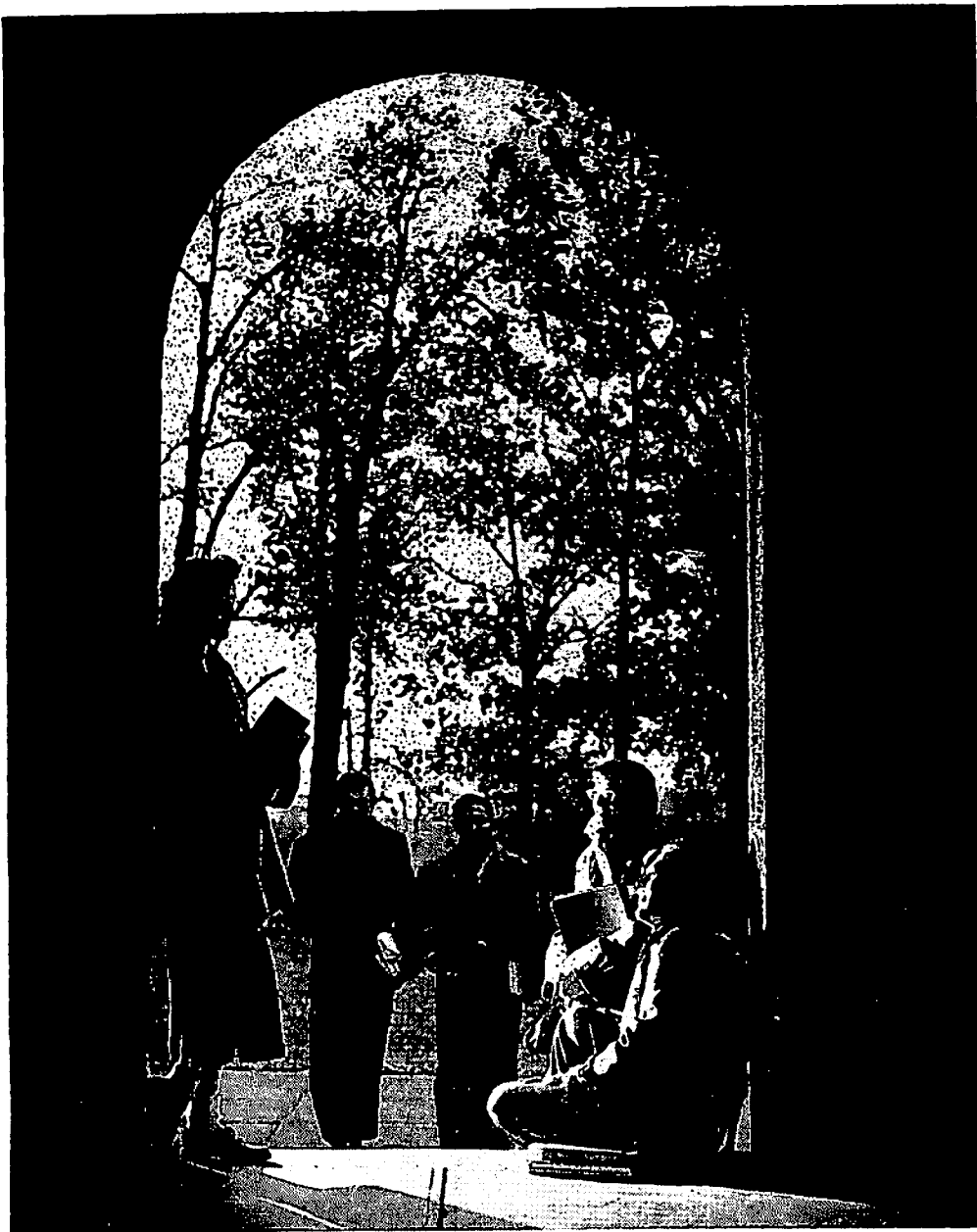


The **NEW - CHURCH MESSENGER**

September 3, 1955



**Archway between Bailey
and Barclay Halls,
Urbana Junior College.**

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Vevey, 3 Rue du Leman

OUR COVER

The picture of the archway between Barclay and Bailey Halls which appears on our cover page was taken in 1950. The students shown on it are, from left to right: Mary Ann Butcher, Urbana, O.; George Schubert, Columbus, Ohio; Mario Ponce, Honduras, Central America; Joylyn Ives, Detroit, Mich., and Warren Burcham, St. Paris, Ohio.

THE NEW-CHURCH THEOLOGICAL SCHOOL

ANNUAL REPORT BY ITS PRESIDENT

By Everett K. Bray

Our School year opened on Tuesday, September 21, 1954, with a worship service in the chapel attended by the faculty, students and their wives. This was followed by a luncheon served by the students' wives. The program, in general, followed the pattern of last year's opening of the School and afforded a pleasant, social way of beginning the new school year. Altogether, about thirty were present. There were also informal conferences between faculty members and students. Classes began on September 23rd.

The Board of Managers has been kept informed of the activities of the School by Occasional Reports under dates of September 24, January 18, March 30, and May 17 (which was the annual report).

The Bulletin, which included the calendar for the school year, was prepared and distributed to seminaries, as well as our ministers, officers of societies and of Convention. The Bulletin for the coming year will be similar in content to that of last year, but somewhat different in form, the cover to carry a picture of the Chapel.

In the interest of recruiting, the School last summer arranged with the Fryeburg Assembly to provide scholarships for young men who were thinking of the ministry. The assistance given was toward travel expenses to make it possible for them to hear the claims of the New Church ministry and the part the Theological School serves in this preparation. This year in place of the summer program, the School invited a number of young men to be guests on the afternoon and evening of Graduation Day. The officers and members of the faculty would welcome all opportunities to present the claims of the New Church ministry before the people of Convention.

The School will take membership in the Institute of Pastoral Care, Inc., which will insure us the privilege of having at least one student participate in the six-weeks clinical training program in hospitals.

Accreditation

In the fall the faculty after studying the question of accreditation sought the aid of the Board of Managers. The President of the Board responded by appointing a special committee of three which consisted of Mr. Memmott, Dr. Peebles, and Mr. Cook. The President of Convention was also asked to participate in the study. This special committee met with the faculty in an all-day session January 28th and produced a workbook by which all aspects of the matter were laid before the membership of the Board. As a result the annual meeting of the Board approved taking further steps toward accreditation

of the New Church Theological School. It is recognized that it cannot be achieved immediately but must be a project covering several years.

The visit of Dr. Walter Marshall Horton to address the Massachusetts Association, April 17, and to visit the Theological School, April 18, was an occasion of high privilege to the faculty and students of the School. He was generous in the time he gave to the School. On Sunday morning he breakfasted with the president, on Monday morning he attended classes at the School, Monday noon he had lunch in the School with the faculty and students, and freely answered numerous questions from the students and faculty. That evening he had dinner with the president and vice-president, and at 8:00 o'clock gave his lecture in the assembly room. We here in the School felt that we had found in Dr. Horton another personal friend and a very genuine friend of the New Church. His address will be printed in the summer issue of the *New Christianity*.

Informal Meetings

Through all our work at the School, faculty and students are conscious that we have a high privilege and sacred obligation to cultivate the spirit and quality of life that belong to the New Church while we are working together with the knowledge and principles of which the New Church must be built. Bi-weekly luncheon meetings of the faculty and students for sociability and an opportunity to discuss subjects of concern for the School and the Church are held. There are always more live questions than we have time to discuss. We have had two social evenings with supper this year, the students being host at the first and the faculty at the second.

Following the School's policy of providing informal meetings of the students with visiting ministers, the Rev. William F. Wunsch and the Rev. Andre Diaconoff held useful discussions, which were much appreciated by the students. The students and their wives also enjoyed an evening with the Rev. and Mrs. Franklin H. Blackmer.

The School had the privilege of being host to Dr. Friedemann Horn of Zurich, Switzerland, for ten days (May 19th to 29th). This was a most happy and stimulating experience to all connected with the School and in the Greater Boston New Church community. He preached for the Cambridge Society and his sermon and personality challenged and inspired us all. Through this personal acquaintance with Dr. Horn we feel closer to the New Church in German-speaking Europe, and now personally a part of it.

Two men were graduated this June: Joseph B.

(Continued on page 278)

HEADS OF URBANA UNIVERSITY AND URBANA JUNIOR COLLEGE

(1850-1955)

1850-1858	Milo G. Williams, President of Board of Trustees, Dean of the Faculty. (Prof. Williams declined to accept the title of President of Urbana University. He remained actively connected with Urbana University until its suspension in 1861. Prof. Williams continued as an active trustee until his death in 1880.)	1905-1906	Rev. Lewis Pyle Mercer, President
1858-1870	Rev. Chauncey Giles, President	1906-1907	Rev. Russell Eaton, Chairman of the Faculty
1870-1886	Rev. Frank Sewall, President	1907-1908	Dr. Frank A. Gustafson, Head Master
1886-1894	Dr. Thomas F. Moses, Acting President and President	1908-1912	Paul H. Seymour, Head Master
1894-1895	John H. Williams, Principal	1912-1917	Rev. Russell Eaton, Head Master
1895-1899	Rev. John Whitehead, Principal	1917-1918	Dr. Carroll H. May, Principal
1899-1905	John H. Williams, Principal and Dean	1918-1920	Rev. Louis A. Dole, Principal
		1920-1921	Rev. Warren Goddard, President
		1921-1923	Rev. Louis G. Hoeck, President
		1923-1926	Henry E. Schradieck, President
		1926-1927	Charles B. Goulding, Acting President
		1927-1932	Rev. Franklin H. Blackmer, President
		1932-1946	Rev. Russell Eaton, President
		1946-	Edward F. Memmott, President

FACING REALITY 1950-1955

By Edward F. Memmott

The history of Urbana Junior College during the five years from September, 1950, to the present reveals drastic adjustments and changes. Often the almost revolutionary changes were made by the trustees and the administration with regret, but they were always the result of attempts to face reality, to preserve the college and its endowment, and to perform uses within the limitations imposed by the college funds and facilities and national and international conditions.

As early as September 30, 1950, the board of trustees looked backward to 1946 and found, as most college trustees were finding, that the post-war years had brought increasing annual operating deficits. Commitments made through the end of the college year 1950-1951 made immediate retrenchment impossible, but there was agreement that studies should be made and plans formulated in preparation for 1951-1952 and the following years.

The studies carried on during the winter and spring of 1950-1951 revealed national conditions that were not encouraging. In November a survey published by the New York Times showed the 1800 colleges and universities surveyed to be in a "serious financial plight," with 500 small colleges in the financial "danger zone." In the spring of 1951 few college administrators would predict what enrollments might be in the fall, but the U.S. Office of Education estimated that male enrollments would be down 16% in 1951 from 1950, 25% in 1952, and 30% in 1953. In April, 1951, a report, "National Security and the Colleges," indicated that as many as 20,000 to 25,000 college and university faculty members would be dismissed before American colleges opened in the

fall.

Urbana Junior College was typical. Deficit operation such as occurred from 1946-1951 could not be continued if the college was to avoid the "danger zone." Our day-program enrollment declined 43.6% during the college year 1950-1951, from 39 students in September to 22 in June. The competition for students, the employment pressures from government and industry, the demands of the military services, the low birth rate in the 1930's—all these factors revealed that Urbana Junior College was not exempt from the pressures of national life. "When a nation turns to war or preparation for war both youth and the institutions serving youth are immediately upset."

"Action Research"

How was Urbana Junior College to survive and yet perform needed uses for the five or more years following September, 1950, before the "war babies" were ready for college in the latter half of the 1950's? There was no easy solution then, and the record of the years 1950-1955 must serve as the answer now.

For the college year 1951-1952 the resident faculty was reduced from ten to three, and by the fall of 1952 two of the three were released to accept positions elsewhere. Both dormitories were closed. The survey to determine the uses of Urbana Junior College during the immediate years to come was launched in an attempt to determine what needs should be met in our "community."

The survey, by January of 1952, had grown into a pilot study in Ohio and pioneer action research seldom conducted by a privately controlled college in the U.S. It was called by one prominent Ohio edu-

cator "the most exciting educational study at present being conducted in Ohio." It grew, as a study of educational needs of a community, into an experiment which would never be finished, for the simple reason that education to fit needs must change as needs change. It included re-examining the mission of Urbana Junior College and restating, for the time at least, that mission in the broad and flexible terms demanded by social, economic, and cultural conditions. The action research brought gains—a sense of use, conservation of funds, participation in the broad educational scene of a community, a state, and a nation. The action research also brought a loss — a shifting of emphasis from performing a use for the Church to performing a use for a broadening community.

By the fall of 1952, when the enrollment of part-time students taught by visiting faculty reached 225, survey results were being put into effect. The basic survey question had changed from primarily that of "What are the educational needs of our community?" to "How many revealed needs can we meet?" The mode of operation had shifted from Urbana Junior College's operating independency to Urbana Junior College's cooperation with community groups and agencies—with the Agricultural Extension Service, the Ohio Department of Natural Resources, the Ohio School-Community Development Study, the Upper Miami Valley Guidance Center, the Champaign County Public Schools' Citizens Committee, the Champaign County Public Schools Administrators' Study Group, the Champaign County Ministerial Association, the Champaign County Mental Health Association, the Champaign County Red Cross, and with business and industry.

The highest enrollment in courses in the attempt to meet community needs was in the fall quarter of 1954, when 255, nearly all part-time students, were enrolled at Urbana Junior College. The courses have covered a wide range: agriculture, art, courses for business and industry, in-service courses for public-school teachers (100 teachers and school administrators were enrolled in courses in the fall of 1954), religion, courses for social workers, courses for those who desire to upgrade themselves in their jobs and professions, and courses for those who pursue leisure-time activities. Broadly, the purpose of Urbana Junior College has been, during the last five years, not the *preparation* of young people for jobs, professions, and citizenship, but the improvement of adults in their *functioning*.

Courses, however, do not give the full picture of the present college activities and the use of facilities. Throughout the years committees have studied at the college: committees of citizens studying their public schools, committees of professional educators, committees of school-board members, public-health and mental-health committees. No exact figures are available, but several hundred persons each year attend committee meetings at Urbana Junior College.

Nor do courses and committees together explain all of the yearly activities. Conferences have become a part of the college efforts, mostly during the summer months. During the summer of 1954 the following groups held conferences at Urbana Junior College: Ohio Health Educators, Ohio County School Superintendents, the Association for the Study of Secondary School Curriculum Development, the Association for the Coordination of Efforts to Improve Instruction in Ohio Schools, and the Midwest Training Center in Human Relations. During December, 1954, the Conference on College and University Community Development was held at Urbana Junior College. Similar conferences are being held during the summer of 1955. Conference participants come largely from Ohio or the Midwest, but also from other parts of the U.S., and an Austrian team of five members was with us in August, 1955. The conference participants during 1954 numbered 172 members, in 1955, 201 members.

Meeting Needs of Church

Thus the experiment begun in 1951 to study and meet the needs of an area goes on in the expanded effort to improve the functioning of adults in their occupations and their role as citizens. Cooperation with local, state, regional, and even national institutions and organizations has become normal procedure.

The national conditions and the local scene have changed greatly since the fall of 1950 and the spring of 1951. Whereas then the prediction was that col-

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PRIZE CONTEST

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Address

CONTEST EDITOR
BOX 65, EVANSTON BR.
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EDITORIALS

Churches and Education

The churches of the United States deserve no little credit for the promotion of education, including higher education. This country is studded with institutions of learning which were originally founded by churches. Many of those schools still retain their connection with the founding church, but in other cases they have lost or almost lost this connection. It is to the credit of the Protestant churches that these did not try to gain a monopoly on education. On the contrary, they welcomed and encouraged the building of schools by the states or other governmental bodies. For the most part the churches were more interested in promoting the cause of education than in deriving power and benefit from control of it. When consideration is given to the prominent role that education has played in building the United States into her present greatness, the churches may well "point with pride" to their work in the promotion of learning.

The New Church has not been a laggard in this respect. In the future we hope the Messenger will be able to publish an accurate and appreciative history of what the New Church has done in this field. Not only has our church founded schools, but many individuals within it have made significant contribution to educational theory and practice. For example, a prominent educator said to us not long ago: "There have been few teachers in Ohio who have contributed more to our state's educational system than your Milo G. Williams, the first head of Urbana University."

Our Church has also from its beginning been interested in a well educated ministry. This led to the establishment of the New Church Theological School.

Both Urbana Junior College and our Theological School have gone through many vicissitudes. It has never been an easy task to maintain these institutions and provide for their growth. But thanks to the devotion of self-sacrificing men and women this has been accomplished with a measure of success. Both institutions have striven and are now striving to keep pace with the ever-increasing demands of higher education.

The interest of the New Church in education is as great today as ever. Even now we have under way, largely due to the leadership of George Pausch, vice-president of Convention, studies designed to find means for strengthening both institutions. This is a goal that should have the full support of all of us.

Labor's Future?

Labor Day is an honored holiday in America; and in many other lands, especially industrially develop-

ed countries, a day is set aside annually as a tribute to labor. Orations are made about the glorious conquests that man by the work of his hand and brain has made. Again and again it is pointed out that nothing worthwhile has been or can be created by man except by labor. Yet few regard toil as a blessing in itself. The mind of man has long been engaged in devising means for substituting the energy of nature for that of man. A labor saving device is hailed with joy even though it may temporarily cause hardship to a number of people. Some look forward to an age when work will consist of nothing more than sitting before an instrument board and pressing on different buttons.

At first machines were largely used to lighten the muscular tasks of man. Now they are being designed to lessen his mental labors; so much so that we frequently hear talk about "machines that think." We have even heard the statement made that a giant computer of the type already in existence could be given the job of writing a symphony,—and make good on it. If true, may we not expect that in the near future there will be a machine that can paint pictures, write poems and bring into being other forms of creative art?

In short, those with a vivid imagination can foresee a day when all physical and mental labor will be done by self-regulating, automatic machines with a built-in sense of values, hence able to make decisions. At that time so much could be produced by so few, that most of mankind could be on a continuous holiday. Labor would not be praised and glamorized for there would be so little of it.

Would such an easy life represent the millennium? Maybe to a few Rip Van Winkles. The majority of mankind would, however, continue to discover new wants that would call for more labor. For the urge to work, to accomplish something is too deep-rooted in the human being to ever die out. Work is a human necessity, not only in order to produce the things that life calls for, but also to enable a person to grow and express himself as an individual human being. Nowhere is Swedenborg's description of heaven a picture of idleness.

THE NEW-CHURCH THEOLOGICAL SCHOOL

(Continued from page 275)

Caldwell and Horand K. Gutfeldt. Mr. Caldwell served his internship in Bridgewater under the Rev. Harold R. Gustafson. Mr. Gutfeldt, preparing for missionary service in Europe, in lieu of internship, concentrated on work in the Department of Education at Harvard University from which he received a Master's Degree in Education. Other students at the School have been Paul B. Zacharias, third year; Thomas A. Reed, first year; special students, Kenath O. Traegde and Theodore Foster.

Next year we expect to have two students from Korea, Mr. En Bo Chung and Mr. Chungsun Lee, in addition to the students listed above.



Shall we and can we meet these standards? ACCREDITATION

By Edwin C. Capon

THE NEW CHURCH THEOLOGICAL SCHOOL AND THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

The New Church Theological School has been an active Associate Member of the American Association of Theological Schools for some years. The Association is the older of two national organizations of schools training men for the Christian ministry and can be distinguished from the younger association in that its member schools are at a graduate level and require some kind of college preparation before admission. The younger organization is composed for the most part of "Bible colleges" and tends to represent conservative and fundamentalist Christianity. The purpose of both associations is primarily that of providing their member schools opportunity to confer with each other on problems of mutual interest and concern and to set up some kind of standards for accrediting. It is of the standards for accrediting of the American Association of Theological Schools and of the possibility of our Theological School achieving an accredited status that we wish to write.

Standards Set Forth—

The standards for accrediting of the AATS (American Association of Theological Schools) are set forth in the journals of each biennial meeting of the Association and are administered by a Commission on Accrediting. They are not applied in a rigid, mechanical way, but weaknesses at one point may be offset by unusual strength at others. Within the scope of this article all of the standards cannot be reproduced; therefore, those where our School as yet falls short will be given most attention.

The quality of the student body of a school will determine to a considerable degree how effective the work of that school can be. An accredited theological school of the AATS must require that nearly all of its students be admitted only

after the completion of a four-year, liberal arts, college program. Such preparation is considered to be a necessary foundation upon which to erect a strong theological education. With this the faculty of the New Church Theological School is in full agreement and toward this goal the Board of Managers has been moving over a period of several years.

Must Grant Theological Degree—

A school that is to be accredited must also be capable of granting some theological degree, a B. D. or its equivalent. This is only natural, since degrees have stood for so much so long both in the academic world and out of it.

As far as fields of study and curriculum are concerned, the New Church Theological School already meets the requirements of AATS in most respects. One important exception is the lack of a course in the application of Christianity to modern social problems. With the New Church doctrine of use and Swedenborg's *Charity and Marital Love* this should not be a problem to correct and in fact the Board and Faculty both look to the establishment of such a course in the near future.

In two respects our faculty falls short of the required minimum. Instead of the four full-time professors asked for, only three men give what the AATS would consider full time to the School. One of the present part-time men or a new man would have to come onto the faculty full time before accreditation becomes possible. In addition, only one faculty member, Dr. Howard D. Spoerl, holds a doctorate, whereas probably two or three members of a faculty the size of ours would be required to have such a degree.

It has often been said, I think, that the heart of any institution of learning is its library. This might

not be quite true of an institution devoted to the scientific studies, but it would certainly be true of a theological school. An adequate library with adequate funds for the purchase of current books and periodicals and under trained supervision is, therefore, another standard set by the Commission on Accrediting.

More could be written about the requirements of AATS, but this final word should be included. The tone of a school, the over-all quality and efficiency of its administration and faculty, and the proved ability of its graduates will weigh heavily with the committee sent by AATS to determine the fitness of a school for accrediting. No one can doubt the desirability of this for any school.

Is it possible for the New Church Theological School to meet these standards?

Study by the faculty of the School and by its Board of Managers has led to the conclusion that accreditation for our School is a goal worth working toward and that it may be possible to reach this goal in five years. The main obstacles to be overcome are in the areas of personnel and finance. The former can be overcome by additional study on the part of present or new members of the faculty, study not only in the theological field but for one person at least in the field of library science. The latter, the financial obstacle, can be overcome by the Church at large as it becomes aware of the need. (The increased financial needs would be for some changes and improvements in the School plant, some increase in budget for the School library, and the necessity of providing for four full-time faculty members.) Specific steps to overcome these and other obstacles will be under study during the coming school year.

Conclusions Favorable

Many who read this article will wonder whether there are adequate reasons to justify the work and sacrifice involved in achieving accreditation. This has naturally concerned both the Faculty and the Board of Managers also. It has been considered by them and their conclusions were favorable. It was also discussed at length at the meeting of the Alumni Association of the New Church Theological School in Kitchener in June, where almost all present spoke in favor of seeking accreditation. In closing let me summarize a few of the reasons offered.

The most important reason in the eyes of all who have thought about this step favorably is, I think, the improvement in the training of men for our ministry that will result. The standards set up by the AATS seek to describe the kind of school that will best fit men to be teachers, preachers, and pastors in a parish situation. The more our School becomes the kind of school they describe, the more adequately our graduates should be trained for their parish responsibilities. This reason alone should be enough.

Another important reason known out of the School's experience to be valid is the value accreditation

and the power to grant degrees would be to the School. Men considering coming to the School often want to know the standing of the School and the standing it can give them as graduates later on. Some men want to go to a School that can give them a B. D. and whose reputation and status can be of help to them in their relations with educated people. They also want to be sure we are giving them a theological training comparable with the best.

A final reason, though there are others, seems to the writer very important. Ought the New Church with its possession of the teachings of the New Age to accept and work by any but the highest of standards? None of us doubt of the importance to the world of the teachings given through the theological writings of Emanuel Swedenborg. Therefore none of us ought to want anything but the best possible education for those who lead the Church in doctrine and worship. In looking toward accreditation the Board of Managers and the Faculty believe they have this end in view.

(Mr. Capon is the vice-president of the New-Church Theological School. He is shown above with the President, Mr. Bray.)

ADULT INSTRUCTION AT URBANA

Perhaps a better picture of the work in adult education given at the Urbana Junior College can be obtained by viewing some specific courses. From February 3 to March 10, the College in cooperation with the Churches of Champaign County conducted a School of Religion with a weekly session on every Thursday. The first period each evening, "Understanding Our Children," was designed for both parents and church-school teachers. Incorporated in the first period were demonstration sessions with children participating. In charge of "Understanding Our Children" was the Rev. Alvin Ray Eschliman.

The second period each evening, "An Overview of the Bible," was designed for those interested in the Bible. Dr. Elmer E. Flack, Dean of Hamma Divinity School, conducted these lectures.

Between the sessions "Understanding Our Children" and "An Overview of the Bible" was a short fifteen-minute devotional service led each evening by a Champaign County minister.

In the course on "Understanding Our Children" the following topics were dealt with:

FACING REALITY

(Continued from page 277)

lege enrollments would decrease for five years, now predictions indicate that the "war babies" will sweep into the colleges. Neither the trustees nor the administration has forgotten the basic principle of the study begun five years ago—that education to fit needs must change as needs change. In the fall of 1954 a program for full-time college freshmen was resumed. In the fall of 1955 that program will be continued, and a program for full-time sophomores will be resumed. It is hoped that in the fall of 1956 dormitories can again be put into operation to accommodate resident students. On July 9, 1955, also, the board of trustees stated: "... it is the sense of the meeting that we should hold ourselves in readiness at all times to cooperate whole-heartedly with any programs looking to possible unification and improvement of the Church's over-all educational programs."

The trials of the small, privately controlled, not-for-profit, church-affiliated college are not ended, but they are, at least for Urbana Junior College, not as acute as they were in 1951. Financially, Urbana Junior College has now a larger endowment fund than it ever had before, but income is not sufficient to finance all of the desires of the trustees and the administration. The problems of how to meet the costs of a resident faculty and of operating dormi-

tories, of how to educate college freshmen and sophomores with an endowment income of approximately \$23,000 annually plus the students' share of the cost of education have not been solved. However, while striving to retain the gains made by Urbana Junior College in five years through learning and meeting the needs of an ever-broadening community, the trustees and the administration turn again to the task of performing a greater service for the Church.

(The author is the president of Urbana Junior College, and is also active in Convention and the Ohio Association.)

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1. Interpreting the Word of God
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3. The Message of the Old Testament
4. The Message of the New Testament
5. Finding Christ in Scripture
6. How to Use the Word of God

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The Missions Stamp Outlet, St. Petersburg, Florida, celebrated the receipt of its 50,000th order August 6, and to commemorate this unique occasion filled free of charge the first requests for its mixtures received that day, returning all remittances. Founded by the Rev. Leslie Marshall in 1938 in order to raise funds for the missions of the Swedenborgian Church, and serving as an outlet for stamps received from its outposts throughout the world, the Outlet sold seventeen dollars worth of stamps the first month and used as an office and wareroom part of a room at the then headquarters in Paterson, N. J.—from *Stamps Magazine*, N. Y.

(Note: On behalf of the Board of Missions the Rev. Mr. Marshall takes this opportunity to thank publicly the churches, missions, other groups and several hundred individuals, through whose interest and help this useful work for the church continues so successfully.)

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ALMOST A CENTURY

Begun by Rev. Thomas Worcester

The New Church Theological School was established in the year 1866, under the auspices of a special committee appointed by the General Convention in that year. The School was incorporated in Massachusetts May 17, 1881.

Rev. Thomas Worcester, D.D., who was also President of the Convention and who had taken a leading part in proposing a divinity school, became the first President and Instructor in Theology. The School had its sessions during the first twelve years at Waltham, Massachusetts, in the building of the New Church Institute of Education. These sessions were from two to five months, in the summer and autumn. After the first season—when the teaching in the School took the form of semi-public lectures by a number of the ministers in New England—the curriculum was placed in the hands of a faculty who gave extended treatment to their respective subjects.

In 1878, on the decease of Dr. Worcester, the School was reorganized with Rev. Samuel F. Dike, D.D. as President and Rev. John Worcester as Principal. It was moved to the vestry of the Boston Church and the term changed to six or seven months of autumn and winter.

In 1881, Rev. John Worcester was made President, the School secured a large room in the building of the Massachusetts New Church Union in Boston, and the three-year curriculum was established. In 1883 President Worcester added the Home Study courses, and in 1886 diplomas were first awarded.

In 1889 the School purchased its present property in Cambridge, known as the Sparks Estate. This real estate has been enlarged and developed, particularly by the building in 1901 of a stone chapel designed by Professor Herbert Langford Warren of Harvard. In 1910 a substantial fireproof building was added for the safe-keeping of valuable books and other treasures in possession of the School. The archives of the General Convention are also given space in this vault.

Rev. John Worcester continued to serve as President until 1894 and was succeeded by Rev. James Reed until 1908. During most of this period Rev. Theodore F. Wright,

Ph.D. was resident professor of the School, in direct charge of its teaching. He also served as minister to the group of New Church people in Cambridge, who were organized in 1901 into the Cambridge Society of the New Jerusalem.

From 1908 On

In 1908 Rev. William L. Worcester was called from Philadelphia to serve as President of the School, and continued to combine that position with ministry to the Cambridge Society until 1936. Mr. Worcester sustained in the School an emphasis upon the spiritual meaning of the Scriptures and developed courses in Homiletics and Religious Education. Also during the years of his presidency the School averaged a larger and more international student body, and its endowment markedly increased.

Upon Mr. Worcester's retirement in 1936, Rev. Franklin H. Blackmer became President. In the succeeding twelve years joint efforts of the Faculty and the Board of Managers have reflected the raising of standards of education for the ministry in all churches. Our effort to maintain a complete curriculum has been replaced with "inter-seminary" studies, with the result that courses given by our Faculty have been intensified in their treatment of the New Church contribution to theological education.

In 1927 a new endowment fund was started to strengthen the School and ultimately to provide more complete buildings. Substantial gifts have been made. Persons wishing to add to this fund by gift or bequest should communicate with the chairman of the Convention's Committee on Endowment, Mr. John C. Moses, 43A Dana Street, Cambridge, Massachusetts.

Alumni Association

The Alumni Association of the Theological School has been formed to promote fraternal sympathy among the former students of the School, and to strengthen and improve the School as opportunity may be found. The Association meets annually in connection with the meeting of the General Convention.

(The above historical sketch is reproduced from the 1948 Catalog of the Theological School)

A MIDWESTERN PROJECT

Francis P. Weisenburger

(The following is an abridgment of a forty page book by Francis P. Weisenburger, Ph. D., Professor of History at the Ohio State University, Columbus. For reasons of space much material has had to be omitted. Those who would like to read this factual and accurate history in full should write to the Urbana Junior College for a copy.)

In 1850, Ohio had definitely emerged from the primitive conditions of pioneer life. The youthful energy of the state is indicated by the fact that the census of the year showed that almost 84 per cent of the population of 1,980,329 was under forty years of age.

The pioneers had brought with them not only a driving impulse for economic and social advancement but an interest in intellectual and religious matters. Schools and colleges had been established, and practically every community had its church or churches almost from the beginning of the settlement. Religious questions were given serious consideration by thoughtful people, and at a time when most prominent church organizations were extremely rigid in their orthodoxy many persons derived spiritual insight from the teachings of Emanuel Swedenborg. Among those in Ohio were such individuals as the mother of Allen G. Thurman (who was to become the Democratic candidate for the Vice Presidency in 1888) and the father of William Dean Howells, the famous novelist.

The Swedenborgian membership generally was small numerically. In 1860, the federal census reported only five Swedenborgian churches in Ohio with seating accommodations for 1450

Under such circumstances, missionaries from time to time visited pastorless church societies, and one such missionary, the Rev. J. P. Stuart, had stopped at Urbana and had discussed with John H. James, who was of the Swedenborgian faith, the need for educating youth, especially under the influence of New Church teachings. On March 26, 1849, James wrote Stuart offering ten acres of land (worth, it was said, \$1,000) at Urbana on condition that \$2,000 should be raised within a year and a building erected within three years.

Beginnings

The offer of the tract of land by Mr. James together with a generous subscription by David and Thomas M. Gwynne of Urbana led to a meeting of members of the New Church interested in the matter of education. It was held at Urbana, November 15, 1849, and John

Murdoch was chosen president of the meeting and J. P. Stuart, secretary. Thereupon, an association was formed to accept the gifts which had been offered, and an application to the General Assembly of the state of Ohio for an act of incorporation was authorized. Through the efforts of John H. James, who had previously been a state senator, a very liberal charter was obtained, March 7, 1850. The act of incorporation declared that the new university was:

"designed to encourage and promote the diffusion of knowledge in all the branches of Academic, Scientific, and Exegetic Instruction and to combine therewith instruction in the productive arts and the practice of rural economy; which (university) shall be under the management and direction of persons known and recognized as belonging to the New Church, or attached to the principles thereof."

The incorporators who were constituted as the first Board of Trustees were:

Milo G. Williams of Dayton, Ohio
Rev. J. P. Stuart of Urbana, Ohio
John H. Williams of St. Clairsville, Ohio
Rev. Benjamin F. Barrett of Cincinnati, Ohio
E. Hinman of Cincinnati, Ohio
William E. White of Cincinnati, Ohio
David Gwynne of Urbana, Ohio
Rev. George Field of Detroit, Michigan
Rev. Sabin Hough of Columbus, Ohio
Rev. Samuel Worcester of Norwalk, O.
John Murdoch of Springfield, Ohio
Hon. Richard S. Canby of Bellefontaine, Ohio

The Board came to a decision that the new University should embrace the whole range of education from the lowest to the highest and on a co-educational basis. Thus Urbana University became a pioneer in the offering of a liberal

education without distinction as to sex.

To develop the new project, the services of one of the trustees, Milo G. Williams, who had been associated with private schools in Cincinnati and Dayton, were secured. Williams was able and conscientious and was much concerned with the problem of combining the customary literary and scientific education with religious inspiration (through the teachings of Swedenborg) so that the latter would tend to elevate and purify the affections and the conduct of every day life.

Proposed Course

During this preliminary period the Trustees had been very successful in securing subscriptions from New Church people throughout the country. Contributions, moreover, in money and in labor, such as carpentry work, or in materials, such as stoves, dry goods, lumber, hardware, and printing, were generously given by many Urbana citizens. The corner stone of the first building — the present Bailey Hall — was laid on June 19, 1851, and this structure was ready for occupancy in the autumn of 1853.

The trustees in 1852 had appointed a special committee to develop the course of study for the new University, and a report of this committee was approved by the trustees in the summer of the same year. Three departments were to be established:

- (1) Philosophy, as taught in the doctrines of the TRUE CHRISTIAN RELIGION, and including mental and moral Philosophy, Logic, Rhetoric, Elocution, and the "Science of Correspondence."
- (2) Science, including Pure and Mixed Mathematics and the Natural Sciences.
- (3) Language, including the Ancient and Modern ones.

It was planned to have a Head for each department at once with the addition of instructors and assistants as the need occurred and the funds became available.

On Wednesday, September 7, 1853, the University was formally opened. Ninety-eight students were enrolled. In addition to Professors Williams and Jenks, the teaching staff consisted of Charles W. H. Cathcart, tutor in Mathematics; Miss Caroline Collier, Principal of the Girls' Department; Willard G. Day, teacher in the Preparatory School; and Colonel John H. James, who did some lecturing on Constitutional and International

Law. Due to "the peculiarities of his wife," which seriously interfered with his academic duties, Professor Jenks was forced to resign before the end of the first year and returned with his family to Boston.

The first annual commencement was held on June 19, 1854, with members of the student body presenting declamations, including one in French and one in German, and a number of compositions on topics such as "School Days," "Stray Thoughts," and "The New Dispensation."

Sewall Becomes President

In the year 1854-5, college work began on the first of September and was divided into three terms of fourteen weeks each, with no vacations intervening between terms. During the winter holidays there was an intermission of study for one week. The annual vacation was from Commencement, on June 19, to Sept. 1. College tuition was \$30 a year or \$10 a term, with \$5 a term for those in the first year of preparatory school, \$8 a term for those in the second year, and \$10 a term for those in their last preparatory year. In 1856, tuition was raised in all departments, that for the collegiate department being \$12 a term.

(Several pages of Dr. Weisenburger's history, which are omitted, deal with the social activities of the College; the literary societies known as the *Philomathean* and the *Upsilon Theta Delta*; the regulations concerning the conduct of students which required daily attendance at religious exercises, forbade the visiting of drinking houses and the use of tobacco or the playing of card games in the students' rooms or on the grounds of the School; the provision for a wholesome recreational program, and the various administrative problems that arose. Financial difficulties bulked large in this early period. With the coming of the Civil War in 1861, educational work had to be practically suspended. In 1870 the Rev. Frank Sewall, Glendale, Ohio, was made president. He set zealously to work to improve both the finances and the educational facilities of the institution.)

President Sewall resigned in June 1886 after sixteen years of service. His administration had been an able one. He himself summarized his achievement in an interview given to a reporter for the Urbana newspaper:

"When I came here there was an endowment of but a

few thousand dollars; now it reaches nearly \$60,000. The old buildings have been improved, and new ones built. The library has been increased from something over 2000 volumes to over 6000 volumes. Valuable additions have been made to the Cabinet, Apparatus, Laboratory and Museum. So that our assets now reach about \$100,000."

During the year 1886-1887, the kindergarten was closed at the end of the first term, and the total enrollment for the year was seventy, twenty-five (of whom thirteen were girls) being in the college and preparatory classes. During the next few years the enrollment was as follows: 1887-88, 14 in college and 67 in all; 1888-89, 7 in college and

UNDER THE GUIDANCE OF MR. MEMMOTT . . .



. . . the project carries on.

54 in all; 1889-90, 10 in college and 49 in all; 1890-91, 9 in college and 50 in all; 1891-93, 4 in college and 56 in all, with 28 others taking work in music or elocution. For several years thereafter the enrollment did not vary greatly in numbers. In 1891, two baccalaureate degrees were granted, but the small number of students enrolled and stiffened requirements on the part of the state of Ohio for the granting of such degrees almost put an end to the conferring of A. B. and B. S. degrees at Urbana.

Drive for Endowment

During 1917-18, Dr. Carroll H. May, who had served for many

years as Instructor in Greek, Latin, and Mathematics, was Principal, a position later held (from 1918 to 1920) by the Rev. Louis A. Dole, who also offered instruction in Bible Study, Philosophy and Economics.

(Between the administration of the Rev. Mr. Sewall and Dr. May the following served as heads of the School but under various titles: Dr. Thomas F. Moses, Acting President and President, 1886-94; John H. Williams, Principal, 1894-5; Rev. John H. Whitehead, Principal, 1895-9; John H. Williams, Principal and Dean, 1899-1905; Rev. Lewis Pyle Mercer, President, 1905-6; Rev. Russell Eaton, Chairman of the Faculty, 1906-7; Dr. Frank H. Gustafson, Head Master, 1907-8; Paul H. Seymour, Head Master 1908-12; and Rev. Russell Eaton, Head Master, 1912-17).

In 1919 the former Browne Hall was disposed of, and the present Browne Hall was purchased. In 1920 Mr. Thomas Coleman DuPont, who as a teen-age boy had been a student (along with his brother) at Urbana from 1876 to 1879, offered \$100,000 to the University, and Mrs. Vinal of Middletown, Connecticut, agreed to give \$25,000, each gift being contingent upon the raising of an equal amount by others. As a result, over 1500 persons contributed so generously that, in all, the Endowment Fund was increased by approximately \$300,000 in less than a year. Many devoted New Church men and women, especially the Reverend Julian K. Smyth and his daughter, Mrs. Charles Buell, labored diligently to secure the contributions.

Mr. Du Pont actually gave \$150,000.

Tentatively between 1924 and 1927, and definitely after 1931, it became the practice to employ the name "Urbana Junior College" and to offer only one year of preparatory and two years of college work.

In 1932, Rev. Russell Eaton began his third period as head of the college and remained as President until 1946. The depression years had brought serious problems to practically all colleges, but Urbana University was fortunate in that its endowment had been substantially increased in the previous years. In 1928 a Library Fund of about \$6,000 had been raised, Mr. Du Pont contributing \$2,500 of that amount. In 1929 Mr. James G. Wentz, a graduate of Urbana University in the class of 1877, contributed \$100,000 to the Endowment Fund, bringing it up to about half a million dollars,

and in 1931 Mr. Du Pont had contributed another \$100,000.

In 1932-1933, there were seventy-nine students in attendance. Of these twenty-nine were sophomores, thirty-seven were freshmen, and thirteen were unclassified. Fifty were men and twenty-nine were women. Ten of the number were of New Church affiliation. Three resided in Browne Hall and five in Oak Hall. At Commencement in June, 1933, nineteen received certificates of graduation from Junior College. During 1934-35, sixty-nine students were enrolled, with ten in residence in Oak Hall and five in Browne Hall.

During the rest of the decade, the enrollment varied from a low figure of thirty-nine for 1937-1938 to a high of fifty-six for 1938-1939.

Pearl Harbor and After

During 1940-1941 there was a total enrollment of thirty-five. As elsewhere, Pearl Harbor and the coming of World War II contributed to a definite decline in enrollment, the total for 1941-42 being twenty, with four others in attendance for a secretarial course during the summer of 1942. Faculty and student body both contributed to the personnel of the armed services, hence during 1942-1943 several young men dropped their studies during the course of the year. In June, 1943, there were no graduates, and during the year no occupants of Browne Hall.

During World War II, at one time the number on the faculty was reduced to three, and the student enrollment declined to the almost irreducible number of four. But in 1946 a new President was chosen in the able and energetic Edward F. Memmott, who holds degrees from Oberlin College and had for many years been head of the instruction offered in English and Public Speaking at Urbana Junior College. During the summer of 1945 he had materially assisted the work of the American Red Cross, as he also has done at other times, by working as a field representative. His administration has actively endeavored to render increasing service not only to the New Church constituency of the nation but to the college-minded youth of Urbana and Central Ohio.

After the war, full operation of the college again got under way in September, 1946, when veterans comprised 23 out of a total enrollment of 51, which included 12 women. The next year the enrollment reached 55, including 34 men, of whom 19 were veterans, and 21 women. In 1948-49 the daytime en-

rollment was 41, and in 1949-50, was 44, including 28 men, 15 of whom were veterans, and 16 women.

A major extra-curricular college activity in recent years has been the Mixed Chorus, which in 1947, for example, gave the Christmas cantata, "Childe Jesus," in Trinity Methodist Church at Mechanicsburg, and in the Urbana Public Library Auditorium. The Chorus has also made numerous radio appearances. The student paper, *COURANT*, and a Camera Club with a dark room in Barclay Hall have been other significant activities.

Urbana's Contribution

During its history, Urbana's student body has come from a wide area. In the period from 1946 to 1950, there have been students not only from Ohio but also from Arkansas, California, Connecticut, Illinois, Indiana, Michigan, New York, New Jersey, Pennsylvania, Rhode Island, and Wisconsin, as well as Costa Rica, Honduras, and India.

Urbana Junior College, however, renders a special service to the community in which it is located. Since its inception, a large part of the student body has come from homes in Urbana and vicinity. In recent years, moreover, the College has cooperated with groups in the locality by extending to them the use of the baseball field for baseball leagues and similar organizations, by opening the tennis facilities to local youth, by granting the use of the campus and its conveniences to the Urbana Girl Scouts Summer Day Camp, and by inviting the local residents to participate in the use of the College Library.

In conclusion, it may be pointed out that the influence of Urbana as an educational institution cannot be measured merely in terms of the relatively small numbers it has served. Brand Whitlock, the noted reform mayor of Toledo and Minister to Belgium at the opening of World War I, often as a boy spent summer vacations at the home of his grandfather Brand in Urbana. In his autobiographical work, *FORTY YEARS OF IT*, Whitlock pays tribute to the "many persons of Swedenborgian persuasion, with their gentle manners and intellectual appreciation" in Urbana and points out that a young instructor during those years at Urbana University, Hjalmar Hjorth Boyesen, later became a distinguished author whose writings were much admired by him.

Thus, judged both by its con-

SWEDENBORG THE REALIST

By John A. Swanton

Emerson's characterization of Swedenborg as a typical mystic was about as far out of line with the facts as could well be imagined, and this is recognized by the author of an article on "Mysticism" in the *Encyclopedia Britannica* in my possession. He says:

"Swedenborg, though selected by Emerson in his *Representative Men* as the typical mystic, belongs rather to the history of spiritualism than to that of mysticism as understood in this article. He possesses the cool temperament of the man of science rather than the fervid Godward aspiration of the mystic proper; and the speculative impulse which lies at the root of this form thought is almost entirely absent from his writings. Accordingly, his supernatural revelations resemble a course of lessons in celestial geography more than a description of the beatific vision."

From his earliest years Swedenborg's respect for facts and close regard of them is an outstanding characteristic exceeded by nothing except his religious nature, although that in effect is a part of true religion. This association with facts is shown by his assiduity in appropriating the sciences of his time, in acquiring practical scientific skills and his interest in inventions, as also by his interest in the promotion of science in Sweden, his years of work in connection with the College of Mines and subsequent work on anatomy and his absorption of the best learning of his times on anatomy, physiology and psychology.

He was at the same time interested in theories of origin but it is noteworthy how closely these theories were tied to recorded phenomena. Thus he sets forth an hypothesis of the arrangement of particles in lattices such as was

tribution to the intellectual and cultural life of Urbana and Champaign County and by the influence of its sons and daughters in more distant regions, Urbana University has had a notable past. In sincere appreciation of the sacrificial efforts of those who have gone before, may it now with confidence face the future under the capable leadership to which has been entrusted the direction of its opportunities for increasing service!

later developed in stereochemistry. Coincidentally with the appearance of his two practical volumes on the working of copper and iron came his great cosmic theory antedating that of Kant and by a much longer space of time that of Laplace. While Laplace worked out the mechanics of his "nebular hypothesis" much more accurately than Swedenborg, as was to have been expected, it is important to remember that neither he nor Kant attempted to bring the phenomena of electricity and magnetism into their hypotheses, and it is the peculiar glory of Swedenborg that he did just that; for electricity and magnetism are phenomena to be accounted for no less than the material which consists of atoms and molecules. Unlike Laplace, however, who "had no need" of the assumption of a Creator in working out his theory, the Creator is precisely what Swedenborg begins with. If that is a reality it is a supreme reality and Swedenborg's system is essentially nearer the truth. It is thus more universal than either the theory of Laplace or that of Kant because it includes three factors which they do not: God, magnetism and electricity, and Swedenborg works all of these into his outline. Whether he conceived all of them correctly is beside the point. His system is more universal because he provided for them. Thus he begins with the Infinite Creator as the sole basal reality, postulates an intermediate entity or first ens which retains all potentialities derived from the Infinite but makes it possible for material things to exist. From these leasts come actual finites in successive discrete degrees in which each lower degree is formed from materials of the higher one until at last we reach matter in its ultimate form in the mineral kingdom. He corrected the atomic theory of Newton in one important particular, in denying the existence of hard particles until the mineral plane is reached. The farther back one ascended from plane to plane the more freedom and the more potentialities are to be found. After his spiritual eyes had been opened Swedenborg merely perceived that the higher planes of his Principia theory are to be differentiated from the lower since they belong to what we call the spiritual state of existence. So he speaks of them as "substantial" over against the "material" planes of the natural world. Yet the two

are so closely related that the innermost plane of the human mind while man lives in this world continues as its outermost after death. From this we see that, though the natural and spiritual worlds are distinct, they are integrated and, since man is an inhabitant of both worlds so long as he remains in the flesh, communication between the two is always possible. Indeed there is actually one substance throughout the universe, existing in its free nature in God and limited in successive stages down to and through the world of matter. But the universe is real substance, substantial throughout so that the spiritual might almost be called a higher material. That does not, however, destroy the truth that there is at the same time a profound difference between the two. The one is within space and time and the other beyond and above space and time, but both are real and the latter more real than the former.

This actuality and nearness of the spiritual is often forgotten even by New-Church people and is a standing occasion for error on the part of many others because of the creeds in which they have been brought up. Thus both the Thirty-nine Articles on which Episcopalianism was originally founded and the Westminster Confession, basal to Presbyterianism and to Calvinism generally, define God as "without body, parts, or passions," and according to the latter He created the world out of nothing. So defined God is inconceivable and the method of creation is inconceivable. God is inconceivable because we know of nothing without a form and no life without a body. The statement that God is without parts is immediately contradicted by the assertion that within God there is a tripersonality which by the definition certainly does not mean three separate gods or demigods and can only be parts. Moreover, one of these, the "second person in the Trinity" has a body, ac-

cording to Paul, for in addressing the Christians of his time he says, "You are the body of Christ and individually members of it" (I Cor. 12:27). May one-third of the Deity have a body which the other two-thirds lack? The same formulas also contradict the assertion that God has no passions because they contain references to God's wrath; while love, an essential attribute of God, is usually classed among them. Evidently those who drew up these definitions were anxious to remove any suggestion of materiality, and it is true that God in His absolute innermost nature is above human comprehension. But that is all the more reason why attempts to define Him should not further obfuscate human minds. The doctrines of the Deity as above stated do just that, and the Westminster Confession closes the door completely on rational understanding in its assurance that the world was created out of nothing. On this point Swedenborg says:

"Every one who thinks from clear reason sees that the universe was not created out of nothing, for he sees that not anything can be made out of nothing; since nothing is nothing, and to make anything out of nothing is a contradiction, and a contradiction is contrary to the light of truth, which is from Divine Wisdom; and whatever is not from Divine Wisdom is not from Divine Omnipotence."

No wonder "Christ is the hope of the world" since conceptions of God in His totality have been so obscured, and the immanence of God in His creation is equally placed under a cloud because a universe made out of "nothing" would not necessarily reflect Him in any way. In the Divine-Human as Swedenborg sets it forth God is One, is substantiality itself, and is reflected in all parts of the world that He has made.

(Dr. Swanton is a scientist formerly connected with the Smithsonian Institute. He is the author of "Swedenborg: Prophet of the Higher Evolution")

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LETTERS to the EDITOR

Convention Stand on Scripture

In a recent issue of another New Church periodical our attention was drawn to the report of a committee appointed by the Council of Ministers of the General Convention at an Executive Session in 1948, to prepare a statement "defining . . . its position on the relationship between the Writings of Emanuel Swedenborg and Sacred Scripture." The report, as adopted by the Council of Ministers, has appeared twice in the pages of your journal.

It is gratifying to learn from this Report that "the General Convention is convinced that a revelation, presenting the Christian Gospel afresh, has been made to the world by the Lord, in the Theological Works of Swedenborg."

On the other hand we are disappointed to find the following statement: "The Bible or the Word which we have in the Old and New Testaments is 'the crown of revelations' (True Christian Religion n. 11)." It does not seem to us that a refusal to admit that the Writings are the Word warrants making what seems to us to be a misrepresentation, although I feel sure that the Committee had no intention of misrepresenting T.C.R. 11:1, from which part of the above paragraph quotes, does not use the terms Bible, or New and Old Testaments. It is particularly surprising that the Report includes the term *Bible* here because the Writings inform us that many books of the Bible are not the Word, and it lists those which are. But let us quote from T.R.C. 11:1: "Respecting what the one God is, nations and peoples have differed and still differ, from many causes. The first cause is that knowledge and consequent acknowledgment of God are not possible without revelation; nor are a knowledge of the Lord, and a consequent acknowledgment that 'in Him dwelleth all the fulness of the Godhead bodily' possible except from the Word, which is the crown of revelations, for it is by the revelation given to man that he is able to approach God and to receive influx, and thereby from being natural to become spiritual."

I think it is true that literally the number refers to the Word of the Old and New Testaments, contrasting them with those so-called revelations on which Eastern religions are founded, all of which do retain some remnants from the

Ancient Word. However, that the Writings must be included in the term "Crown of Revelations" seems perfectly clear to us in the General Church. One potent reason for our believing this is presented later in this communication, but it should also be pointed out that our belief rests on many other teachings, all of which together lead us to a conclusion different from the one expressed by the Committee. While essentially the Old and New Testaments and the Writings are one Word, surely New Churchmen should be "able to approach God and to receive influx, and thereby from being natural to become spiritual" as much, if not more from the Revelation which was specifically given to, and for the use of, the New Church.

The Old Christian Church has always had the Bible, and the Old and New Testaments. But the Writings manifoldly, forcefully, and unequivocally teach that the formal dogmas of both the Catholic and Protestant Churches are falsities, and are dead. The following is just one example of this:

"That it is impossible for any church, and for any system of religion to exist, unless it is believed that God is one. When, therefore, the Divine Trinity is believed to be divided into three Persons, how can the metaphysical term essence make one out of three? so long as the properties of each person are diverse, yea, so diverse that they are said not to be communicable? and so long as the equal and particular persons subsist by themselves, and one person has no part and no quality in the other person, or of the other person? But when it is believed that the one God is not only the Creator, but also the Redeemer and Operator, then we have one God; and then for the first time the church exists and subsists, and religion lives. And thus union of three cannot be given otherwise, than it is in every man, as soul, body, and proceeding. These three make one man: why not God, who is Himself the Man from firsts to ultimates? These things concerning God Man have been explained in the work concerning '(The Divine) Love and Wisdom,' and may be consulted. It is also shown that (the soul) is neither ether, nor air, nor wind; that the soul of every man is the man himself, follows thence. As we have now one God in the

church, who is God Man and Man God, this church is called the crown of all the churches." (Invitation 53). Italics supplied?

This is also stated in other words in T.C.R. 786 and 787, which is presented under the following heading:

"This New Church Is the Crown of All the Churches that Have Hitherto Existed on the Earth."

How, we ask, can it be maintained that the Writings, which are the Revelation which is given to the New Church, which is the "Crown of all the Churches," be any less a crown of revelations than the Old and New Testaments? And how, then, can we depreciate the Writings by denying that they are the Word?

Even the Convention calls the Theological Works of Swedenborg *The Writings*. To all Christians the term *Scripture* means the New Testament, and to many the term also includes the Old Testament. The term *Scriptures* means writings. All of Them—The Old and New Testaments and the Writings—are the Writings of the Lord.

Harold F. Pitcairn
Bryn Athyn, Pa.

(Ed's Note: On another page will be found an answer to this letter by the Rev. Richard Tafel.)

Accreditation of the Theological School

The Faculty of the School and the Board of Managers have endorsed the proposal of accreditation in principle. A committee consisting of Edward F. Memmott, chairman of the Board of Managers; Chester T. Cook, treasurer of the Corporation of the School, and Dr. Waldo C. Peebles, together with the Faculty of the School, have made a study of this subject and compiled a "Workbook" showing the results of this study. According to this committee the following steps must be taken to attain accreditation:

1. The School's admission requirements would have to be raised and exception made to them in only a very low percentage of cases. To quote the Accreditation Board of the American Association of Theological Schools, "We should require for admission for candidacy for its (the School's) degrees, the degree of A. B., based on four years of work beyond secondary education, in a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree."

Reply To Mr. Pitcairn

By Richard H. Tafel

2. From being a non-degree granting institution the School would have to become one.

3. The present curriculum containing the courses required of all students in some seminaries, includes fields required by the Accreditation Board of the American Association of Theological Schools, with one exception: The School does not require a course in the application of Christianity to modern social conditions.

4. An accredited School must have a minimum of four full-time faculty members. At the present time the New Church Theological School has three faculty members who would meet the Accreditation Board of the American Association of Theological Schools, conception of full-time faculty personnel: A new man would have to be added to the faculty or one of the present part-time men be made full-time.

5. An accredited school should have faculty members of different educational backgrounds, and at least some of them should have higher degrees. We have men of different backgrounds (Harvard, Andover-Newton, etc.), but we have no men on the full-time faculty with doctors' degrees.

6. The Accreditation Board of the American Association of Theological Schools has certain library standards. These are a field of study in their own right. The School would have to have someone on the faculty with some professional library training, a larger budget for the library, better housing and a more adequate reading room. Already the fireproof vault ought to be enlarged because of lack of space.

7. Inadequate income: An accredited school must have an income adequate to insure the continuation of its work on the level at which it achieved its accreditation. This income must be reasonably certain from year to year.

17 JEWEL WATCHES

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It is somewhat surprising that New Churchmen, both inside and outside of Convention, have apparently been unaware, until fairly recently, that the Convention has historically held a consistent position on the Bible and its relationship to the Writings of Swedenborg. This fact has been brought to their attention through the Report of a committee of the Council of Ministers which first appeared in the Messenger in 1948 and which was published in pamphlet form in 1953 under the title, "The Cause of the New Church."

However, Mr. Harold F. Pitcairn of Bryn Athyn, in his letter to the editor entitled "Convention Stand on Scripture," takes us to task for maintaining our traditional position, and for not espousing his, namely, that of the General Church, or the "Academy." It is almost incredible that he did not know of the differences between the sister bodies, yet he is "disappointed" to find the following statement in the Report: "The Bible or the Word which we have in the Old and New Testament is the 'crown of revelation.'" (T. 11). He is "disappointed" because the Writings of Swedenborg are not included as part of that Word, which is his position as a member of the General Church, and not that of the Convention. Further on, he admits that Swedenborg intended to indicate only the Old and New Testament: "I think it is true that literally the number refers to the Word of the Old and New Testaments. . . ." However, he goes on: ". . . that the Writings must be included in the term 'Crown of Revelation' seems perfectly clear to us in the General Church." But it does not, and has never seemed so, to us of Convention — and therein lies the fundamental difference between us!

For us of the Convention, the Bible, as the Word of God, holds a unique and central position; as much as we love and prize the Writings of Swedenborg, we never confuse them with the Word of God. The relationship between the two is vividly dramatized for us in our Rite of Ordination. There a copy of the Bible is placed in the right hand of the ordained and then in his left hand a copy of "True Christian Religion" (symbolizing the Theological Works of

Swedenborg), and he is admonished: "From the Lord's Holy Word, according to this doctrine, lead thou the people by truth to the good of life. . . ." We are therefore shocked, and rather scandalized, when sister bodies of the New Church make the Writings of Swedenborg part of the Holy Word itself, or exalt them even above the Word, as Mr. Pitcairn seems to do when he says: "While essentially the Old and New Testaments and the Writings are the Word, surely New Churchmen should be able to approach God and to receive influx . . . as much, if not more from the Revelation which was specifically given to, and for the use of, the New Church." Nor can we agree that we are "depreciating" the Writings of Swedenborg by not making them the Third Testament of the Word, anymore than we can agree that the General Church is exalting them when they raise them to that position.

Mr. Pitcairn finds fault with the Report for using "Bible" as a synonym for the "Word," and gives his reason for so doing, namely, that "the Writings inform us that many books of the Bible are not the Word, and it lists those which are." On this same basis, of course, the Writings would be excluded by Swedenborg from the Word, because they are not included in his list. Mr. Pitcairn therefore gently points out what he considers a misrepresentation by the Committee, though an unintentional one, in using this synonym, in referring to "True Christian Religion" n. 11. One need scarcely point out that the Report is summarizing the number, not quoting it.

Yet, if Mr. Pitcairn allows this wording to stand, his case for including Swedenborg's Writings in the Word falls to the ground, as quite obviously they are not part of the "Bible." In the Convention, we are quite in the habit of using the terms, "Bible," "Sacred Scriptures," the "Word," etc., interchangeably, except when we are making the nice discrimination which Swedenborg makes. As with many of the terms he uses, Swedenborg puts different meanings into "Word." Divine Truth as it exists in the mind of God is the "Word." The "Word" came to be embodied in the Christ. The

(Continued on page 288)

MEMORIALS

MEMORIAL

CARRIE L. CHACE, who passed on to her heavenly home on May 29, was born to Charles B. and Sarah Lambert Chace in Wolden, Maine. Miss Carrie was one of seven children born of this union, two of whom survive her: Florence and William.

She first became active in New-Church affairs when her father became professor of Romance Languages at the New-Church School in Glendale, Ohio. In 1886, with her deep and abiding love for the New-Church teachings, she became a member of the old Fourth and John Street church of the Cincinnati Society. She was a graduate teacher of the Cincinnati Conservatory of Music. Hundreds of students and friends will attest to her proficiency in the art of teaching and playing the piano.

Aunt Carrie, as she was affectionately known to several generations of Sunday School children, was pianist and teacher in the Sunday School until a few months before her passing when failing health forced her to suspend all strenuous activity.

With an indomitable will and an outlook that was forever young, Aunt Carrie was at home in spirit with the younger generation for whom she often gave parties, and more often presented with gifts for good work or a small kindness she had observed them in. Her personality was always cheerful and to both the younger and old generation alike her memory for humorous anecdotes and her ability for pleasant conversation on almost any topic made her a wanted presence in every group. Her generosity, which she considered a privilege and a pleasure, was expressed by a life-long activity of charity.

Few people attend the church of their choice as regularly as Miss Carrie did. Nothing gave her greater satisfaction than to be able to greet visitors to the New Church. Her warm smile, her personal charm and her friendly spirit relaxed them and soon had them participating in the church service that she loved.

It is evident from the good will upon earth that the Lord has created more saintly people than history records; surely in the soul of Miss Carrie resided one of these. May her presence in heaven accord as

much happiness and love as her journey on earth.

In his remarks at her resurrection service, May 31, her pastor, the Rev. Bjorn Johansson, said in part:

"Were I to write about the most unforgettable person I had known, Carrie Chace would stand high on the list from which I would select such a person. My wife and I first came to know her in 1941 at the Almont Assembly, where she was teaching music and other things to the youngsters. Her personality radiated cheerfulness, keen sense of humor, a kindly outlook on life and a love for the beautiful. I recall that one day I was trying to soothe the ruffled feelings of two women who were bitterly complaining about something or other. Noting that Miss Chace was nearby, I beckoned to her. Within minutes her smile and her good humor had dispelled the atmosphere of anger. I felt then, as I have throughout the time I have known her, that pettiness, ill-will, meanness and malice just could not exist in her presence."

Leonard King

MEMORIAL

HALL—Mrs. Anne Felkner Hall, a member of Group Four Round Robin of the National Association for many years, made her transition to the higher plane of usefulness at El Paso, Texas, July 20, 1955. Resurrection services were held in Des Moines, Iowa and burial in the family lot at Downey, Iowa.

Anne had ancestral leanings toward the New Church through her grandmother, Lydia Grant Works, and her mother, Jessie Works Felkner, both of whom were devout receivers of the teachings.

Grandmother Works had been connected with the New Church in Cambridge, Massachusetts, and brought some of the Writings west with her when she and her husband, John Works, settled on a farm near Downey, Cedar County, Iowa, in 1861. Mrs. Works passed on while still a young woman, leaving two daughters—Ida Works, whose married name was Dole, and Jessie, whose married name was Felkner. Ida Works Dole and Jessie Works Felkner often helped cheer sorrowing neighbors by means of their knowledge of the Heavenly Blessings.

Jessie Works Felkner was the mother of Anne Felkner Hall and Ida Felkner Coffeen. Mrs. Coffeen

resided in Chicago. Anne was in Chicago, studying music, when she happened to pass the Kenwood Church of the New Jerusalem, and, telling her sister Ida about its location, they decided to attend a service there. This was in 1916 and they, together with Mr. Coffeen, attended their first New Church service, after which the Coffeens were regular attendants, until their passing.

Clara M. Parks,

Reply to Mr. Pitcairn

(Continued from page 287)

"Word," found expression, imperfectly it is true, in the sacred writings of many peoples. The "Word" is deposited in a very full and wonderful way in the Bible, so he calls that the "Word." (T. 158). But Swedenborg found that the "Word" was deposited in the Bible in different ways; in some of its books he found truth so expressed that it contained progressively deeper ranges of truth, extending back through the heavens to the mind of God whence it had issued. To these specific books he refers in a special and technical way as the "Word." So, for Swedenborg, the Bible is the "Word," and in a more restricted sense certain of its books are the "Word." Notice that in T. 11, which Mr. Pitcairn quotes at length, it says: "... Knowledge and consequent acknowledgment of God are not possible without revelation; nor are a knowledge of the Lord, and a consequent acknowledgment that 'in Him dwelleth all the fulness of the Godhead bodily' possible except from the Word, which is the crown of revelation..."—where Swedenborg's Scripture quotation is from Colossians, which Mr. Pitcairn does not even consider part of the Word. So, what he sees as an unintentional misrepresentation, is probably merely a difference in understanding Swedenborg's use of terms.

At the close of his article, Mr. Pitcairn performs a very neat sleight of hand. He says that even we refer to Swedenborg's Theological Works as "The Writings." Christians refer to the Old and/or New Testament as "Scripture." "Scriptures" mean "writings." Therefore, the Writings (of Swedenborg) are Scripture! All of which adds up, I believe, to this: his branch of the New Church and ours have simply a different understanding of the Holy Word and the Writings of Swedenborg. Can we not, in all charity, simply leave it at that?

The
**NEW - CHURCH
MESSENGER**

September 20, 1955

Many Fronts; Yet One Goal

Leslie Marshall

From Nature to God

An Appeal for Writers

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September 20, 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 word of the spirit is real and near.

MANY FRONTS; YET ONE GOAL

Reminiscences of a Missionary Executive

By Leslie Marshall

The Messenger's request that we set down some of the highlights of our work at the Paterson office during twenty-five years' connection with it, sets off a train of recollections so various that the chief difficulty is to pick and choose in order to keep such an account within reasonable limits.

However, as it is always the real interest associated with an incident or activity which makes an indelible impression, we can use that as the keynote and perhaps satisfy the editor and his readers, though we cannot promise not to seem to be talking unduly about ourself on occasion, the subject centering so much on a single individual.

In all those undertakings over the years, connected as mainly they were with missionary, publicity and publishing activities, we remember that the three inexorable steps leading to any success in them continually had to be taken. That is: attracting the public's or membership's attention; arousing an interest; creating a desire for what was offered.

The Romantic

Around it all was a certain sphere not always associated with business, church or not. This might be described as the "romantic". Romantic in the sense of adventure—the unknown equation whatever may be the endeavor. Without this the work could not have been so interesting; without it those three inevitable steps could not have been taken. And, of course, it is a great advantage to be "in love" with one's work.

Take this letter, one of perhaps nearly a quarter of a million read and written in our Paterson days: "Dear Sir: Having lately come across a dilapidated copy of the "True Christian Religion" on a penny bookstall in this city, and after teaching its contents to my people for some years, I beg to inquire if you have other books and tracts . . ."

That's really a composite of such communications, but it is a lesson in romantics, and it took that famed first step, for the title attracted a thinking person's attention; the contents aroused his interest; its expounding and reasoning arising from the book created a desire to know more about the entire subject.

About fifteen years ago when the Board of Missions of Convention decided to publish a booklet about its work, we entitled it "The Romance of Missions," and it has generally been thought its content lived up to the title, for there was scarcely a New-Church field around the world whose story was told there which, at least, at the beginning, did not contain all the elements of adventure.

War Relief Work

Particularly associated with that was the Board's war relief plan for which a committee was set up,

funds appropriated and every effort made to help our brothers abroad in distress. As the fury accelerated the Board was entirely cut off from many foreign fields. In the Baltic States and China, as it happens, it is still cut off, which doesn't speak too well for the peace which was to end all wars. In a particular respect this still applies to Czechoslovakia. There was tragedy, suffering, lack even of the barest necessities.

Finally, a number of Latvian New-Church people were assisted to a new life in America, while now, except at the points noted, the missionaries carry on as before. The issuance of a specially designed sticker-stamp seal, sold for relief, was a unique feature during the war. Some of these New-Church seals came into the hands of collectors and, because of the rarity, even today occasionally the Board's stamp outlet receives an inquiry about them.

Outstanding in memory of our work with the Mission Board is the devotion to it then of leading figures of the Church, now passed on, including Ezra Hyde Alden, J. Millar Nicol, Lloyd A. Frost, Charles W. Harvey, John W. Stockwell, Arthur Wilde, and of course Paul Sperry, who served it nearly fifty years as secretary and then president. If unlike the larger denominations we do not have mission societies in every part of the world, there are few civilized areas where our literature and correspondence have not penetrated, and the Board has always worked in close harmony with sister bodies of the Church whose people are at work in fields within their especial empire jurisdictions. There always was a thrill in our foreign mail, and none more so than with our first contacts in Yugoslavia, Cuba, Hong Kong, Korea, Macao, Palestine, Liberia, Brazil, Paraguay—to mention those we happen to recall, and where the interest had not preceded us.

The same might be said of most of the other uses for the Church with which this narrator happened to be connected. Among them—perhaps the first in 1925, was attention given to what might be called the half-world in which Swedenborg's name moved. Much of importance had been said about him, whether biography or general comment, but it had not on the whole been organized, confirmed and publicized. Nor had the man's outstanding genius, and aid even to the present everyday world, been drawn to the public's attention.

The movement toward a correction of this lag is still going on, culminating in the Swedenborg Foundation's recent decision to employ professional assistance to the end of introducing our author's universal ideas into the stream of current thought, especially in the field of education.

Spade Work

But first there came the years of spade work: the patient gathering of "evidence," documented and indexed; the getting-the-public-acquainted projects, such as Ripley's "Believe It or Not," series, and that of Hix's "Strange As It May Seem," feature. Brash enough, but the sort of thing the man in the street understands. A good deal of such material went into the background of the 250th Anniversary commemoration, which probably did more to introduce Swedenborg than any other public relations work until that time, unless the International Swedenborg Congress in London in 1910 is excepted.

Such undertakings as exhibiting a specially constructed model of Swedenborg's "airplane," featured articles in *Time* and *Life* are called to memory as these notes progress. We can remember many a thrill as some facet of his universal genius might be chosen as the subject to gain an important doctorate; or an inquiry from some seat of learning as to Swedenborg's contribution in one field or other. Amusing in a sense would be printed matter sent us from say a vegetarian group and once from an anti-alcoholic institution setting forth the Swedish sage's position in such matters, while claims for him as a leading Mason, Rosicrucian, Spiritualist and even mentor of the Christian Scientists were not too uncommon. (A classic example is Canon Barry's diatribe in the *Atlantic Monthly* for March, 1913).

Long remembered will be the lengthy correspondence with some earnest soul who claimed to have "proved" that Swedenborg teaches the earth is a hollow globe. But there was recompense for these seeming irreverencies in the clear and growing evidence that gradually the Prophet of the North was taking his place among the known teachers of the race, though as Emerson, not to say others, have written, he has stood always behind the scenes in that capacity.

New Ventures

If there was a good deal of color in that especial department of our Paterson undertakings, there was something "new and different" afoot when we established such activities as the Bible Study School, 1946; the Missions Stamp Outlet, 1938; Daily Readings, 1954; Your Church, 1941; the Literature Rack system, 1938; the colportage plan, 1935; not to say a 100-piece series of free literature, much of which had to be written, produced and distributed at Paterson. If we recall correctly, there were years when more than 1000 orders for booklets were filled there.

The story of these enterprises has been told before, and perhaps they spoke for themselves as they went along, particularly through annual reports, but numerous memories are aroused that have a certain intrigue, as we respond to *The Messenger's* request for some Paterson reminiscences. We think of the time when the president of a great country school for underprivileged colored young men and women sud-

denly sent for 500 copies of the vestpocket booklet "Words of Wisdom," and of the day when a gentleman announcing himself as a rabbi of the orthodox Jewish temple came to Paterson to enroll in our Bible Study School course, thinking it was given in the building there.

In fact even the compiling and publishing of "Words of Wisdom" has something of a special nature about it. The quotations were gathered as the result of a contest among New-Church young people. First prize went to Harold Berran, then a student at the Theological School, but who shortly suffered a malady which resulted in many years' suffering, followed by what might appear as an untimely passing except for the truth the New Churchman knows about such a situation. Berran's young widow carried on bravely, and is still a teacher in the Brooklyn public schools.

Another popular "purse" size booklet compiled shortly afterwards, with the help of Baltimore's pastor emeritus, the Rev. F. Sidney Mayer, is "What the New Church Teaches." This valuable piece of free literature with some revisions has now been reproduced for the Church at his own expense by the Kansas New-Churchman and General Council member, Daniel Krehbiel.

The contact with the clergy of numerous denominations was one of the features of the Bible Study School project which especially stands out in memory, and no doubt the present conductor of the School, the Rev. Dr. L. I. Tafel, is having somewhat the same experience. We recall a university-educated colored clergyman who as a result of taking the complete school course (which includes an examination in "Doctrine of the Sacred Scripture") wished to enter our ministry. Regretfully, there seemed to be no opening for him, nor any in prospect. We recollect, too, the eagerness with which many students awaited their next examinations, when once they found how helpful the work was in the way of life. These included Salvation Army workers, deacons in African missions, "sisters" in a convent (probably Anglican) and a young man eleven years old, who not only did remarkably well, but later wrote us of his intention to enter the ministry.

Stamps by the Pound

A department of our work which when first started in an office-converted-bedroom in Hawthorne, N. J., we never dreamed would grow to its present size or significance, was soon christened the "Missions Stamp outlet." A New York stamp dealer, still a warm friend, had suggested that we gather used postage stamps from all our missions and churches and sell them to collectors, always eagerly looking for sources of supply, especially for what are termed "stamp mixtures," or treasure hunts.

Having some little acquaintance with the hobby, we decided to make a start, and issuing a call to the Church, we sought out a wholesaler in New York

and bought, because of expected comparatively small response from the field with foreign stamps, our first ten pounds of common issues, carrying these back to Hawthorne. The first month's sales amounted to \$17.27—that was January, 1939. The December output was \$101.15. The total for 1940 was exactly double of 1939. The sales in 1945 amounted to eight times those of 1939. Our largest annual turnover to the funds of the Mission Board has been approximately \$1000.00. But some years much less, depending on the ups and downs of business, what must be purchased to augment other receipts and the cost of supplies, etc. In Florida the work goes along steadily. Total sales may be a little less than when nearer New York, but perhaps the proportion of proceeds will be more, if expenses can be lowered.

Editorial Work

Daily Readings was succeeded by **Our Daily Bread**, in the hands of the Philadelphia pastor, the Rev. Richard H. Tafel, and **Your Church** now is edited and distributed by the Rev. Wm. Woofenden, New York minister. Our recollection centering on these new publications is that they entailed a vast amount of work, for even the bookkeeping and circulation departments also were our responsibility. The systems and shortcuts called for a bit of ingenuity at times. Then there was the good old *Messenger* also to keep going. We well recall our hesitancy when the Advisory Board of that publication urged us to stand for election as editor, to which shortly was added the responsibility of publisher. But there was the advantage of office assistance geared to expect most anything, so we took hold of Convention's official journal and managed never to miss a "deadline."

Having followed the fortunes of *The Messenger* for thirty years or so part of this as member of its advisory committee, and not being unacquainted with the editing and publishing of such periodicals, we sensed from the beginning the problems that might be involved, centering mainly on the human equation, but except that at one time certain ministers expressed dissatisfaction with some aspects of the paper, which didn't greatly surprise us, it got along for a decade without the controversies of the past, and in fact somewhat increased its circulation in the face of so many other departments of the church regrettably decreasing in numbers or progress.

We have somewhere a "framed" letter from the late Robert Alfred Shaw, then president of the New Church Press, a discriminating critic to end all critics, saying a word or two in approval as we began to warm the editor's chair. He seemed to like the added pictures, features and livened make-up. Acceptance by the admittance committee of the Associated Church Press, consisting of about 400 of the leading religious publications of the country, also was a highlight, memory proclaims. There was entrance on another occasion in a graphics contest.

The Messenger followed among other policies the plan of the three "I's"; to be interesting, informative, instructive. But being the Church's only official bi-weekly it needs must serve as a news medium on a national basis, and also as the means of conveying official pronouncements to the membership. To balance these elements, which includes the necessity of securing the best in writing the Church can produce, often is nearer to going over Niagara than occupying the plush. It is pleasing to note that the present staff of the paper often is following and improving the lines which proved acceptable the previous ten years.

Then The Meetings

Perhaps it was the travelling from meeting to meeting which often seemed to call for the most fortitude. There were the Mission Board bi-monthly, or more, sessions, those of the Swedenborg Foundation, American New Church Tract and Publication Society (Philadelphia), New Church Press, occasionally, the Theological School managers' meetings, Church Extension and Publicity (further back), Research Committee, and then of course we served as minister of the Paterson, N. J., Society, where the parish work and general uses were not inconsiderable. Of course it would be quite impossible to attempt to give the outstanding recollections of that long and happy pastorate, or to attempt any account of our connection with the New York Association, later as general pastor. Nor without trying the patience of the reader can we go into a few projects developed for the Swedenborg Foundation, as well as handling its missionary correspondence, but through it all we were at best but endeavoring to emulate the example of better men—not to say women.

Self-Sacrifice Among Laity

Indeed, the self-sacrifice of time and labor, wholly aside from financial generosity, of the laity in Convention can be an inspiration to any aspiring minister. We here particularly pay tribute to our able and loyal office assistants over the years. Without their support any worthwhile results would have been impossible. If the pastor learns to arouse the desire for reformation among those he ministers to, it will be part not from working with the men and women of the church in an official capacity, but from the privilege of sharing his flock's joys and sorrows, shortcomings and successes, hopes and fears.

Outstanding in recollection is that in our correspondence with newly interested persons at home and abroad, with long-experienced students of our teachings, with inquirers, critics, opportunists, "cranks," scoffers, the educated and uneducated—yes, the rich and the poor, in spirit and otherwise, we believe it may be said that in nearly every instance we sensed an attitude of seeking, a striving upward, an urging for something better, a yearning for the truth about it all.

(Continued on page 296)

EDITORIALS

To Enhance Life

Missionary work, it seems, is ingrained in human nature. When a person has a strong conviction concerning the truth of something, he usually becomes an apostle, in some measure, of that conviction. A strong faith carries with it a desire to persuade others to accept it.

Sometimes even violent means are used to force ideas on others. Witness the methods of communism. Sometimes deceit is resorted to on the grounds that the end justifies the means. And it cannot be denied that the Christian church has at times in its missionary activities been moved mainly by a lust for power, and has used both force and deception to extend its domains.

But true Christian missionary work as practiced and proclaimed in the early Christian church, and many times since, has never had power as its objective: hence, has not resorted to violence or deception. Its sword has been the sword of truth, and its motivating force has been the desire to promote the spiritual welfare of the human race. The annals of Christian missions contain thousands of names of saintly men and women, who wore themselves out in an effort to elevate the spiritual state of mankind. Farthest from their thoughts was the hope of personal gain.

We cite as an example the famed Dr. Albert Schweitzer, voted in 1950 in a poll of the artists, writers and musicians of seventeen countries as "The man of the century." As a young man he studied theology, became a minister and wrote a book, "The Quest of the Historical Jesus", which brought him international fame. Meanwhile, he manifested musical genius and became renowned as an organist. Then came the great decision: he would study medicine and go to Africa, where the need was the greatest, as a medical missionary.

Dr. Schweitzer has written many philosophical books. He tells us that at the core of his philosophy is "reverence for life". Well, is not true Christian missionary effort an expression of that reverence? To proclaim what God has revealed is to proclaim the more abundant life. To advance the truth is to advance life. Life rises from one level to a higher level only as it becomes a truer expression of the Source of all Life. For life comes from God, and man is but its custodian. Man undertakes to promote truth and its expression in human life because he senses his kinship to all life. Missionary endeavors have their motivating power in this sense of kinship. To be indif-

ferent to the spread of Revealed Truth and the deepening of its influence, is to be indifferent to life itself.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world." (Matt. 38:19-20).

The Higher Reward

Batavia, a small city in New York, a short time ago received a check for \$12,000 as a start for a community swimming pool. Such gifts are not unusual, and ordinarily would be of little interest outside of the community which received it. But there are circumstances connected with this act of philanthropy which lend to it a wider interest. The donor, Charles R. Bishop, a veteran of World War II, was blinded by a sniper's bullet in the Pacific. When he came back to Batavia, a sum of \$10,000 presented to him by the citizens of the community, made it possible for him to start operating a newsstand and to build it into a successful business. Now with his gift he is repaying the community which was kind to him in his hour of need.

Kindness pays dividends in various ways. Bread cast upon the waters will return in one form or another. Not always, of course, in the direct and tangible manner as the presentation we have mentioned above. Perhaps the only return will be an inner satisfaction and a growth in the feeling of kinship with our fellowmen. If so, that is enough. Indeed, perhaps it is the very richest return we could receive. For what can contribute more to the spiritual enrichment of anybody than a growing sense of brotherhood? We are told that it is more blessed to give than to receive. And is not this because the real reward for any act of kindness that springs from love of the neighbor is given by the Father?

Swedenborg writes: "When an angel does good to any one he also communicates to him his own good, satisfaction, and blessedness; and this with the feeling that he would give to the other everything, and retain nothing. When he is in such communication good flows into him with much greater satisfaction and blessedness than he gives, and this continually with increase." (*Arcana Coelestia*, 6478).

SWEDENBORG'S WRITINGS

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THE FOUR DOCTRINES

Swedenborg Foundation Incorporated
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Foretastes of Eternity

By Madeline George

Oh, wide is the world with its seven seas
And boundless its beauties in seasons expressed
As spring sends shimmering showers of rain
Then tosses buds and blossoms about,
While the whirling wings of the wandering birds
Scintillate softly twixt sunshine and shadow
And welcome the summer with joyous delight
Ere autumn paints richly its riot of color
On fruit-laden branches and tassels of corn
And chill winds hustle the birds to the south lands;
Soon trees and shrubs will be slumbering safely
'Neath silver-fringed blankets all spangled with
snow.

Yet beauty of nature is only a little
Of heavenly loveliness lent us by God,
Just tiny drops from his storehouse of wonders
Awaiting his children when he welcomes them home.

Friendship and love are fairer by far
Than garden-grown glories ever yet seen;
The love of a mother who cares for her children
From infancy onward through childhood and youth,
Through sickness and suffering, whimpering and
whining,
Through niceness and naughtiness, cuteness and
crossness,
Is just a reflection of God's great devotion
To man in his weakness and wearisome wandering,
To man in his sinning and suffering and sighing

MANY FRONTS

(Continued from page 293)

Surely, that is the aim which the Church seeks to foster and direct, for it is there, the Word teaches us, true religion lies—aye, the true Christian religion.

(It would be guilting the lily to add anything to identify the author of the above fascinating reminiscences. There is scarcely an activity in Convention that the Rev. Mr. Marshall has not had some part in. But he will be best remembered, we believe, as the incredibly energetic secretary of the Board of Missions, and it will be noted that most of the activities he describes in his article had a missionary purpose. He was employed in many capacities but his goal was always to make better known the teachings of the New Church.)

THE SWEDENBORG EPIC

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And then in his wakening turning back to his God
Who waits, as a parent, with love for His child.

But love is bigger than even a mother;
Love is a greatness that covers our smallness
As snow spreads its mantle of whiteness so freely
Cloaking the common with sparkling splendor
And crowning the hillside with gems iridescent;
And even as snow, when it melts, turns to moisture
And softens the frost-crustured earth where it lay
So love can soften the sin-hardened heart
And transform the one that resisted it first.

Yet beauty and love as we know them on earth
Are only an infinitesimal speck
Of amazing and wonderful beauty and love
Too great to be seen by earthly eye
Or comprehended by earthly heart;
Too boundless to die with a few generations,
Too timeless to count by calendar years.
No matter how sorely my puny mind strives
It cannot grasp even this one little sphere,
And even myself is too complex for me,
But my soul can expand with the magic of faith
That will make the mountains move into the sea
And the earth dispel in a maze of mist;
And out of the chaos and through the clouds
I catch a glimpse of infinite beauty
And exalt in the marvelous love of God!

PRIZE CONTEST

SUBJECT

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Above prizes will be doubled if winning entries are composed wholly of phrases from the Bible (King James version), or if writers are under thirty years of age.

RULES

All entries must be neatly typed and double spaced. Author's name must be on a separate paper attached to the manuscript. 300 words or less. All manuscripts become the property of THE MESSENGER. The Judge's decision will be final. All manuscripts must be postmarked before midnight, October 15, 1955.

Address

CONTEST EDITOR
BOX 65, EVANSTON BR.
CINCINNATI 7, OHIO

FROM NATURE . . . TO GOD

There is little question that no missionary of the New Church is so well known or deeply loved as John Chapman (1774-1845), better known as Johnny Appleseed. It is understandable that missionary efforts of various kinds find an inspiration in his life and work. Now his name will be used in an effort to teach the heavenly truths of the Second Coming to children by means of nature study in the wide outdoors, according to an announcement made by Florence Murdoch, secretary of the sponsoring organization, The Johnny Appleseed Club, New Church Library, Oak and Winslow Streets, Cincinnati 6, Ohio.

The teaching of children may not ordinarily be thought of as a missionary activity, but it certainly partakes of the same spirit as that which inspires all true efforts to make known Christian truths and deepen their influence on mankind. For children must be taught these truths. It would reflect little credit on any church if it gained numerous adherents in far-away lands but lost the youths who are born within its folds.

Four Years Work

The sponsors of this plan envision a four-year course in nature study of the sort that will lead to an understanding of spiritual truths. These courses may be given in the New-Church summer camps, or they may be given in any local group. The first year will be devoted to a study of seeds, the earth and the sky; the second year to trees and animals; the third to blossoms, birds and butterflies, and the fourth to fruits as illustrating productiveness and usefulness. For each year a theme from the Bible is chosen and memorized and one of Swedenborg's Rules of Life is memorized. In the first year, for example, the theme to be memorized is "The two great commandments," and the first Rule of Life is: "Often to read and meditate on the Word of God." Then under the heading "Seeds are living, but God is Life" is the following outline for the year's work:

"There is a certain
Immensity and eternity

Inherent in every seed
Of both animals and plants;
An immensity
Because all seed
Is capable of being multiplied
To infinity,
And an eternity
Because such multiplication
Has continued
Without interruption
Since the creation
Of the World,
And will so continue."

(*True Christian Religion*, 32-33)

"Seed are plants' children—observe how carefully they are wrapped—when ripe they leave home by airplane (as the dandelions, milkweeds, asters, and maples), or by hooking a ride on animals' fur or peoples' clothes (the burrs) or by being dropped by birds, or buried by squirrels, or by floating away down a stream.

"Plant some quick-growing seeds in the design of each child's initials. Mother Earth will support and protect them and will nourish them with her precious minerals after the sky has watered them and the bright sunshine, warm as love, has awakened the miracle of life in each tiny seed. See how they grow and cover the earth as with a soft green garment! Plants feed the world, and roots feed the plants. They drink up the rich juices of the earth, or they grow down as the plant grows up. Some keep food stores underground, like bulbs or potatoes or carrots, and in many cases the root systems are as large as the plant or tree with many delicate branches which hold moisture in the ground and prevent the soil from being washed away. Let's hunt for queerly shaped seed-pods, and fasten them together to make some funny little pixies.

Earth and the Sky

"Johnny planted his appleseeds so that others might enjoy the fruit. Can we plant seeds of truth and kindness for the benefit of others?

"Let's take some little trips and see how the different kinds of soils help different plants to grow, just as Johnny found the

right soil for appleseeds. Let's go to the woods, the dry fields, the roadsides, the mountains, the beaches and swamps, and write down some of the plants we find, and the insects and animals which like to associate with them. Let's watch the skies, the great storm clouds, the soft rain clouds, the delicate fair-weather clouds. Let's watch the rain sweep over and let's look for rainbows and sunsets; those wonderful colors are in the same order in each. We can remember how the soft snow covered the earth and the seeds last winter and perhaps we looked at the marvelous six-sided snow crystals with a magnifying glass—no two alike! Something wonderful to be seen everywhere, all the time. 'How manifold are Thy works!'

"Those seasons are the result of the earth tilting as it travels around the sun, and when we think of the times of day, let's think of the earth turning, turning forever towards the east. We can mark the hours of the day by the shadow of our flag pole; and at night, if we lie near it, we can silently watch the stars pass by it—only it is we who move!"

Notes for Leaders

It goes without saying that the success of this program will depend largely on finding leaders who are capable of leading children on this journey through nature to God Himself. But there is no question that such leaders can be found in the New Church. To help those leaders, the Johnny Appleseed Club has sent out the following notes:

"The purpose of our work is to cultivate the qualities which made Johnny Appleseed one of America's most useful, kindly, and altruistic citizens, a beloved folk-character, and a dedicated and effective New-Church missionary.

"John Chapman who 'walked the wilderness in company with God,' who built his life upon the religious teachings of Emanuel Swedenborg, and spent it in service to his neighbor, is a 'natural' for our summer camps. Numberless and happy opportunities for opening the great world of nature are there at hand, and through them the thought will naturally rise to their Creator. Spontaneous leading, rather than didactic teaching, should be the rule, except in the case of memorizing the *Theme* and *Rule of Life* and

Bible verses which should be part of each session.

"Let the leader and children discover together, using eyes, ears, and hands to explore the wondrous works of God. Leaders will appreciate that here is a great opportunity for bringing in naturally many spiritual truths, including correspondences. While the plan suggested follows a purposeful sequence, it should be kept flexible, varying, or combining years and subjects as circumstances indicate. Meetings should be kept informal and held out-of-doors if possible. Prizes, honors, rank or special outfits would be inappropriate in a club named for unassuming Johnny Appleseed. Likewise, anything except the simplest fare and surroundings.

"Expenses should be kept at a minimum. Paper and crayons and a notebook for each child, and a magnifying glass (for plants and insects) and an opera glass (for birds and stars) for the leader. Tools and craft materials may be needed for the fourth year.

"Some of the children may like to act out episodes in Johnny's career. An informal exhibition of natural curiosities will arouse much interest. Make a cumulative list of natural objects observed and identified. Reports on clubs and suggestions will be appreciated."

Book Presentation To Acting 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 physically handicapped. The presentation, took place in the Mayor's office at 11:00 A.M., and was made by Mr. John F. Seekamp, president of the Swedenborg Foundation, publishers of Miss Keller's book. Copies of the cloth-covered edition of "My Religion" were also 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.

LETTERS to the EDITOR

A NEW HOSANNA

To the Editor:

At the meeting of the Sunday School Association in Kitchener there was some discussion of a new edition of the Hosanna. If it is not to be made a duplicate of the present song-book, I would like to suggest strongly that it contain more material in Bible words.

I could easily select a long list of my own favorites from the present book, many of which go back to very early memories. But I also have in my memory—as cherished possessions—the words and music of a great many chants in Bible words from the old Book of Worship. I know several without the book and a good many more with the book open. The chant-anthems and anthems, which have been put into our newest Book of Worship, deserve to be much better known and more widely used. They are not too difficult even for congregational singing—if the congregation sings!

There was no need for selections from the Bible to be in the Hosanna for my benefit as a child for I attended Church services regularly and so became familiar with the Bible from the Lessons and the service, which included a liberal amount of singing and reading of Bible words. This was supplemented at home by my Mother, who was an excellent teacher. She helped me memorize "the verses," read to me the Sower notes and the Bible lessons in full regularly and later we read aloud the selections from the Doctrines which were to be the lesson at Reading Circle.

It was impressive, when I had occasion to visit the Sunday School of Rev. William L. Worcester, which filled the Chapel room at the Theological School, to hear him suggest, and the whole school recite from memory, at least two passages each Sunday from the Bible.

Therefore, I beg the Editors of the new edition of the Hosanna to make ample provision for Bible passages in it, which it is to be hoped may more readily be stored away in the memories of our children.

I can testify from experience with two groups of children, who had never before heard our chants or knew what chanting was, that they had not the slightest difficulty in learning to sing, by following

with me, the Bible passages I wished them to learn for my Books of the Bible pageant. No one told them chanting was hard, so they did it easily, and even asked for the songs again in regular session of Sunday School.

Since we believe Bible words to be of supreme importance, let us not neglect to put them into the memories of our children—with singing—wherever possible.

Comelia Hinkley Hotson
Bethayres, Pa.

New

SUNDAY SCHOOL MATERIALS

The American New-Church Sunday School Association offers new curriculum material for our Sunday Schools this fall. The Association has authorized the preparation and distribution of the curriculum on an experimental basis for the next three years. Sample notes have been distributed to ministers and Sunday School superintendents. Others who may wish to order material, or to see a sample set of lessons, are asked to write to Mrs. Adrienne Frank, Chairman of the Lesson Committee, 112 East 35th Street, New York, N. Y.

The new notes follow a uniform schedule for all classes, beginners through adults. There is one set of teacher's notes to cover all classes, accompanied by brief suggestions for presenting the lessons at the various age levels. Perhaps the greatest advance represented by the notes is in the area of the beginner and primary classes. Attractive handwork has been prepared for each lesson.

In addition to the new four-year curriculum distributed by the Sunday School Association, study material is also offered by the Convention's Commission on Religious Education. The Commission is preparing a three-year curriculum on the themes of the Lord, the Word, and the Church. Notes are now available for high school classes on the theme of the Lord. Curriculum material includes a Teacher's Guide with a detailed lesson plan for each lesson, a Pupil's Workbook, and a text for teacher and pupil, "The Story of the Bible" by Walter Russell Bowie.

Information about the Commission and its new curriculum or requests for lessons should be addressed to: The Rev. Ernest O. Martin, Chairman, 507 North duPont Road, Wilmington 6, Delaware.

AN APPEAL FOR WRITERS

The Address of the President of the Missionary Society of the New Church, delivered at the Annual Meeting held at Swedenborg House, London, on Thursday, May 12th, 1955.

One of the great ministers of the New Church a hundred and twenty years ago was the Reverend Samuel Noble, minister to the Society in Cross Street, Hatton Garden, London. He wrote a very great book, entitled *An Appeal: in behalf of the Views of the Eternal World and State, and the Doctrines of Faith and Life, held by the body of Christians who believe that a New Church is signified by the New Jerusalem in the Book of the Revelation*. This is the famous Noble's Appeal—probably the greatest collateral work the New Church has ever produced. This work was published, in all its editions, by the Missionary and Tract Society of the New Church—that is, by us. We, as a Society, should be proud of the fact that Noble's Appeal was launched into the world bearing our imprint. Alas, the Appeal, I fear, is little read today: it is so long, so vast, so learned—far too strong a potion for the weak stomach and impaired digestive organs of harrassed modern man. And it may be, too, that the Appeal of Samuel Noble is just a little out of date—a little too close to the French Revolution, a little too far removed from the atom bomb. There is a very modern Appeal before the Church in this country today—the Conference Appeal for £6,000 per annum. Times have changed, as they always do and always will. *Omina mutantur, et nos, mutamur in illis*—things keep on changing, and we change with them.

I have another Appeal to bring before you tonight. I am not going to appeal that more of us should read Noble's Appeal, or Bayley's Sermons, or Chauncey Giles, or James Spilling, or the other excellent works our Society published in years gone by. (No doubt we should be a little wiser and a little humbler if we did read those works the more.) But I wish to appeal to-night for new writers. We need new writers, so that we can have new books to publish. We need books that will bring the heavenly principles of the New Church to bear upon the problems of modern life. We have few—far too few works of a topical, practical, urgent, missionary character. As a committee member of the Missionary Society for a number of years, I have been impressed by one out-

standing fact—the crying need for robust, modern writing, and the paucity of material available to the Society for publication. We need new writers and new writing, so that—instead of issuing again and again the works of authors dead and gone—we can issue the lively productions of living men. Of course, the writing we require must be lively, for we should have no use for dull, insipid work. Noble was lively once upon a time; so were Bayley and Chauncey Giles. They were lively because of their zeal to present the truth clearly and forcibly to the men of their own day and generation. Where are the Nobles, Bayleys and Chauncey Gileses of this mid-twentieth century—those with zeal to present the truth clearly and forcibly in print for the people of today? As President of a very fine Society, and chairman of a most excellent and capable committee of that Society, I make my appeal to the Church for writers. The Missionary Society needs new material, and needs it urgently.

And what of the job of writing? It can be—for those who have an interest in it—one of the most delightful of jobs. I suppose that every minister is a man of words, if not necessarily a man of letters. It should be within the capability of every minister of the Church to be able to write something fit to be read. Yet so few of our ministers' names appear these days in print. Why is this, I wonder? But my appeal is not to the ministry alone but to the well-informed laymen also. The Church has had many fine lay-writers in the past, such as Charles Higham, the New-Church historian; Jonathan Robinson, the controversialist, who produced one of the finest doctrinal theses ever penned upon the subject of the Glorification of the Lord; Arthur Hodson Searle the compiler of that wonderful Index of Scripture Quotations in the Writings of Swedenborg; and James Spilling, who sought to embody the teachings of the Church in novels and short stories. These men were writers—wielders of the pen in the service of the Church they loved. Their like is needed today: and my appeal goes forth to the laymen of the Church that they should put pen to paper—or hand to typewriter—and try to produce for the Church and the

world of this generation. It should be noted that our most recent publication written by a layman—F. W. Kuphal's *Introducing the New Church*—has been one of our most popular and successful pamphlets. So I cry again, Laymen, where are you? Ministers, come forth. The Missionary Society is waiting to hear from you.

There are so many things to write about today. The modern world is a far bigger place, teeming with far more vexatious problems, than the world of Samuel Noble. We know more about our fellow men; we travel more; we have more opportunities in education, more facts of science at our disposal, more entertainment, more facilities, more variety in life—in fact, more of everything—except, of course, leisure time for calm thought and tranquil contemplation. It is the modern curse that we seem to have less and less time for thought, study, and creative self-expression. The answer to my appeal for writers will be, "Alas, we have no time." My friends, the New Church must not be swept off her feet by the rush of modern life: the New-Churchman must find time for study, meditation, and creative work—or else the Church will die. And, as I say, there are so many interesting and important things to contemplate today. I would appeal particularly to those who have special qualifications or experience, that they should bring their knowledge directly to the service of the Church. There are, in the Church, educationalists, scientists, engineers, linguists, doctors, psychologists, government officials, artists, social workers, and a host of other highly intelligent and well-experienced men and women. I wish these people would use their knowledge and experience more directly for the advancement of the New Church in the world. And perhaps the most direct way of using specialised knowledge in the service of the Church is to write. I appeal for writers—writers of books, booklets, pamphlets, tracts, magazine articles, contributions to newspapers, letters to the editor, scripts for broadcasting. I appeal for writers.

It is often lamented that the New Church has no voice in the B.B.C. It never will have, until somebody writes a script and sends it in to

Broadcasting House. It is sometimes lamented that the New Church has no place in modern journalism. It never will have, until someone writes an article and drops it into a pillar-box. It is sometimes suggested that the modern world is uninterested in those things for which the New Church so firmly stands, and that therefore it is a waste of time to undertake intellectual missionary work. This is a defeatist idea, and I do not hold with it. I believe that the modern world is troubled and baffled by much of the religious teaching of the orthodox Churches, and is eager to have a faith that is both rational and practical. The New Church has such a faith; and it is the bounden duty of the New Church to bring that faith to the attention of the rest of the world. This is where the writer can be of such great importance; and here, with its headquarters in London, we have the Missionary Society of the New Church — well-organized and financially sound — ready to facilitate the writer's task. I appeal for writers. Noble's Appeal, in its day, had a great effect; I hope that my appeal tonight will not be made in vain, but will have the effect which I am sure we all desire — an increase in the missionary life and work of the Lord's New Church. —*New Church Herald*

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?

DO OUR CHILDREN KNOW THE BIBLE

?

(The following is a nearly verbatim report by a bewildered teacher of a session of the senior (high school) class in one of our New Church Sunday Schools.)

Cast

Teacher

3 Students—brought up in the New Church

1 Visitor

Teacher: Can anyone tell what the minister read about during our opening service?

Students: (Silence)

Teacher: Who was the chief character in the Bible lesson?

1st Student: Was it Abraham?

Teacher: The lesson was from the 28th chapter of Genesis. (Hands Bible to 1st student.) Suppose you look up the reference.

1st Student: But this is the Old Testament!

Teacher: Where do we find the Book of Genesis?

1st Student: Oh yes.

(Student finds the passage and reads it aloud. The chapter tells of Jacob's flight from his family and his experience of God's presence in the desert.)

1st Student: It's about Jacob, not Abraham.

Teacher: Who was Jacob?

Students: (Silence)

Teacher: What relation was he to Abraham?

2nd Student: Was he Abraham's son?

Teacher: What do the rest of you think?

3rd Student: Didn't he have a coat and dip it in blood, or something?

2nd Student: That's right. It was a special coat and his brothers were jealous of him.

Visitor: I think that was Joseph.

Students: I guess it was.

Teacher: Who was Jacob, then?

2nd Student: I seem to remember something about a man killing his brother. Maybe that was Jacob.

Teacher: What do the rest of you think?

1st Student: I do remember that there was a character who killed his brother.

Visitor: I think that was Cain and Abel

Teacher: (To himself: I don't have the courage to ask who killed whom.)

Yes, Cain and Abel are the brothers you have in mind. Jacob did have a brother, though. His name was Esau. . .

By this time the class session was nearly half over. The rest of the

period proved more productive. But these three students, brought up in the New Church, had attended Sunday School regularly, and had studied the regular Sunday School Association notes. The teacher felt he could not be too critical, since he, too, had been brought up in the New Church, and at their age he had no better understanding of the Bible.

We proudly explain to newcomers that our church holds a deep reverence for the Word of God. Our worship services center about the Scriptures. The service begins with the opening of the Word and concludes with the closing of the Word. We speak of our doctrines as being based on the letter of Scripture.

And yet our children grow up without any understanding of the Bible as a whole. Have we been negligent in training our teachers? Are our lesson notes to blame? Are there other factors involved?

I am a product of a New-Church Sunday School which I attended for at least fifteen years, so regularly that almost every year I received a prize for perfect attendance. However, my knowledge of Bible history equals in ignorance that of the students in the horrible example cited above. The strongest memories I have of those years of Sundays are the sensory impressions of the parish house and church, the pungent smell of the dandelions which I picked on the church lawn, and the things that were fun like the Christmas party and the June picnic.

Make Teaching Real

Our religious education committees today face the problem of making the children's weekly hour in Sunday School as *real* an experience as the picnic in June. Reading from the Scriptures, quizzes, questions, and answers, unfortunately have little significance to the student today. A Bible story full of strange names rolls off the children's minds and leaves them almost untouched. In our era of high-pressure advertising, over-exciting TV shows and movies, we are all so accustomed to dramatics at every turn that the Biblical stories in their antique terms have little chance to get their plot and drama across.

The audio-visual aids to learning now being used in some of our Sunday Schools are a step in the

(Continued on page 302)

BOOK REVIEWS

The New-Church Preacher. By Brian Kingslake. Made and published by the author, at the Mooki Memorial College, Orlando, Johannesburg, S. Africa. 77pp. Price 2s 6d.

The author of this book is the superintendent of the New Church Mission in South Africa. He has written this work for the instruction of African ministers and lay-leaders. However, European and American preachers can profit by reading it, especially in view of the fact that little has been written about New Church preaching as such.

The author proceeds on the assumption that preaching is teaching but of a special kind. He says, "He (the minister) must teach the Word of God, but not as a school teacher teaches it for a scripture examination. He must teach it in such a way that it will lead the people to live good lives."

In other words a sermon must appeal to the heart. Its value, if any, lies in that it induces to a higher way of living. The book has chapters on correspondences, the Bible and the Word, intended to help him who, "owing to the language difficulty and the inaccessibility of reference books, must depend to a large extent on his own meditations for his material. It will enable the would-be preacher to prepare the spiritual ground for hundreds of sermons, with no other book of reference apart from the Bible itself."

There follow instructions on selecting and handling the text and on the sermon structure. The book asserts that every sermon must contain three parts: the natural sense of the text, the spirit-

ual sense, and the exhortation. It gives several illustrations of how a sermon is made up of these three parts.

Mr. Kingslake is a firm believer in extempore preaching based on careful preparation. He gives a number of hints on delivery, on keeping the audience awake, overcoming shyness, etc.

Christ and the Scientific Road. By Purnell H. Benson. *Religion Through Scientific Study.* Madison, N. J. 26pp. Price 25 cents.

Many who yearn for a religion that will be meaningful to them in resolving the problems and perplexities of their lives are, nevertheless, bedeviled by a fear that religion is no longer compatible with science. There have been in the past many sharp conflicts between religious thinking and scientific thinking. In large part this was due to the fact that an earlier religion embraced primitive speculations and theories relating to the cosmos, to biology and a host of other things that in themselves were not vital to the message of religion. When these had to give way to scientific explanations some defenders of religion went into battle. To them the more rationally established theories, if they conflicted with past beliefs, seemed like frontal attacks on religion. But in the main, religious thinkers gave up the speculative ideas of the past that had no direct bearing on man's worship of God and found that religious beliefs were being cleansed of useless accretions thereby. From Galileo to the present this process went on in an orderly fashion.

But in the last 75 years certain scientific disciplines seem to have been preparing what seems like a mortal thrust at religion. Particularly is this true of some phases of psychology, anthropology and social studies. These have invaded a realm that religion felt was peculiarly reserved to itself, namely that of thought, feeling and the human will. At times they have seemed determined to reduce mind to a sort of mechanistic force explainable in the same way as gravity. The tendency has been to rule out the soul, human personality and free-will as these have been understood by religion.

We, therefore, welcome this short essay by an assistant professor of sociology in Drew University, for he declares that, "In travelling the scientific road we see that the quest for God has brought us a full circle, from Christ and back again with even stronger conviction. We are renewed in our vision because we have incorporated the searchlight of science into the forward thrust of religion." (p. 25).

Dr. Benson finds many constructive ideas in psychology. He draws a parallel between Sigmund Freud's description of "the struggle between the Id and the Superego for control of man's being and Paul's analysis of man's soul in terms of selfish nature and Christ." (p. 5). He considers that psychology has helped to establish religious experience as the promptings of the "Christ within," and that psychological inquiry is a way for regaining the idea of God as a personal being. Although laying much stress on the "Christ within" he does not identify this idea with the whole reality of God. Rather the "Christ within" is "a fragment of God in one part of man."

We would like to see the professor expand his views and, in the light of them, consider such concepts as revelation, regeneration and life after death.

A Humanist Funeral Service. By Corliss Lamont. *The Horizon Press, New York.* 48pp. Price, \$1.00.

The author of this little book is a controversial figure but few who know him will deny that he is a man of learning and no little personal charm. He, no doubt, is sincere in his concern for a better life on this planet for mankind. But he has ruled God and a life beyond out of his scheme of things. Death is the end of human personality and nothing remains thereafter except the transformation of the elements that constituted the body into other material forms, and the memory the living have of the deceased.

Yet even the humanist feels that there must be some solemn way of recognizing the passing of a human being. Although man is only matter, his body cannot be disposed of as one would a car ready for the scrap-heap. So Mr. Lamont, a leading humanist, has written what he thinks is a fitting funeral service. He says: "Rituals concerned with death are a form of art and should appeal to the

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aesthetic sense. In my opinion they ought to be dignified, brief, and reminiscent of the deep social ties in experience; they ought to avoid sentimentality, showiness and somberness. . . .

"Within the broad outlines of the Humanist world-view I have tried to stress three main points; man's kinship with Nature, the naturalness of death and the far-reaching social inter-relations and ideals of human living."

The book contains suggestions for music, meditations, several poems considered appropriate for reading at a humanist's funeral, a committal service and two quotations from Paul. There are lofty sentiments in the meditations, and certainly much beauty in the poems. But somehow both of these are lost upon us when we recall that underlying the service is the assumption that man is no more than a collection of molecules in a special form, always destined for early dissolution. Some, no doubt, will find this service emotionally satisfying and hence be able to appreciate its aesthetic appeal. We can not.

Bible Words that Have Changed in Meaning. By Luther A. Weigle. Thomas Nelson and Sons, New York. 36pp.

Words are living things and do not remain static in meaning or even in form. The content of a word enlarges or decreases throughout its history. It may even change completely in meaning. Dictionaries, of course, do much to stabilize a language, but they do not attempt to make it rigid. Dictionaries change their pronunciations, spelling and meaning to accord with fairly well-established usage. This is as it should be. Words are a most important instrument of thinking, and since thinking is a dynamic process, words must be adapted to its changing needs. As an example take the word "relativity." The content of meaning of this word was vastly enhanced after it was put to a certain use by Einstein. Or to take a humbler example: the word "cheap." In the days of Chaucer this word meant "to buy." The related word "chapman" meant a merchant. Cheapside was a market place. Now "cheap" has come to mean low in price and low in quality. At the present the latter meaning so predominates that a careful salesman avoids its use, preferring to describe his goods to the customer as inexpensive. And "chapman" changed to

"chap" or "chappie" and came to mean customer and later a lad or a fellow. Today we see the same thing happening to the words "buy" and "bargain." Neither of these words formerly carried the connotation of low in price but high in quality. Yet when the prospective buyer of a car is told "that's a buy for you" or "This is a bargain price," he knows he's being assured of just that.

It is not, therefore, surprising that many words in the King James version no longer mean what they did when nearly four hundred years ago they were selected as the equivalent of a Greek or Hebrew term.

The book under review contains a collection of some of the words which have so changed in meaning, or acquired such new meanings, that they no longer convey to the reader the meaning which they had for the King James translators and were intended to express. Most of them were accurate translations in 1611; but they have now become misleading. The list given in this book may well serve as the basis for interesting and rewarding studies of the language of the Bible.

Toward Freedom and Security. By Saville R. Davis. Issued for the Committee on Public Affairs National Board of Young Men's Christian Association. Association Press, New York, 7, N. Y. 48pp. \$0.25.

This book is designed to help people who are equally concerned about the communist menace and the threat to civil liberties which the fear of subversion has given birth to. Mr. Davis gives a concise picture of how the fear of communism originated. The first American communist sympathizers, especially on the left, were bred in the depression largely. They saw in the Soviet system the fulfillment of their own ideological dream. Then followed gratitude for what the Russian armies were doing in the war against the Nazi. Communism was not seen for what it really was. Relatively few were aware of its danger. Then came the ruthless post-war policy of the Kremlin, the exposure of spy rings and other subversive activities. In a short time, America became security conscious and much excessive fear developed with the result that at times the innocent were trampled on. In the atmosphere of fear that developed liberals often refused to run for office for fear of being stamped as communists; teachers avoided con-

troversial subjects, defenders of civil liberties were at times unjustifiably abused, and even prominent churchmen came under suspicion.

How shall we preserve civil liberties and yet take all necessary precautions against subversion? The author urges that we learn to discuss these things calmly and unemotionally with a willingness to be guided by the evidence. He assures those who are worried about security that nearly all Americans are alert to the peril of today and very few will countenance anything that is disloyal. Also, speaking to those who fear for our civil liberties, he states that but few Americans in our history have had contempt for or been indifferent to personal rights and freedoms. Freedom and security are one and inseparable and neither is likely to be long imperiled.

This is a good book to read for anyone who is trying amid the present plethora of charges and countercharges to arrive at an objective judgment which combines both fairness and a willingness to face unpleasant facts.

Winning Words in Scrabble. By Alan Murray. Publications Services, Inc., Washington 6, D. C. 32 pp. Price 35 cents.

Presidential Chart of the United States. By Alan Murray. Publications Services, Inc., Washington, D. C. Price \$1.00.

Two works of such disparate character, yet by the same author, who is the son of the well known New Church minister, the Rev. Walter Murray, as the ones listed above do not easily lend themselves to being reviewed together. So we will not attempt this.

Winning Words attained almost immediately to the ranks of a best-seller testifying to the continuing interest in that harmless game of words, known as Scrabble. The author opens with what he terms "three golden keys," which if used "will improve the player's game at once." Then there are lists of short, high-scoring words. A friend who takes a great interest in Scrabble tells us that his score rose measurably by employing these keys.

Mr. Murray's *Presidential Chart* packs a great deal of historical information on one sheet, somewhat larger than a page of an average calendar. Each president is listed, and the main events of his administration. Graphs show the economic conditions of the country,

votes for the president and a number of other things. The chart is a masterpiece of condensation. Never before have we seen so much historical information packed into such small space. We are told that schools are finding this chart highly useful. It is really a chart which presents United States history at a glance. We have it hanging above our desk and have been somewhat surprised at how often we refer to it to verify a date, an incident in history or other piece of information. Moreover, we think our more or less casual glances at it without the purpose of looking up some specific information has so increased our ready knowledge of American history that we might perform creditably on a quiz program devoted to this subject.

DO OUR CHILDREN KNOW THE BIBLE?

(Continued from page 299)

right direction. Another idea which has hardly been touched upon in our educational work is the use of creative dramatics in teaching Bible stories.

Because of having participated in the annual Christmas pageant, every Sunday-school child at least knows the story of the Nativity backwards and forward. He has entered into a live situation, has become a part of it. It is a meaningful experience; he can never forget it.

Creative Dramatics

Creative dramatics is different from a pageant in that it is a less formal kind of drama, with the emphasis on the children, and it works best without an audience. The story is first told to the children and then the group itself plans how to dramatize it. Even the most apathetic class of boys and girls will come alive when given a chance to play out a story, for a play holds a natural interest for almost every child.

When the play has been planned, the story will be acted out several times in order to work it out and to give all the children a chance at a leading role. Even though it may take several sessions to do one story, the children will at least have a concrete grasp of that story, (which is better than the semi-ignorance and the jumbling of several stories as shown above). Afterwards the class is in a solid position to discuss and evaluate the story with the teacher. Sunday school, in order to be a meaningful experience, which is the only kind children learn from, needs to give the children many opportunities to

cooperate, plan, decide, and evaluate with their church, their class, and their teacher. Using creative dramatics in the schools certainly makes a splendid situation for all this to take place.

Understand Children

Looking at the situation from the adult's point of view, we might point out that sometimes Sunday schools fail to teach because the teachers, though devoted to the church, do not really understand their pupils, and cannot think on their level. In helping his students to make the Bible stories into plays, following as much as possible the children's natural imaginative lead, any adult can come to a better understanding of boys and girls. In doing something with his class, the hour in Sunday school becomes a more meaningful experience to the teacher; he has the concrete situation in which to discover and observe his pupils, problems, to help to solve them, to actively develop fine qualities of personality and character.

More and more educators and schools are discovering that this new use of dramatics is of great value to the individual child and at the same time to the development of democratic procedure and the child's ability to work as a member of a group. Most large cities have Creative Dramatic Workshops which the teachers are attending, why do not we, as the New Church, join this movement, send our teachers to learn the techniques, use them to re-vitalize our own Sunday schools? We might become pioneers and leaders in the use of creative dramatics in the field of Sunday school education.

To those interested in this subject, the following books may prove helpful.

Playmaking with Children, by Winifred Ward, D. Appleton Century Co., 1947

Conscience on Stage, by Harold A. Ehrensperger, Abingdon-Cokesbury Press, 1947.

The Dramatization of Bible Stories, by Elizabeth Miller, University of Chicago Press, 1918.

Bible Study through Educational Dramatics, by Helen L. Wilcox, Abingdon Press, 1924.

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Natural Notes

By Carol Lawson

The Camp Mother at the twenty-sixth session of Split Mountain Camp in California was Mrs. Henry Swanton. The Rev. Robert L. Young was the camp Chaplain. Just before the camp's opening day, Mrs. Young was hostess to the nimble-fingered women of the Alpha Omega Sewing Group at the Youngs' new home in San Diego.

The opening day at the Fryeburg Assembly, Maine, found more than seventy campers on hand. On another morning the young waiters and waitresses found more than eighty-one people were to be served at the breakfast tables. The Assembly's new electric refrigerator had to do yeoman service this summer! There were children of all ages, such as the six children of the Thomas Reeds from Cambridge and the four boys of the Fred Perrys'. There were newcomers such as Miss Margie Schneider, from Cincinnati, and veteran campers like Mrs. Charles S. Mack, from New York, (winner of the prize last spring for being the first to answer *The Messenger's* puzzle.) There were young people such as Miss Miriam Rice from St. Paul, Minn., who, incidentally, felt right at home for her father was the minister of the Fryeburg New Church for a number of years before answering a call to the St. Paul Society.

Everyone admired the two new cabins; one a memorial to Mrs. Orah Bray, and the other, a three-room cabin finished in great style for the William Woofenden family. One of the first outings was a trip en masse to Shocorua Lake where a variety of amusements were available: mountain hiking, water-color sketching, swimming, and canoeing on the lake. Another outing was to be a cook-out at White Lake. On Long Lake, sixteen miles away, the Rev. and Mrs. Ernest O. Martin from Wilmington, Del., found a cottage and five acres for sale which they purchased in order to enjoy the climate of Fryeburg for as long in the summers as possible.

Our Almont Correspondent was so busy getting ready for their big masquerade that she didn't have time to send any more news to our far-flung readers, except to say that Almont also had a large crowd on opening day, and that Dora the Dynamo had said that after

the Masquerade was over, even she would be ready for bed.

Chatham, Mass., was the place chosen by Miss Amelia Cutler, St. Paul Society, for her holidays. She spent the summer there with her sister, Mrs. H. Rice Thompson. They drove over to the Sunday Services at the Yarmouthport Church.

Mr. and Mrs. Edwin G. Capon spent part of August at Mrs. Capon's mother's cottage at Lake Buel in Great Barrington in the Berkshire hills.

Straight from the grapevine we hear that the Illinois Association is about to make a strenuous effort to increase interest in the Young People's League, but the details cannot be revealed as yet.

We would like to know the secret of the La Porte, Indiana, Women's Alliance. After their recent splurge of church redecoration they still had enough energy to give a tea, even though it was the middle of the hot spell in August. The tea was in honor of Mr. and Mrs. James Hicks, helpful and active members of the Society in La Porte who, to the regret of one and all, are moving to Niles, Mich.

A truck will be waiting at the Kitchener Church, Sept. 10, to take all the children on a church picnic to be held at Knipfels Farm. Children from an orphanage will be guests, and the entire congregation of the Kitchener Church is invited.

Here is a brief report on the balloting done by members of the National Association in the Spring, as it appeared in the Bulletin of the National Association.

"About 53 ballots were mailed out to full members of the N.A., and the 36 who replied and voted, expressed their thought as follows—Question 1. Shall we accept as members those who live near a New Church or other New Church groups? Ans. Yes, 27, No, 6. Q 2, relative to affiliation with Old Churches, shall we accept these people and leave it to their own consciences, the matter of their association with the Old Churches? Yes, 28, No, 4. Q 3, Shall we accept what Convention decides in the matter of area qualification for membership in the N. A.? Yes, 21, No, 5. Q 4. Do you think we should re-write our Constitution? Yes, 21, No, 4. Q 5. Should we have an election this fall and how many can go, etc.? 3 or 4 thought they could go. Most were undecided. Q 6, was a request for nominations for all the offices of our N. A., and the most of the sentiment of the mem-

bers seemed to be for the present Officers, and there were 24 who expressed the thought that Dristy should remain as President, and 13 want Hotson for Vice President, and 21 wished Mrs. Bowman to continue as Secretary. Many did not express their thought at all on some of the issues, some voted in one place and not on the next question. One suggested that we vote by mail and not have a meeting. Several suggested meeting in Pretty Prairie again. Relative to a new name for our organization, an overwhelming number of those who expressed any thought on the subject said they liked the name we now have and wanted to keep it. Suggested were:

THE NEW CHURCH ASSOCIATION

NATIONAL NEW CHURCH ASSOCIATION

FRIENDS OF TRUTH

NATIONAL ASSOCIATION OF ISOLATED SWEDENBORGIANS

NATIONAL ASSOCIATION OF THE NEW JERUSALEM

NEW CHURCH ALLIANCE

NEW CHURCH UNION

NEW CHURCH LEAGUE OF ASSOCIATES

NEW CHURCH ASSOCIATION AT LARGE

In short 12 voted for the name National Association, while the second most popular name, The Association at Large, got 5 votes."

Little Sir Echo was the only person not there at Little Sebago Lake in Maine last August. From the reports flooding across our desk lately one of the more popular vacation spots this summer for many New-Church families was this delightful lake in Maine. Mr. and Mrs. Stewart Poole and family were there during the month of August and on two occasions were hosts for the young people from Fryeburg. There is a rumor going about that Mr. Poole is now the water-skiing champion of the great

north woods. We have not heard as yet whether the Rev. and Mrs. Antony Regamey, or the Rev. and Mrs. Richard Tafel during their visits to the lake tried out the water skis, but we are certain that it was a temptation. Mr. and Mrs. Stewart Ayton and family were there during the month of August together with the Rev. and Mrs. Ernest Martin and family, so that Wilmington, Del., was very well represented.

120,283 visitors are estimated to have come to see the Wayfarers' Chapel, Portuguese Bend, Calif., during the month of July. The total number of Sunday worshippers during the same month was 1,179.

Coming soon: announcement of the big winner of the Messenger's First Literary Contest. The manuscripts are now in the hands of the last member of the committee of judges, awaiting his rating. But do not spend the prize money until you actually receive it.

THANK YOU VERY MUCH

The Women's Auxiliary of the Fryeburg New Church Assembly sends sincere gratitude to its many friends who contributed articles for the Sales Table. They made more money than from any previous session. This enabled them to donate \$50 toward the new refrigeration unit, cover increased expenses for care of the children during lectures, pay for help necessary in opening and closing the camp; buy some much-needed furniture for the lecture hall and supply lumber for new book shelves which Alden Foster made.

Thank you again, and don't forget us next August 1956.

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Birth, Baptisms, Memorials

BIRTH

VOSE—Roger Williams, born July 19, 1955, son of Mr. and Mrs. Herbert P. Vose (Amelia Thompson), Wellesley Hills, Mass.

BAPTISMS

FLOYD—Joan Louise, born February 4, 1955, daughter of Mr. and Mrs. J. F. Rabardy Floyd (Elizabeth Jane Heiss), Silver Spring, Md., baptized Easter Sunday at the New Jerusalem Church, Baltimore, Md., the Rev. Clayton Priestnal officiating.

DICKERSON—Marion Dickerson, baptized May 8, at the Harlem New Church mission, New York City, the Rev. William E. Fairfax officiating.

WALKER—Maxine Walker, baptized May 22 at the Harlem New Church Mission, New York City, the Rev. William E. Fairfax officiating.

ELA, GOLDTHWAITE, HATCH, HILL, MASON, MILLS, RICHARDSON, WHITTAKER—Baptized Children's Sunday, June 5, in the Fryeburg New Church by the Rev. Horace W. Briggs: Henry Philip Ela, William Francis Ela, Murrey Elwin Goldthwaite, Christine Hatch, Patricia Eldora Hatch, Leslie Frank Hill, Marie Arlene Hill, Clinton Robert Mason, Frances May Mills, Owen Frank Mills, Carol Jean Richardson, Scott Charles Whittaker.

BLAKE—Douglass Graves Blake, baptized July 17, Intervale, N. H., by the Rev. Horace W. Briggs.

HIEBERT: Randolph, infant son of Mr. and Mrs. Cornelius Hiebert, Boggy Creek, Manitoba, was baptized in the Church of the New Jerusalem, Boggy Creek, July 17, the Rev. Henry Reddekopp of Saskatoon officiating.

ANDERSON—Daryl Helmer, infant son of Mr. and Mrs. Helmer Anderson, Assiniboia, Sask., was baptized into the faith and life of the New Church at the home of the parents July 29, the Rev. Henry Reddekopp of Saskatoon officiating.

GANLEY—Larry Lyle, infant son of Mr. and Mrs. Lyle Ganley, Meadow Lake, Saskatchewan, was baptized into the faith and life of the New Church at Four Corners, Sask., August 21, the Rev. Henry Reddekopp of Saskatoon officiating.

CONFIRMATION

ANDERSON—Eugene Carl Anderson was received into New Church membership by confirmation at the home of his parents, Assiniboia, Sask., July 29, the Rev. Henry Reddekopp of Saskatoon officiating.

WEDDING

MIERINS - KONDRATOVICS—Miss Betra Kondratovics and Herman Mierins were united in marriage, Aug. 26, at the Harlem Mission, New York City, the Rev. William E. Fairfax officiating.

MEMORIALS

KEMPTON—Kenneth Payson Kempton, 64, lecturer at Harvard University and well-known novelist and short-story writer, died June 12 at his home in Newton, Mass., following a long illness.

A native of Newtonville, his family remembers that at the age of eight or ten he had a beautiful soprano voice. With Dr. Albert P. Walker at the organ of the Newtonville Church, "Ken" often sang solos—one of which, "O send Out Thy Light and Thy Truth—let them lead me," his family especially loved. Later Mr. Kempton attended Harvard and was a member of the graduating class of 1912. In World War I he served his country in the Navy.

Dr. Kempton was a former assistant to Harvard's famed Charles Townsend Copeland. He was a contributor to many magazines, including *The Saturday Evening Post*, *McCall's*, the *Ladies' Home Journal*, *Youth's Companion*, and others. From 1947 through 1952 he was chairman of the Harvard board of Trustees of English.

Survivors include his wife, the former Pauline Jackson of Newtonville; a daughter, Mrs. Anne Payson Frye, Cleveland, and two sisters, Mrs. Gluyas Williams, West Newton, wife of the famed magazine and newspaper cartoonist; and Miss Rosalind Kempton, Boston. Resurrection services were held June 14 at the Church of the Open Word, Newtonville, the Rev. Edward B. Hinckley officiating.

RAYMOND—Gordon S. Raymond, Waterloo, Ont., member of the Church of the Good Shepherd, Kitchener, died July 24 at the age of 64. Resurrection services were held July 24 with interment at Mount Hope Cemetery, the Rev. David P. Johnson officiating.

New Church in Okinawa

We learn that in the Okinawa Islands there is a growing body of worshipers who are earnestly studying the Writings. A letter was received by the Swedenborg Foundation expressing the gratitude of the Rev. Morihito Higa, his wife and his niece for a donation of books. Mr. Higa declares that he received the Teachings fifteen years ago, and lists the following books as having been acquired by him: *Heaven and Hell*; *Doctrine of the New Jerusalem*; *The Divine Providence*; *Divine Love and Wisdom*; *True Christian Religion*; *Doctrine of the Lord*, and a part of *The Arcana Coelestia*. A portion of the Rev. Mr. Higa's letter, reproduced almost as it is written by him reads:

"Dear Manager:

We thank you warmly for donating speedily many books of Swedenborg to us, which we had requested through the care of Rev. Torita.

We, three persons—Mr. and Mrs. Morihito Higa, and our niece Miss Keiko Kuratsuji—are full of thanks and gladness beyond description at receiving the mountain of those precious treasure, because we are earnestly embracing this teaching, the doctrine of Swedenborg.

We have received one parcel on May 24 and nine parcels on May 26. We have received ten parcels in all, in which there are 31 books.

Now we belong to the Church of Christ of Okinawa, which is the united church of some denomination of Protestantism. Our church, Naha Central Church—GI calls our church Naha Stone Chapel—is perhaps the largest one in Okinawa Islands. On every Sunday, about two hundreds of adult members gather to have the service. A pastor's sermon is based upon the doctrine of New Jerusalem church. Some of our church members are moved and impressed with Swedenborg's teaching.

Now we are preparing some pictures and their explanations to let you know and to let you show how our church is and how kind of scenery Okinawa has and etc.—

With these pictures, we are going to send books written by Rev. Morihito Higa, though those are written in Japanese. They are all founded on the teaching of Swedenborg and Greek text of the Bible.