing of Jehovah" is in its inmost sense love to the Lord and

(Continued on page 240)

THE PRESIDENT'S ADDRESS

(Continued from page 228)

problem is unique has found some consolation from learning that other Societies face the same issues. And it is noteworthy that in the neighborhoods where our churches are located there are a number of churches of other denominations which have found their congregations shrinking at least as much as ours. This indicates one of our troubles: most of our churches are centrally-located, in terms of cross-roads of public transportation sixty years ago—when our memberships were approaching their peaks. But now these neighborhoods have changed to business or transient populations. The people near one of our churches are called “cliff-dwellers,” and on pleasant Sundays a good many of them are off to the country. In short, many of our Societies have become urban churches, whose members move further and further out to the suburbs—especially the members with young families. Here is the basic reason why there has been such sharp decline in Sunday Schools and youth work: the families live so far away that none of the activities that keep youth associated actively with a church have much chance; and the programs of some of these churches are virtually limited to week-ends.

I do not present these figures with the idea that we should commiserate. We have a dozen parishes in small cities and 8 suburban groups which are not so seriously affected as our 30 parishes in large cities. We have twelve groups in rural communities, which in some ways are the most flourishing of all. And there is a bright spot in nearly every one of these centers: the great devotion of the members who carry on the work of the parish—indeed in nearly every case there are people of middle age who are taking the responsibility because they love the Church. Despite the sacrifice of living at a distance, or being too few for equitable sharing of the work that needs to be done, there is strength for the New Church in these centers. Not infrequently these same resolute local leaders are also taking responsibilities for their Associations and for the national Convention too.

Our Ministry

Another great strength of our Convention is its group of 50 active ministers of whom 42 serve in parishes in America, 3 do general service to Convention and 7 are in foreign fields. 22 of these men are under 50 years of age, 12 between 50 and 65, and 16 active who are over 65.

There are 23 ministers on our list who are retired or otherwise inactive. This makes a total of 73 at the present time, compared with 87 in 1900 (of whom most at that time were active).

Local Societies

It is fitting that we should note that some of our Societies are making special efforts this season to re-establish themselves more firmly. LaPorte, Indiana and St. Louis have been without resident min-

isters for a time and the first season with new ministers finds their people working with new vigor. Portland, Oregon, is building a new church, in a promising residential neighborhood, Detroit is taking steps toward finishing its building. Several other Societies are considering relocation and the Convention has set up a committee to assist in such ventures.

Within the year the Wayfarers' Chapel has added its tower and service facilities. You will be hearing this afternoon how people continue to come by thousands, and especially how some people make very appreciative response to the New Church message which they come to know in the regular and the special services. Our newest Sunday School is also in connection with the Chapel.

Another point needs to be observed about these Societies: they are favorably known in their communities, and in some instances through the years these churches have had considerable influence. In the majority of cases the ministers and some parishoners are active with the councils of churches and efforts are constantly made to keep these Societies in good public relations. They are more than centers for worship of their own members, without heed to serving their environments; they are centers of influence for the New Church way of life, points of contact with contemporary living. All the give-and-take of collaborating with neighbors in free Society, to develop the common good, is the expression of the New Church by these loyal and devoted members.

Associations as Member-units of Convention

As we meet here in Convention, the effect of what we do will register in these local groups. We need to see clearly that actually they are not the members of Convention at all. The fact is that our Convention is composed of 14 units, our Associations. One of our problems is the proper functioning of these member-units. In practice it seems frequently that these member-groups are ignored, because we find it so much easier to think directly in terms of people. It sometimes seems as if the Associations are theoretical, administrative units, removed from the people, important only to the ministers and a few committee-men. Yet these are strictly the member-groups of the Convention. They are historic groups, dating back to the period when few people could travel to Conventions, so they served our forebears as means of expressing the church organization in terms larger than the local units. Now we use them for statistics and reports and the classification of delegates. In the west they still serve the original use, in annual meetings which rotate among Societies and bring considerable stimulus to the local groups. In the East their role sometimes seems less vital and relatively few members travel to them. Only one of these Associations is intensively organized, having a Board that meets monthly and having considerable funds in its charge. Some of the others have funds,

but not enough to warrant frequent decisions. There has been talk among us of eliminating these Associations, as intermediaries which have outlived their usefulness. But as this subject has been studied, the considered opinion is that these Associations should be encouraged to greater activity. There is a new concern for outlining functions that they can perform in the Church organization, to make them working-units. This betokens a trend all through Convention that the international body begin to formulate programs and give the Associations specified things to do. Theoretically they have independent units that have lived much to themselves. There is talk of integrating them, to make them more significant in the activity of Convention. The idea is not that Convention would dictate to them, but that it should begin to ask these units to assume responsibility for the development of programs. There are forms of missionary work which could be done in regions. There are publicity efforts. Summer camps and conferences could be developed through these arms. Various other educational ventures, and perhaps some publishing, could be carried out by these groups comprising several Societies. They could be the means by which our ministers do more in the way of collaboration, offsetting that loneliness which accompanies work in our scattered Societies. A number of our Associations have Bulletins, which could become more important if they had a unified program—not one imposed, but one worked out by the larger church and then made available to its regional constituents. Various educational efforts, camps, training centers, could become the responsibilities of Associations in ways which would feel the impact of the Church in the lives of their members, in ways, that expand beyond the merely local.

Convention Departments

Those of us who attend Convention regularly are familiar with the reports from Boards which express special interests in our work. Our largest group enterprise is the Board of Missions, with activities that reach into many countries, operating on an expense budget of \$38000. The Augmentation Fund subsidizes Societies and theological students to the extent of almost \$30,000. The Pension Fund grants assistance to our present retired workers amounting to \$13000, in addition to administering the Pension Plan recently established for participation by our young ministers. At this Convention you will hear about still more considerate provision for pension obligations by our churches. You will find that our total expenses come to \$138,000, which is not over-spending our income. You will learn that the financial support for this program is an endowment of 2.5 million supplemented by nearly 4 million in the custody of our affiliated organizations. It is noteworthy that during the period covered by the recessions in the diagram, the Convention has received about \$1,800,000 of this endowment.

Changing Parishes

It becomes increasingly evident that the traditional pattern of our work, based on long-established local congregations, needs to be modified if it is going to meet current situations and opportunities. It is a trend of the times that in all metropolitan churches the resident congregations that can carry on a self-contained parish program are shrinking. Young people, especially, are becoming detached from that kind of church, as they begin to take their places among neighbors in growing suburban communities. If each parish is to interpret congregational tradition in terms of maintaining itself in a spirit of rugged individualism its members will find that they are out of step when time marches on.

Responsibility of Convention

Since this problem is in nearly all of our Societies and Associations it can well be a subject for our Convention to take as its responsibility. Let us turn our attention to the large number of new localities where there are people who know about the New Church. Let us find ways and means to go to these people, since they cannot come to us with regularity and let us bear in mind that all over this continent there are people who are looking for the truth that we have found. Indeed, there are people, searching more actively as individuals who haven't yet found the church than most of us who have grown into its traditions. Here is a field white for the harvest! Because of the growth in freedom of inquiry, because of the shifting of populations away from traditional bases, because of the great increase in means of communication, there are elements in this situation which are full of promise.

The conditions made possible by contemporary extensions of freedom of movement and communication indicate a fresh approach to responsibilities implied by the descending New Jerusalem. Especially this is true in the Centers of modern thinking where traditional compartments of thought are being bridged. Critical thinking has new concern to deal with problems as a whole, passing beyond analysis to synthesis. It has gone far in breaking away from classical form of logic and mathematics and psychology, in the direction of new trails blazed by Swedenborg. As communities are changing under these influences churches are also changing: It is part of our work in these times to re-examine our customary activities as a church organization, in the light of changed conditions in the basis of candid appraisals of our present state and forthright studies of the lessons which may be gained from our experience. We do this in confidence that the light as to what we ought to do is available from Him who makes all things new, remembering also words of the prophet Isaiah when Judah saw encroachments of new ways of life upon its traditions: "Put on thy strength O Zion; put on thy beautiful garments, O Jerusalem . . . loose thyself from the bands of thy neck, O captive daughter of Zion."

NATURAL NOTES

By Carol Lawson

The New York Society is proud of Mr. Frank Theriault, one of their Sunday School teachers, who in June received the Major Lepesqueuer Award, granted for highest scholarship attained by a candidate for the degree of Master of Public Administration at New York University . . . while Cincinnati is feeling delighted that a member of their YPL was elected president of the national league; this is Lise Jungshoved who succeeds Arthur James of the Boston YPL.

Helping Miss Serena with the haying is part of the fun at the pioneer camp recently held at Miss Serena Dandridge's farm in Shepherdstown, W. Va. There were nine campers, working, playing, and studying in two class sessions a day. . . . Another gathering was the annual meeting of the Southeastern association which was called by President Hinckley and his fellow trustees to take place Saturday and Sunday, July 16-17 at the New-Church Center in St. Petersburg, Fla. It has been some years since such a meeting has been held, so that a gathering of old friends in this area was an especially happy one.

From the *Brockton Enterprise* comes the following notice: "Rev. and Mrs. Edwin G. Capon, who are leaving Elmwood the end of the month to make their home in Holliston (Mass.), were given a farewell reception at the Elmwood New Church, where the Rev. Mr. Capon has been serving as interim minister for several years. The program was attended by a gathering of

church members, friends in the community and by other clergymen. (Approximately 125 were present).

Among the special guests were Rev. Robert E. Thompson, minister of the Parish (Unitarian) of East Bridgewater and Mrs. Thompson; Rev. Ernest Frederick pastor of the Church of the New Jerusalem in Brockton; Mrs. Harold Gustafson, wife of Rev. Harold Gustafson, pastor of the Bridgewater New-Church who was ill and unable to attend, and Rev. Warren S. Goddard, former pastor of the Elmwood Church, and Mrs. Goddard.

An informal musical program was presented by members of the Elmwood Church. . . . On behalf of the church members and residents of the community, Mr. and Mrs. Frederick S. Brown, Sr., presented gifts to Rev. and Mrs. Capon. The minister received a gift certificate for a pulpit robe and Mrs. Capon was given a purse of money and a bouquet. Buffet refreshments were served. . . . Rev. Mr. Capon is vice-president of the New-Church Theological School in Cambridge and a member of its faculty. He plans to continue his teaching duties and will assist at churches of the denomination throughout the area who are not served by permanent pastors.

Most attractive and neatly designed is the new inscription, "Behold I make all things new," behind the pulpit in the Rosthern, Canada, Church. The work was done by Mrs. Wilbert Henchel and Mr. Henry Friesen. Another contribution placed on the exterior of the church was this sign:

Births, Baptisms, Memorials

BIRTHS

FRIESEN—Alvin David, born to Mr. and Mrs. David Friesen, Jr., of Roblin, Man., Canada, Nov. 24, 1954.

GRIFFIN—A son, born to Mr. and Mrs. James Griffin, Kenwood Parish, Chicago, Ill.

BAPTISMS

SMITH—Debra Ann, daughter of Mr. and Mrs. Eldon Dean Smith, baptized in the San Diego Church April 10 by the Rev. Robert L. Young.

MAZZA—Phyllis Eva, daughter of Mr. and Mrs. Ralph Vincent Mazza,

baptized in the San Diego Church May 8 by the Rev. Robert L. Young.

SHERWOOD—Susan Bain, daughter of Mr. and Mrs. Lawrence E. Sherwood, Portchester, N. Y., baptized at the Church of the Holy City, Washington, D.C., April 24, the Rev. William F. Wunsch officiating. Susan is the granddaughter of Mrs. Gladys B. Camp, New Haven, Connecticut.

MEMORIALS

KITZELMAN—Mrs. Otto Kitzelman, long-time member of the Kenwood Parish.

Resurrection services were held at Glenview, Ill., May 7.

THE NEW CHURCH

Church of the New Jerusalem
Teachings by Emmanuel Swedenborg

This contribution was made by Mrs. Henry Bergen, Mrs. Wilbert Henchel and a man in the local lumber business.

With letters from their former churches, Mr. and Mrs. G. Damon Leavitt, Jr., and Mr. and Mrs. Paul Zacharias have transferred their new Church membership to the Elmwood, Mass. New Church. . . . Bring your vacuum cleaner and wear your old clothes to the "Cleaning Bee" at Almont, July 24. The Almont Summer School will thus be prepared for its opening July 31. . . . Send your news items for Natural Notes to The Messenger this summer while your Church Bulletin is on vacation.

SWEDENBORG STUDENT

(Continued from page 237)

charity to the neighbor. In its external sense it is being content with one's lot and regarding as of first importance the things of eternal life. The blessing of the house represents the increase of goodness, and the blessing of the field the increase of truth of the church.

The desire of Potiphar's wife, who represents natural truth, for Joseph is the desire of the natural to conjoin to itself the spiritual. This would be to make the natural all sufficient in itself. The external or natural man can keep the laws of society when inwardly he is averse to them; then they have no life in him and when external restraints are removed, he rushes into evil. The spiritual must be in the natural if it is to have saving power. Of those in purely natural good Swedenborg writes, "When such come into the other life, they wonder that they are not received into heaven, saying that they have led a good life; but they are told that a good life grounded in what is natural or hereditary, is not a good life, but only when grounded in those things which are of the doctrine of truth and good, and a consequent life: by these they have principles impressed upon them concerning truth and good, and receive conscience, which is the plane into which heaven flows." Read A.C. 6208. Good outward works are not in themselves sufficient for salvation.

CONFIRMATIONS

LEAVITT—WINSOR—Mr. George D. Leavitt III, and Mrs. Amy Winsor were confirmed in the Elmwood New Church.