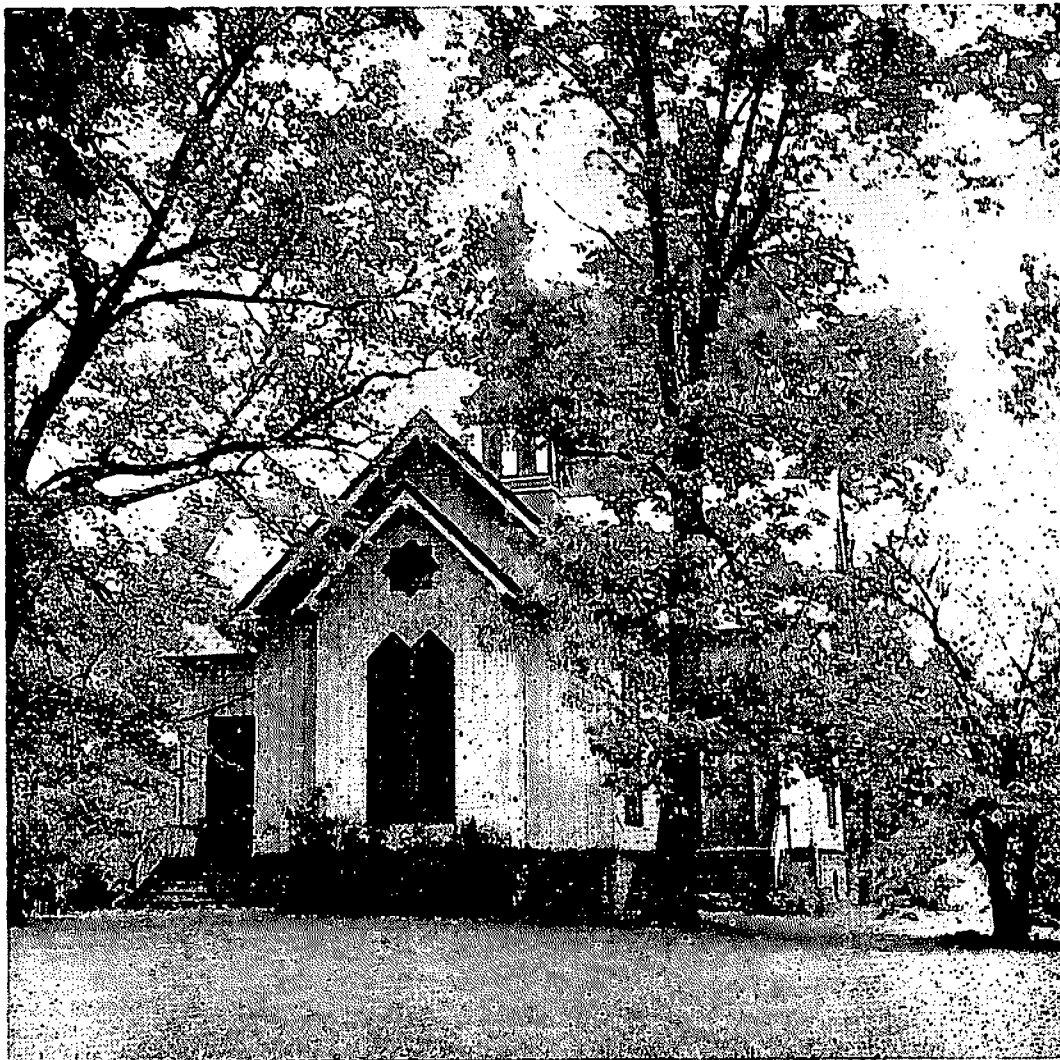


The **NEW - CHURCH MESSENGER**

October 1, 1955

OLDEST NEW CHURCH PLACE OF WORSHIP IN OHIO



GLENDAL'S BEAUTIFUL CHURCH

MAKING RELIGION A CONVENIENCE

Motives of worship are not worldly gain

By Antony Regamey

"And he would not suffer that any man should carry any vessel through the Temple."—Mark 11:16.

When going to the Boston Common from our end of Mount Vernon Street you can take a short-cut through the East-wing of the State House, rather than walk around the building. In other words, you can use the Capitol as a convenience. There is no objection to this. It is a public right-of-way. Similarly, you can reach Pemberton Square almost in a straight line from Ashburton Place by another public passage across the Old Court House. It saves time and in neither case will the Massachusetts legislature or judiciary feel slighted or be offended.

In Gospel days many people made it a practice to use the Temple in Jerusalem in the same way, as a convenience. It was to this that our Lord objected. As Mark tells us, "He would not suffer that any man should carry any vessel through the Temple." He protested the popular custom of making it a passage-way. Such vessels as men might carry could have been water-skins or wine-skins, earthen jars full of oil, or baskets of fish, bread or fruit. They would, of course, indicate a person bent on a purely secular errand. Our Lord insisted that any other use than that to which His Father's House had been dedicated was a desecration.

Temple Still Sacred

It should be clear, however, that the Temple building itself was not involved in the matter. This stood apart, on a rectangular, elevated terrace, in the Northwest corner of the consecrated precincts, together with its inner-courts—the court of the priests with the altar of burnt-offerings and the brazen laver, the court of the Israelites to which only men had access, and the women's court. That area was so sacred to the Jews that a wall edging it on all sides bore inscriptions warning all foreigners not to cross its boundaries except at the cost of their life. But, around it, was still an outer court, a larger space by far, surrounded by a battlement-wall with many gates leading to and from the city and suburbs. Anyone could enter it. Known as the court of the gentiles, it was this last enclosure which provided a convenient short-cut.

Now the cleansing of the Temple, of which the incident of our text is but a part, was in reality the cleansing of that outer court. It came both to people and priests as a bolt from the blue and angered them because for them that court had ceased to be holy ground. As far back as they could remember it had been allowed as a place where sacrificial animals could be bought and sold, where foreign coins could

be exchanged for ecclesiastical ones, and more or less as a public street. Yet, what was wrong with that?

Was there not need of sheep and oxen to perform the ceremonial? Why not make it easy to get them? Was it not a mark of reverence not to pollute the worship of the true God with heathen currency, on the face of which the image of the Roman emperor was stamped with a divine title, "Caesar Augustus?" Where else could the faithful secure clean money, unstained by idolatry? As to letting anybody pass through, no matter what their errand, where was the harm? Was it not a public service? Was it not what that very name, the court of the gentiles, actually implied? That there, they should come and go as they pleased?

Original Purpose Lost

Evidently our Lord did not think so. For what was wrong with that was the complacency with which this outer court had been made a convenience, not only for the public but mostly for priests and worshipers alike, while its original purpose had been entirely forgotten. Yet that purpose was, after all, the only thing which could have saved the religion which was professed in the far corner of the enclosure from the blight of exclusiveness, hypocrisy and unreality.

Religion can never be religion and be lived for one's own sake. It means concern. It means sharing the love of God and His blessings with all men. It means feeling at-one with them. It means counting as our own their joys and their sorrows, their guilt their failures and their moral victories. It means ever to keep open for them a door of access to the Lord who lives in us, being mindful that He is their God and Heavenly Father also, and providing a meeting place where the rest of the world can be included in our aspirations for better things, lifted up to Him in prayer and counted in, as we seek to fulfill his intention for us and all mankind.

For all Nations

Such was the primary purpose of the Temple's outer court. There, the universal aspect and outreach of Judaism should have found its ultimatum. There, any foreigner might have come and prayed in his own way and have been called a brother. There those who would inquire about the God of Israel could have been met and have learned to know Him. But how could it be done, amid the bedlam of a cattle market, the money-changing booths and the crowds going to and fro?

"So, reminding his hearers that they should have

known better, our Lord quoted to them the Scriptures. "Is it not written," He said, "My house shall be called a house of prayer for all the nations?" And so He could also have gone on recalling to them the initial promise God had made to Abram, "In Thee shall all the families of the earth be blessed." He could have mentioned a portion of Solomon's prayer at the dedication of the first Temple, "Moreover, concerning a stranger that is not of thy people Israel—when he shall come and pray toward this house, hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name and fear thee." Or, from the same chapter which He actually quoted, our Lord could have added, "Also the sons of the stranger that join themselves to the Lord . . . even them will I bring to my holy mountain and make them joyful in my house."

Instead of this, He said, quoting from another Scripture, "But ye have made it a den of thieves." Instead of preaching about it, He went into action and "overthrew the tables of the money-changers and drove them out that bought and sold."

"Gentle Jesus, meek and mild?" Perhaps we should revise our idea of Him. Perhaps He was, after all, the God-Man which He claimed to be, a God of love but also a God of judgment; hating, not the sinner but the sin, and keeping watch over his own.

End of Era

An era was coming to an end. With the passing of the Temple of which He spoke at that time, for its failure to keep the heart of religion alive, He, in his own divinely-human person, was to be the Temple of a new day. Did not John of Patmos describe Him so, in his vision of the New Jerusalem? "And I saw no Temple therein, for the Lord God Almighty and the Lamb are The Temple of it."

Perhaps, by then, He had so become the house of habitation of the divine, and was so much one with the Father that, looking about Him, it was as if He Himself had been robbed. And so He had. Forgetting that His house was to be, together with the religion it stood for, "a house of prayer for all nations," men had robbed Him of the fellowship which He craved with all His children at all times. They were curtailing the outreach of His love. They were hiding the light of His truth "under a bushel."

Beginning of New

Something had to be done, not only said, to show that henceforth He would not allow anything or anyone to stand in the way of his being available to all men. He had come, not as a "national" Messiah but as the Saviour of mankind; not only "to his own," but as "a light to lighten the gentiles." Indeed, it was already of such as you and me that He was thinking when He cleansed the "court of the gentiles." That cleansing was Messianic, symbolic and prophetic, just as were His entry into Jerusalem and His cursing of the fig tree mentioned in the same chapter.

"My house shall be called a house of prayer for all nations." His kingdom was to be the continuation and extension of His Incarnation, His life in us and in the whole body of mankind. Therefore, His last words to His disciples were also, "Go ye to all nations." "All power is given unto me in heaven and on earth."

Surely, we would not intentionally and knowingly think of limiting, or standing in the way of that power. Yet, how is it with us? As the great Apostle so often tells us, we too, in our finite measure are to be "the Temples of the living God." What, then, of that "court of the gentiles" within us?

Buying and Selling?

Is religion for us, in some subtle way, a matter of buying and selling, for profit, a bargaining of this for that? Are we Christians for what we can get out of it? When we profess to worship the Lord, what do we seek? Peace of mind? Physical health? Relief for our loneliness? Victory over our fears? Self-mastery? Escape from the consequences of our guilt? Social influence? Confirmation of our prejudices and a cloak of divine blessing over our self-will? Is religion for us a means to an end? A convenience? Or do we love the Lord for Himself, for the wonder and joy of His own love and all that He is; and truth and good for their own sake?

Again, is it a matter of using two kinds of currencies? One for God, one for the world? Does religion make us two kinds of persons, one on Sunday, another in the business week? Are the money-changers busy in our minds while we pass through the Temple court without the slightest intention of being changed ourselves, of being made new creatures, born again?

A Casual Matter?

When we attend a Church Service, do we enter into its deep challenges and values, eager for the spiritual experience of the Lord's presence it can give? Or is it a casual matter, one of those decencies it is nice to perform, just a fine aesthetic moment? Do we then "carry a vessel through the Temple?" Take to church with us our bread-basket of daily cares and preoccupations and hardly give a thought to what should happen within us? Just "go through" the "formalities" and come out "safely" at the other end? Do we seek the Lord with an open mind, with hearts yearning for the living truth that He is, and his gift of Himself in his Word? Or are we so loaded with the water-skins of our worldly knowledges and the oil-jugs of our self-sufficiency that we remain unaware of our true needs?

Do we limit the outreach of his truth and love by wanting only "the right kind of people" in our Church? Or, through pride of doctrine and sectarian exclusiveness? And in our human relationships, through class arrogance, race discrimination or selfish nationalism?

"My house shall be called a house of prayer for

(Continued on page 315)

EDITORIALS

Two Legends

Fifty years ago on the walls of many a country schoolhouse hung a motto ascribed to David Crockett saying, "Be sure you are right, then go ahead." The motto may have influenced many boys for he, along with Daniel Boone, Buffalo Bill and several others was a hero to most American youths. There was then as there is now more than one Crockett—it is easy to go through the legendary material that clusters around him and find the kind of a Crockett one wants.

The recent popular revival of the Crockett legend cannot but remind one of another popular legend, namely that of John Chapman, better known as Johnny Appleseed. Parenthetically, it might be said that the modest Johnny did nothing with a conscious intention of building himself into a legend. He wrote no autobiography and told no tall tales about his exploits. Nevertheless he became one, and what a contrast there is between the legend about him and that about Crockett! Johnny was a man of peace. He never grinned down a coon, licked his weight in wildcats or fought with Indians. Indeed, he antedated the famed Dr. Albert Schweitzer by many decades in his "reverence for life." He thought it wrong to kill a snake and he even put out the fire he built in the open because it destroyed so many insects that swarmed around it. He would have known what Coleridge meant by the lines,

"He prayeth well who loveth well
Both man and bird and beast."

On the other hand Johnny Appleseed was a promoter of life. He took seeds and planted them that there might be more and better life in the wilderness. These seeds he knew would grow into trees that would bear fruit to nourish higher forms of life. To him, perhaps more than any other one person, goes the credit for making certain areas of the middle west teem with apple orchards. And at the same time as he planted orchards, he planted the spiritual seed which would make for a more abundant life. He brought to many "news fresh from heaven."

In making this comparison of Johnny and Crockett, we have no intention of belittling the latter. Crockett was brave, venturesome and patriotic — qualities that are highly esteemed by Americans. He has become a symbol of the self-reliant individual. Nevertheless, that great scholar, Vernon Parrington, in his book, "Main Currents in American Thought," hints that the Crockett legend has not been all to the good for it has stimulated over-aggressiveness. But be that as it may, Crockett is a symbol of certain traits which are much admired. And Johnny Apple-

seed, although a much less spectacular person, is also a symbol because he had traits that are admired both openly and secretly. In his "reverence for life" he was a witness for a great truth. Today the world needs more of the spirit of Johnny Appleseed and less of the spirit of David Crockett. The world needs to be more concerned about the things that preserve and promote life, especially the life of the spirit, than it needs to be concerned about opening new frontiers in the material and natural realm. Johnny pointed more surely to the way that leads to the more abundant life than did Crockett. In the present-day confusion he is a more reliable guide than the famed hero who lost his life in the Alamo.

For the Needy

The American Protestant churches, working through the Church World Service, will by the end of this year have distributed 140 million pounds of United States Government surplus food to the thousands of needy in distress areas overseas. A major part of this has already been shipped. It is said that, loaded in boxcars, these shipments would make up a train 40 miles long with a total value of \$49,535,028. As we understand it, the Government is donating this food out of its surplus stores while the churches are paying about \$1,000,000 for the cost of the operation.

In connection with this we would like to call attention to a "Letter to the Editor," which appears in this issue of the Messenger, written by John F. Seekamp. In this letter Mr. Seekamp reminds us that the doctrine of charity and the doctrine of use have many practical applications. The food distribution program of the churches is certainly one such. Our government holds vast stores of food in its warehouses where it cannot possibly do any one any good. Indeed, it is a burden to the American taxpayer to pay rent for space in which to keep it. To put it to use to relieve hunger seems not only the charitable thing but also the wise thing to do. It will be recalled that the manna which rained upon the starving Israelites in the wilderness could not be stored but had to be used. The Lord has created all things for use, and it follows that there must be a penalty for disregarding the law of use. Perhaps that is the reason why so many foodstuffs are perishable. This does not mean that storage against future use is wrong. But for America there is no such future use in sight. So why not use our surplus for those who are in need now?

BOOK WANTED

The advertiser will gladly pay \$2.50 for a copy of "Jesus Christ, the Supreme and Only God" by Hindmarsh, Mark E. Manning, 3250 Main St., Riverside, California.

CONTEST WINNERS

News of the Contest

The winners of the *Messenger's* Literary Contest are as follows:

First Prize, \$100 — Dennis Duckworth, London, England.

Second Prize, \$50 — Gwynne Dresser Mack, Pound Ridge, N. Y.

Third Prize, \$25 — Jack Odey, Pasadena, Calif.

The three prize-winning articles will appear in the next issue of the *Messenger*.

Those who received a very high score, placing their manuscripts among the top ten and within a few points of the winners, are the following:

Gordon Jacobs, Birmingham, England
Ian Johnson, Atherstone, England
Clarence Hotson, Bethayres, Pa.
Robert Hoover Kirven, Davenport, Iowa
Elizabeth K. Jacobsen, Minneapolis, Minn.
Fitch Gibbons (L. Warren), Boston, Mass.

Honorable mention has been awarded to these for being rated among the top ten manuscripts by one or more judges:

Cornelia Hotson, Bethayres, Pa.
Fred Chadwick, Southport, England

Ada Rose, Yakima, Washington
Alfred Uhler, Montclair, N. J.
Florence A. Hanson, Barrie, Canada
Lina D. Miller, Katonah, N. Y.
Alice Perry Van Boven, Redlands, Calif.
Elizabeth Mae Crosby, St. Louis, Mo.
Clara M. Parks, Cedar Rapids, Iowa

The system of judging was planned so as to leave the judges completely in the dark as to the identity of the writer. As the editor received each manuscript he numbered it, removed the author's name, and kept a record of the author and the manuscript's title and number. When the contest closed he sent all the manuscripts to the first judge who picked out what he thought were the ten best and rated them accordingly, giving 10 points to the best, 9 to the second best, etc. This information he sent to the editor of the *Messenger*, but all he sent to the second judge was the large bundle of manuscripts, leaving him in unbiased freedom to go through the entire process again. The judges who completed this monumental task were four of the *Messenger's* advisory board: Edward F. Memmott, President of Urbana Junior College; The Rev. William F. Wunsch, pastor of the Church of the Holy City, Washington, D. C.; Mrs. Ernest O. Martin, Wilmington, Del.; and the Rev. Clayton S. Priestnal, pastor of the Baltimore Society.

TEEN-AGERS DON'T REQUIRE "UNDERSTANDING" AS MUCH AS DISCIPLINE AND RESPONSIBILITY

By Mario Pei

As a man who once taught elementary and high-school teen-agers for close to twenty years, I know that there is one quality above all others that the growing boy wants and respects in the grown-up world. That quality is not "love." It is not "sympathy." It is not even "understanding," save in a special sense. What he really wants and respects is justice.

Not justice in the wishy-washy sense in which it was once outlined by a young and enthusiastic assistant district attorney to a panel of the New York grand jury on which I sat. We listened in growing amazement and skepticism while he described the wonder-working plan whereby youths of fourteen to sixteen guilty of serious crimes were given a little lecture, then remanded in the custody of their parents, and even had their names erased from the police blotter, so that they would not suffer "psychological traumas" comparable to the physical outrages they had visited on others.

The kind of justice the teen-ager wants is that which is prescribed by a code that he must follow, under penalties that need not be cruel or unduly severe, but must have certainty. To such a code he will subscribe, as proved by both the gangs and the Army. When the youngster gets into either, he does not violate their codes, because he knows they are rigidly enforced. He wants a system of rewards and punishments, with the assurance of both. This is because he considers himself to be not a child, but an adult.

Successful teachers are those who recognize this fact, set down the law and stick to it. It doesn't have to be—in fact, it shouldn't be—a harsh law. Merely a

just law, universally and rigidly enforced. Treat the youngsters, from age seven up, as normal human beings. Tell them what is expected of them. Tell them what will happen if they don't live up to it. And see that it unfaillingly happens.

Give the kids a sense of normal human responsibility. Don't encourage them to think of themselves as irresponsible "children," beyond the reach of law and discipline, and therefore authorized to do anything that enters their minds, without restraint or inhibition. Let them know that they are responsible for their own actions, and that "underprivilege" is no more of an excuse than "overprivilege" is a license to do wrong.

In the days when I went to school we were taught that the roster of America's great men is filled with people who came up from abject poverty, from the log chain and the big-city slum. In a free society like ours, no one is bound by his environment. Throw a little bit of that good old American guts back into the schoolroom and the home, and back it up with some real faith in the American principle of individual responsibility.

Back in the days of the American Revolution we threw out the old-world belief in superior and inferior classes, particularly the former. In recent times we have been tending to re-establish it by an implied belief in an inferior, irresponsible class destined to remain inferior and irresponsible. It's time to reverse that trend.

If we let each growing child, each teen-ager, know that he is on terms of absolute equality with all others, in the sense that he is free to rise or fall, be rewarded or punished, in accordance with his own efforts and achievements, the fundamentally wholesome youth of America will respond, as it has never failed to respond in the past.

It would be idle to deny that there are many subsidiary causes of juvenile delinquency — economic insecurity, broken homes, alcoholic parents, the influx of new racial strains, TV programs, movies and comics that glorify crime. At the most, they may account for a minor percentage of the evil.

What we most need to do to cure the spiritual disease of youthful crime is to secure the co-operation of the patients themselves by setting up real, un-deviating standards of rights accompanied by duties, discipline accompanied by individual responsibility, law accompanied by justice — the things a teen-ager can respect.

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BEST WISHES, GLENDALE

Glendale, Ohio, is a beautiful suburban village lying north of the city of Cincinnati. As far back as 1860 there were enough Swedenborgians in this village, then a country town, to band themselves together to form a New-Church society. In a constitution adopted at a meeting on December 25, 1860, the purpose of the society was stated as follows:

"For the purpose of promoting the influence of the Christian Religion, and the prosperity of the churches: We, whose names are hereunto affixed, do associate ourselves together, under the name and title of the Parish of the New Jerusalem of Glendale."

Among the better known of the names signed in the early history of the Society to this document we find S. B. Allen, Joseph Pullan, Jacob Purinton, C. W. N. Cathcart, J. H. Einhaus, Carrie and Elizabeth Lawson, J. P. Stuart, Charles H. Allen, E. C. Eckstein, E. B. Kinmont, Christian Herman, H. C. Howells, and Jennie, Maggie and Herman Igler. Descendants of the Igler family are still in the church and take an active part in its operations.

Already the members were busy in planning for a temple of worship. Resources were not plentiful but there was enthusiasm and determination, and on March 29, 1861, which happened to be Good Friday, the work was begun. People gave money and labor willingly. A month later, April 28, the cornerstone was laid and by May 19 the work had progressed so far that the Lord's Supper was served in the church with 21 communicants. Then on October 6 was held the dedication service of the church. Pasted into the Parish Record of the church is the declaration of dedication, reading as follows:

"In the name of the Parish of the New Jerusalem Church at Glendale, we their representatives, bring before the altar of this temple, the right and title of this property, and we declare the ground on which this temple is built, the temple itself, and the sacred things belonging to it, are hereby dedicated to the Lord, and to the Church which is His Kingdom on the earth."

This declaration was signed by C. H. Allen, George L. Foote and Jacob Purinton.

At the dedication service the Rev. James Park Stuart, who was to become the first pastor of the society, officiated and the Rev. Chauncy Giles preached the sermon.

Mr. Stuart remained as the minister until May, 1862. After his departure, the Rev. G. I. Herrick took over for a few months. But in September of the same year the Rev. Frank Sewall came as a minister. He was not then ordained and the Holy Sacraments were from time to time administered by the Rev. Mr. Giles. We find in the records that all Holy Days were regularly kept. Attendance seems not to have been large—a note in the Parish Record states that on Easter, 1863, there were 24 in attendance—but the

joy of the worshipers in having their own beautiful temple was unbounded. Mr. Sewall after his ordination in 1863 became pastor and remained in this position until the spring of 1872. Two years previously he had accepted the position of president of the Urbana University but remained as pastor of Glendale leaving the Rev. Jacob H. Einhaus in charge. Mr. Einhaus had been conducting evening services in German.

Other things recorded are the formation of a Ladies' Aid Society with Mrs. Fenton Lawson as president. In 1873 the Rev. Edwin Gould became the pastor and remained until 1876. From that time on we note a number of lay-leaders and visiting ministers conducted services. Finally, by arrangement, whoever was pastor of the Cincinnati New Church Society took over the holding of services at stipulated intervals in Glendale, administering communion, baptisms, etc.

The Society is still active and has good leadership in the persons of Mrs. Robert Campbell, the secretary; Mr. Edward Alexander, the president; Mr. and Mrs. Benjamin Glaser, and Mrs. Leigh Latta. Both Mrs. Latta and Mrs. Campbell are descendants of the pioneer Iglar family.

On Sunday, Oct. 2, the society will observe the ninety-fourth anniversary of the dedication of its church building. In honor of this occasion the Messenger is happy to have on its cover a picture of this beautiful place of worship.

PRIZE CONTEST

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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

REQUEST REPEATED

Early in the summer the New York Association called in these pages for ministerial candidates for the special study and missionary program developed by the Association and co-sponsored by the General Convention. The response has been gratifying. However, so as not to leave out any interested individual, we are withholding our final decision and repeating our request for candidates.

To summarize briefly, the position open and the job to be done, the New York Association is looking for a New Church minister to evaluate the problem of the Church in the urban communities of the Association, to make concrete proposals for revitalizing the groups in these communities, to put in motion any proposed changes developing from the study and finally to minister to any new groups that may be formed. Money has been allotted for a three-year period for this program.

If you are a New Church minister and are interested in the challenge of such a position, write to Mr. John F. Seekamp, 151 Remsen Street, Brooklyn, New York, at your earliest convenience.

C. Corey Mills,
Secretary,
New York Association.

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Predestination and Freewill

Can the two be reconciled?

By John R. Swanton

Some reforms which should have entered Christianity with Swedenborg's writings have not affected the creedal statements of all denominations although the members of those churches either ignore the statements or openly reject them. One of those is the doctrine that our world was created out of nothing, *creatio ex nihilo* being the Latinized formulation of the same. This is contained in the Westminster Confession and has been copied into the catechisms of the Presbyterian Church. Of this Swedenborg says:

"It is said that the world has been created out of nothing. . . . But the universe, which is an image of God, and consequently full of God, could not be created except in God by God. . . . From nothing, which is not, to create that which is, is utterly contradictory." (*Divine Love and Wisdom*, 55.)

Omniscience and Freedom

It is well known also that he rejected entirely the dogma of three persons in the Godhead which has resulted today in a neopolytheism in certain quarters where it is maintained that God is a "Society."

In these and other particulars Swedenborg introduced radical reforms into Christian thinking but his writings are not always clear and some of the things he says have been interpreted as perpetuating beliefs which belong properly to the older dispensation and should have been abandoned. One of those still repeated among us is an ancient attempt to reconcile the omniscience of God with man's free will. This has been resorted to because Swedenborg makes seemingly absolute statements regarding both the Divine omniscience and human freedom. Thus we read:

"The Lord alone sees the state of every one from inmosts to outmosts, as also what a man has been from infancy to old age, and what he will be to eternity, and likewise what place will be allotted to him either in heaven or in hell; and this the Lord sees in an instant, and from Himself, because He is the Divine truth itself or the Lord." (*Apocalypse Revealed*, 262.)

Nothing is said here about man's freedom to choose, yet God's omniscience is affirmed in the most absolute way not only as concerns the past but as concerns the future. We seem to have predestination taught and nothing less. However, as students of Swedenborg's writings well know, he is equally positive as to man's freedom in determining his future fate and how are these two seemingly absolutely contradictory assertions to be reconciled? In this dilemma some New Churchmen have sought for a way out by supposing that, while the entire future of each human being is known to the Lord, man himself is ignorant of it, and makes his choices in "freedom,"

but always happens to make a choice the Lord knows already that he will make. Most of those who entertain this idea do not know that the theory is as old as Augustine who at the end of a considerable treatise on Free Will concluded, quoting Will Durant, an accurate historian, that "the divine knowledge does not destroy this (human) freedom: God merely foresees the choices that man will freely make."

Faith and Reason

This seems to me another example of theological attempts to escape from an impasse by appealing to faith over reason, labelling the incredible as "a sacred mystery." The universe is indeed full of mysteries of a legitimate type. The nature of God within Himself, the exact method by which the world was created, the ultimate character of matter, and so on. There are myriads of mysteries beyond our present knowledge and some of them will stay there. But when theologians assert that the universe was created out of nothing, and that three persons make one God, and now when they wish us to think that the life of every one of us is absolutely foreseen but we still have freedom of choice, they are introducing us not to legitimate mysteries but to violations of common sense. Why should one struggle to do what he is certain to do anyhow? It is curious that the same paradox has been run into by philosophers apart from any religious beliefs. One of these men argues that, although we seem to have free will, our choices are really determined already by our past histories and present environments. Yet he holds that we ought to act just as if we were free, and Augustine apparently tells us the same thing.

To accept mysteries of this type and act upon them is to substitute superstition for faith, something upon which dictators depend. Moreover, I am sure there is an explanation of the relations between Divine omniscience and human freedom which demands no such sacrifice of the reason.

Mazes of Life

The world into which we are introduced and from which we cannot escape even by death is God's world and ruled throughout by God. It is like one of those mazes created for mere amusement through which numbers of paths run and where we are ever and anon called upon to choose which path we shall take. Some of these paths will give us the shortest and quickest passage to our objective whatever the maze may have set before us. Others will take us upon roundabout ways of greater or less extent. The maze into which birth introduces us differs from one of these in many important particulars. It is vastly larger. Divine influences are acting upon us at every step within it and in every choice we make but they do not compel us. Some of our choices will carry us

into greater and greater light but some will lead us into darkness and misfortune. But the maze we are threading is in God's world and He knows every twist and turn of it. His omniscience includes that of course and along with it He knows the tendencies of every choice, whether it leads into happiness or into misfortune. His omniscience extends that far. But He does not know what choices we will make individually within the maze of creation. To suppose Divine foreknowledge does is to destroy human freedom whether or not we know it is being destroyed. We are told that all have been predestined to heaven and none to hell and that Divine influences are always about us to lead us to a functional place in the Grand Man, which is Heaven. If we do not occupy such a place it is our fault and not the Lord's and within the limits of this universal maze we have free will. But the universe is His and there broods over it the one desire to bring all to the heavenly state. For that He came into the world and for that He laid down His earthly life. We are not, however, being condemned to a lifetime of fruitless toil for ends already determined. Our Heavenly Father would place no such useless burden upon us.

(Dr. Swanton was formerly with the Smithsonian Institute as an anthropologist. He is a life-long member of the New Church and has written many thoughtful articles on its teachings.)

CALIFORNIA ASSOCIATION MEETS

(Held in San Francisco and El Cerrito, from August 31 to September 4, 1955.)

By Andre Diaconoff

The weather was cool and lovely . . . (You would not expect a report of the meetings of the California Association to start in any other way, now, would you?). The sun shone brightly on San Francisco and the East Bay cities, what time the fog and the smaze let it shine . . . (A Los Angeles man is writing this story. It is biased.) But then,—and in all earnestness,—the San Francisco, El Cerrito and Berkeley people gave us a wonderful welcome. Their hospitality cannot be surpassed. It brought us all inspiration and the mutual warmth, which comes with being "at home" with friends.

This was the forty-seventh annual meeting of the California Association. It was well attended. The Rev. and Mrs. Calvin Turley and family, and two ladies of his Society came from Portland, Oregon; Rev. Lloyd Edmiston was with us from the Seattle-Tacoma area in Washington. Rev. Henry Peters and Rev. Kenneth Knox could not come, and were greatly missed. The Rev. Franklin Blackmer was present, and gave us encouraging and interesting words. He preached in the El Cerrito Church, on Association Sunday. Here are some of the decisions that were made:

We reviewed and amended the Constitution and

By-Laws of the Association by striking from its Articles the provision for direct membership in the Association of "isolated receivers" or believers, who may be resident in its territory. Instead they will be urged to join one of the Societies of the Association, or the National Association of the General Convention.

The Board of Directors of the Association was given power to sell the ranch property in Napa, California. Its donor was Mr. George Sanders, San Francisco. A new location will have to be found for the Oneonta Camps, which have been meeting by the Napa River. Under the leadership of Mrs. Roy (Emilie) Bateman and her staff, and of Mr. Siebert, El Cerrito, as Oneonta Camp chairman, the camp has already brought a grand harvest of joy and blessing to the campers and their families. The Oneonta Camps are for children from kindergarten age to those thirteen years old.

We also heard of the very successful 1955 session of Split Mountain Camp, which met in the last half of August, on the Kern River. Mr. Duane ("Phil") Lundberg was the tried and true director. The Rev. Robert L. Young was the camp minister. The Camp Board elected Mrs. Henry (Ethel) Swanton, "Flaxie" by Split Mountain Camp name, to be chairman for 1955-1956. The Association established a Coordinating Camp Committee, (for Oneonta and S.M.C.), as well.

The Rev. Robert L. Young told of his ministry for two weeks of last Summer, in one of the Summer chapels in Sequoia National Park. These chapels have been established by the Park Service in cooperation with the Council of Churches. This was the first time our Church has participated. Mr. Young discovered the opportunity and was the first New Church minister to develop it. The Association voted to contribute our denominational share of the budget to carry on these services, and to have different ones of our ministers take turns in the work.

The Swedenborg Institute for the Clergy of other Churches will be continued in a new way. We decided to have a fund in the Association which will be kept growing until we can invite a speaker of national prominence in the field of religious thought, who is also a well informed and intelligent friend of our New Church faith.

The Association voted its continued backing (and support for expenses incurred in production) of the California Curriculum of Sunday School lessons, written by the Rev. Othmar Tobisch.

We heard with deep interest and pleasure of the progress of the construction of the church plant in Portland, Oregon, and of the work of the New Church Society and its minister, The Rev. Calvin Turley in winning the neighborhood there to cooperation. On the Saturday evening of the Association we saw a fine ten minute film of the building. The walls and the roof are up. The film was taken this

past Summer by Mr. Tobisch on his visit to Portland.

A practical new idea was introduced to our meetings and was recommended for adoption by the Committee on Vital Statistics of Convention. It was the production of an identifying New Church membership card, that could be used by all our Churches in America.

On Friday evening, The Rev. Floyd Barkman, Tracy, California, gave a stirring talk on his work as chaplain of the Deuel Vocational Institute, a school with a correctional program under the California Youth Authority.

Saturday, September 3, the El Cerrito Church singers delighted us with a program of a great variety of tuneful music. They sang well, and they presented their numbers,—they put them over, so to speak—to us, their audience, excellently. The services of worship on Association Sunday, September 4, were conducted in the San Francisco and the El Cerrito Churches. In San Francisco, Rev. John L. Boyer, General Pastor of the California Association, preached. He was re-elected to serve as Presiding Minister for the coming year (his third year in this office). In El Cerrito, The Rev. Franklin H. Blackmer was the preacher. On Sunday afternoon the Union Service of the Holy Supper in the San Francisco Church was led by Mr. Blackmer and Mr. Boyer together. It brought to us all "the sign and

seal" that we are children of the Lord, united in Him, and blessed by His Love, Wisdom, Power and Life.

We left the cities by the Bay, inspired and strengthened. We are looking forward to the 1956 meeting of the Association, to be held in the Portland, Oregon, Church.

(The author is the pastor of the Los Angeles New-Church Society, and is also active in Convention.)

RELIGION A CONVENIENCE?

(Continued from page 308)

all nations." Are we prepared to open our hearts and minds to the One we worship in this house and to labor with all our might wherever and whenever we can for His cause? Out of sheer love for Him and the neighbor? Ready to do battle morally and spiritually for the right and true? Against the exploitation of the weak, slums, poverty, disease of mind and body, delinquency, crime and war and all the social evils which still stand in the way of his kingdom? Hoping, sometimes against hope. Yet, with the confidence which His presence in us can give, praying and working for the day when all mankind shall become his Temple and heaven shall find a home on earth.

(The Rev. Mr. Regamey is the well-known pastor of the Boston New-Church Society, and a keen student of worship.)

LETTERS to the EDITOR

THE HUMAN SIDE

To the Editor:

Our recent Convention meetings in Canada gave us all an opportunity to make comparison between our home cities and those of Canada which we might have visited. One of the items which impressed the writer was that of a homogeneous people. Apparently our American cities are melting pots in a higher degree than those in Canada. That is not to say that foreign population would not be welcome in Canada, quite the contrary is probably true.

One of the items which interested the undersigned particularly was that of humanities. At one time individuals who found themselves in a condition of needful circumstance received a pension from the government at age seventy. Later the rules changed so that each man and woman in Canada now receives a pension of \$40 per month regardless of need and it was told that even the Prime Minister receives the same monthly stipend. Thus we see the principle of a common denominator in valuing each person and charity begins to mean love rather than alms.

It would be interesting to your

readers to make a comparison with our laws in the United States. There has been similar progress made in our thinking. Our Social Security payments begin at age sixty-five and it has been made progressively easier to secure a Social Security number. Thus a United States citizen can come under Social Security by earning only \$50 quarterly for only six quarters if the date of birth is before July 1st 1889, plus one quarter per half year additional thereafter.

Our Social Security system is constantly expanding and recently was broadened to include another ten million persons. The information indicated above may be of value to many of the elderly who are feeling the pinch of high living costs. More information is always available at local Social Security offices.

John F. Seekamp.
Brooklyn, N. Y.

A NEW AGE

To the Editor:

In a recent Messenger I noticed you spoke of the New Church as a "denomination." The Rev. Othmar Tobisch in his tract, "What is

this New Jerusalem?", in telling what Swedenborg envisioned of its future, states: "He believed that this New Church was not a new denomination, but a new Christian age, a new dispensation, a new covenant."

Ought not we, who are entrusted with responsibility of making God's revelation to him known, . . . do all we can to show people that this is not a sect or a denomination, but the nucleus of a universal Church gradually to replace sects as the Holy City descends more and more fully in this new age? I find much food for thought in David Mack's letter in the August 20 issue.

H. Mildred Herrick
Denver, Colorado

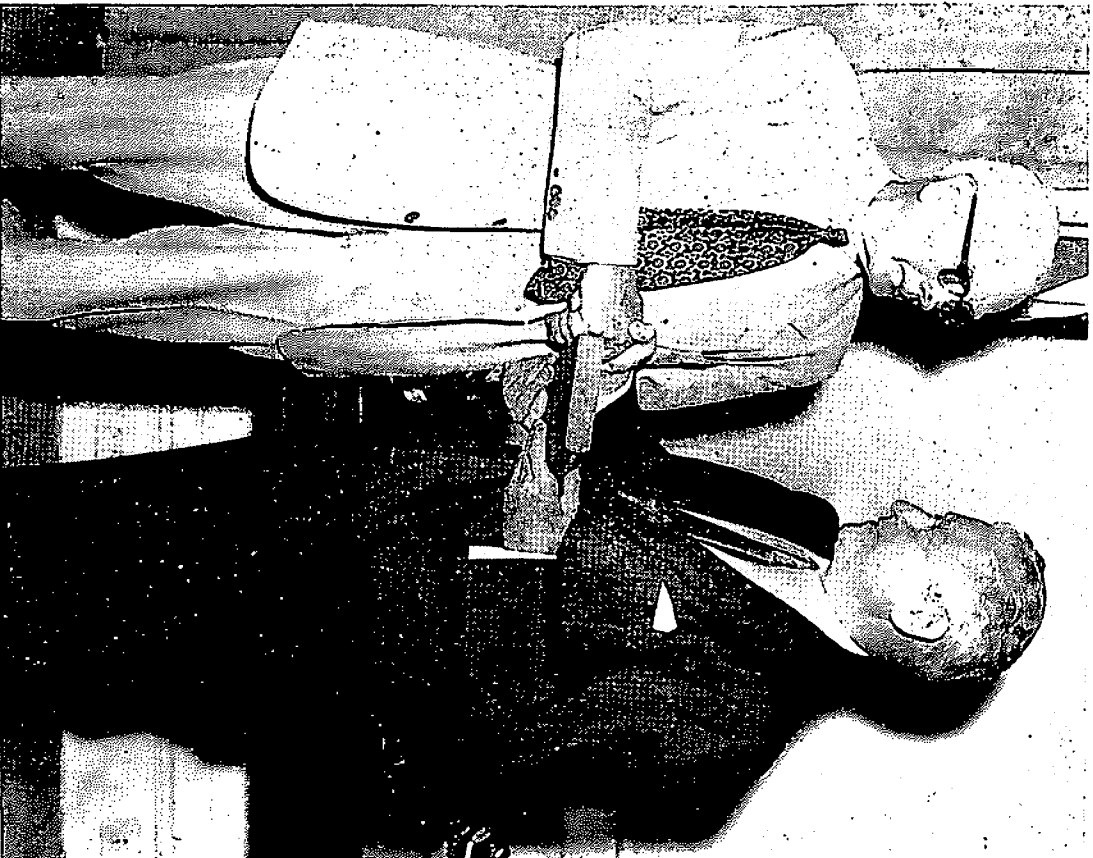
A YOUTHS' CALENDAR

To the Editor,

During the past year I compiled a special Youths' Calendar of about 200 pages. I sent a copy to my minister in Philadelphia, the Rev. Richard H. Tafel, to proof-read. My new idea is to start a new type of youth discussion group that will begin with material subjects and work slowly toward the religious. This would require an active leader, and since I am eighty years of age and too old to venture such an undertaking, I hope that some Society will try this and have success.

Georgina Lyall
Ossining, N. Y.

FOUNDATION PRESENTS BOOK TO MAYOR



In the above picture Mr. John F. Seekamp (left), president of the Swedenborg Foundation is shown presenting to Acting Mayor Abe Stark (right) a copy of a specially embossed leather-covered copy of Helen Keller's book, "My Religion". The picture was taken in the Mayor's office. For further details of this consult the Messenger for Sept. 29, p. 297.

Miss Keller Writes To Foundation

The following letter from Miss Helen Keller is reproduced by the kind permission of Mr. John F. Seekamp.

Dear Mr. Seekamp,

The warm greeting which you and the Directors of the Swedenborg Foundation sent me on my last birthday brought genuine pleasure, and I welcome this opportunity in a work-filled summer to thank you for your generous thought of me. It has certainly

been a blessed experience to me to pioneer not only in the physical well-being of the handicapped but also on the spiritual trail.

I shall count it a precious help if the Swedenborg Foundation can have "Intercourse between the Soul and the Body" transcribed into Braille. It was one of the books Mr. Hitz copied that went up in the flames when my first home at Arcan Ridge burned down.

With affectionate greetings to the Foundation and to yourself, I am,

Sincerely yours,
Helen Keller.

Renaissance

Should atom's awful silence fall
On ash strewn land and shattered wall,
There yet will come another spring,
A flower will bloom, a bird will sing;
Though patterns change, one glowing spark
Will still persist to light the dark,
And unextinguished rise through space,
To guide a lost and faltering race.

Inez Ellis Ray.

PRAYER

LORD help us face the untried
years
With courage, not with sighs;
If we must weep pray let our tears
Like bubbles upward rise.
And clarify the atmosphere
Till every smoldering spark
Of selfishness shall disappear
And leave no telltale mark.
May someone else's happiness
Become our chief desire,
And in their hours of distress
Reveal thy love and power
To strengthen and to love and bless.
In Thee alone we find
The way to Heavenly happiness
And lasting peace of mind.

Lennie Rolerson.

FILIPINO PUBLICATION

Mr. D. E. Krehbiel, Pretty Prairie, Kansas, recently received sample copies of Filipino translation of his well-known *King of Kings*. In his letter to Mr. Krehbiel the translator and publisher, the Rev. Felix C. Evangelista, speaks with pleasure of the visit of Helen Keller to Manila. Some of the Manila newspapers mentioned her affiliation with the Swedenborgian religion, he writes.

Mr. Evangelista goes on to say that, "I have had several conferences at Manila with Archbishop Ramos of the Philippine Independent Church which is thinking of a possible joining of our small church organization in view of the similarity of their doctrines to ours, especially on the Divinity of the Lord Jesus Christ."

THE PASTOR'S STUDY

In recent months the Rev. Ernest Martin, Wilmington, Del., has appeared nine times on a radio program called "The Pastor's Study." It is broadcast on Sunday nights from 11:30 to midnight. The announcer introduces the program by saying that there is a Protestant clergyman in the studio ready to answer questions listeners may have on the subject of religion, the Bible, or personal problems. The telephone number is given and listeners are invited to phone in their questions.

When a listener calls, the radio audience hears only the minister's side of the conversation, although the minister interrupts frequently to summarize the question. The calls come in one after the other, showing that there are many people wide awake at the midnight hour. There is no way of anticipating what the questions will be, and this is one of the fascinating features of the program.

Following are some of the questions he has had to answer: Who created God? If Cain and Abel were children of the first human beings created (Adam and Eve), whom did they marry and where did their wives come from? Who wrote the Apostles' Creed? Why do some churches include, "He descended into hell," in the creed and others omit it? Are deceased people conscious of what is going on here on earth? What is meant by the torments of hell? Many Protestants do not believe in the Virgin birth. What is your own attitude toward this? What is your attitude toward bingo?

In answering these questions there are many opportunities to present New-Church doctrine. Questions about the trinity, Bible interpretation, and life after death are common. Some people with more complex questions call in after the program is off the air and Mr. Martin will answer questions for another half-hour.

During a lull between questions one night, he spoke about Helen Keller's book, "My Religion," offering to send a free copy of the book to any listener sending his name and address to the radio station. A number of people wrote in. Mr. Martin hopes to call on all these people in the early fall.

The program is sponsored by the Wilmington Council of Churches in co-operation with the radio station. Similar programs are broadcast in other cities of the nation under the same title.

The Swedenborg Student

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

ARCANA CLASS I—October, 1955 Volume XII, 10143-10213

October

1-7	10143—10158
8-14	10159—10178
15-21	10179—10189
22-31	10190—10213

The assignment this month is a continuation concerning the sacrifices in the Jewish Church, and about the altar of incense.

Worship of God is necessary to true human life. Without it men would look to themselves. With the Jewish Church this worship was wholly external and representative; yet it kept that people in a kind of outward order, and through their forms of worship the true relation of man to God could be represented, and the Lord's presence and power could be manifested among them.

By the sacrifices and burnt offerings were represented the purification from evils and falsities and the implanting of good and truth. As before noted, the external forms of worship, sacrifices, anointings, and so on were abrogated when the Lord came into the world because then through the Redemption true worship could be restored. True worship is internal. It is of the mind and heart and must be "from the truths of faith, and from love to the Lord and the neighbor." Also there must be the acknowledgment that all good and truth is solely from the Lord and nothing from man. Worship is a sign that men of themselves are powerless to acquire truth or goodness or to find the way of life and happiness.

It was commanded that a continual burnt offering should be made to teach us that the thought of the Lord, of heaven and the future life should be continually in our minds.

The first duty of man is to learn the precepts and commandments as given in the Word and to direct his life by them. Then the Lord can be continually present and deliver us from all that stands in the way of true success and happiness. This is signified by the sacrifices being at the door of the Tabernacle and the promise that the Lord would meet with them there and that His glory would be with them.

The Tabernacle with its three divisions represents the three heavens and the worship of the Lord in the heart, in the mind, and in the outward life. The more internal the

worship is the more perfect it is, and mere outward worship is not true worship unless there is something of truth and love in it.

The necessity of worship is made clear in number 10152. Man does not live from himself but is governed either through angels or through evil spirits. In this number the nature of the Redemption is explained. The Lord overcame all evil and made the hells subject to Himself. Consequently all evil spirits are subject to His control, and if men will open the way, He will overcome for them.

"Who have brought them out of the land of Egypt" means deliverance from the purely natural state in which there is no understanding of spiritual things. The natural man or the natural mind by itself can neither see nor believe in heaven or in spiritual things.

"Man has been so created that in respect to his internal he is formed according to the image of heaven, and in respect to his external according to the image of the world, to the end that heaven and the world may be conjoined in man, and that thus through man the Lord can inflow out of heaven into the world, and can direct the world, in particular with each one, and in general with all; and thus can conjoin the two, and thereby cause that in the world also there may be an image of heaven." (A. C. 10152⁴)

Notes

10151³. The Church is the Lord's heaven on earth.

10159-10166. On the earth described in this interchapter section—a earth outside our solar system—there is no desire to amass wealth or to rule over others; so they live in both outward and inward peace.

10199. A concise statement of the correspondence of the five senses.

10199. Interior truths are those which have become part of a man's life.

ARCANA CLASS II—October, 1955 Volume VII, 5109-5149

October

1-7	5109—5115
8-14	5116—5121
15-21	5122—5134
22-31	5135—5149

The reading for this month is about Pharaoh's butler and baker who were in prison with Joseph. In this story Pharaoh represents the

internal man, his butler the understanding and his baker the will of the natural man. Joseph represents the Divine which foresees and provides. The mind consists of the will and the understanding, and the butler and baker in prison picture the understanding bound by falsities and the will by the evils of the sensuous man.

The understanding is the intellectual part of man, and in the butler's dream the vine with its three shoots, its blossoms, and ripened grapes, pictures the degrees of the understanding. Sight is of the understanding, and there are different kinds or degrees of sight. There is internal sight, which is from the light of heaven and enables one to see spiritual truths, and there is external sight from the sensuous which sees in the light of the world. All knowledge acquired here comes by way of the senses. We learn of the Lord by reading or hearing. But it is from the internal sight that the external sight is vivified and one is enabled to see objects intellectually as a man. "And from this by knowledge born from things he has seen and heard in the world, thus from things that have entered through the senses man has intelligence and wisdom, and from these he has civil, moral, and spiritual life." (5114²)

The three shoots which were in the vine represent the three degrees in man and "the life of man, which is from the Lord, passes through these degrees, from the inmost down to the last or ultimate degree." The sensuous is here the ultimate. In this number (5114⁵) we are told why animals do not survive death, namely, because there are not in them these higher degrees through which is conjunction with the Lord.

The restoration of the butler to his office is the bringing of the sensuous into its proper order—putting it in the last place and making it serve the spiritual. If the sensuous is given first place, man may become worse than an animal. The intellectual part of man is the basis and means for his regeneration. A new will has to be formed through learning truths concerning the Lord and heaven and living according to them. This is the true office of the understanding, and so it cannot be destroyed.

But the will, which looks to self and the world and is evil and the source of all evil and falsity, cannot be restored. It has to give place to the new will. So the baker is handed.

There are many things in this month's reading that help us to understand ourselves and to live our everyday life more wisely.

Notes

5117. Unripe fruits correspond to the state when we do good for the sake of truth, ripe fruits to that when we do good from the love of good. There is no sweetness in unripe fruit.

5117¹⁸. On our association with those of different doctrines and religion (Deuteronomy 23:24). We may learn and accept their goods of charity but may not become imbued with them and conjoin them with our own truths.

5120⁸. Spiritual intoxication is from reasoning from falsities.

5125² "When sensuous things are in the last place, a happy and blessed feeling flows from the interior man into the delights of these things, and increases them a thousandfold."

5128². Signs of the sensuous man. By deceit one may make himself appear as a righteous man, but an evil man would have to be very clever to fool all the people all the time.

5135³. The essentials to be taught children. If they learn these things and live according to them, then it is well with them.

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MEETING OF THE WESTERN CANADA CONFERENCE

Since its first meeting, July, 1907, when the minutes were recorded in the German language, the Western Canada Conference has extended its field of activities from Herbert and Rosthern, Sask., the first two Canadian New Church centers, to an area ranging from the Great Lakes on the east to the Pacific ocean on the west, and from the international border on the south to the fringe of the Northwest Territories on the north. In this area there are now eight organized societies, several unorganized groups, and numerous isolated New-Church families and individuals.

The meeting of the Western Canada Conference in Saskatoon, Sask., July 3 and 4 was especially significant for several reasons, chief of which was that for the first time since its organization (to the knowledge of this writer) a president of the General Convention of the New Jerusalem found it possible to attend the meetings. This in itself was an inspiration to those attending since it was a means of bringing a closer relationship of the Conference with the General Convention, and a feeling of sharing in the work of the larger organization. Of importance too was the initial step taken toward registering the Conference as a legally incorporated religious organization to function as an independent body affiliated with General Convention. The President of Convention, the Rev. Franklin H. Blackmer, gave valuable assistance and advice in the work of reorganization.

The Conference, with over 100 people present, was formally opened on Sunday at 10:00 a.m. by the president, Rev. Henry Reddekopp, followed by an address of welcome by Rosthern president, Mr. Art Abrams. The new officers of the Conference, elected for a term of one year, are as follows: President, Rev. Erwin D. Reddekopp of Edmonton, Alberta; Vice President, Mr. J. L. Sonmor of North Battleford, Sask.; Secretary-Treasurer, Mr. Tom Eidse of Yorkton, Sask. Members of the executive Committee, one representing each province, are: For British Columbia, Mr. Len Short, Vancouver; For Alberta, Mr. John Pringle, Nisku (Edmonton); For Saskatchewan, Mr. David Krahn, Rosthern; For Manitoba, Mr. John Schellenberg, Transcona. Mr. Frank Loewen was appointed auditor. Mr. Loewen is a member of the Sunnyslope, Alberta Society.

Natural Notes

By Carol Lawson

The college romance of Miss Barbara Young and Mr. Leonard Tafel culminated in a wedding September 3 (see *Wedding* p. 320) Leonard, who is the son of the Rev. Immanuel Tafel, and Barbara met while both were students at Baker University, Baldwin, Kansas. Later they attended the University of Kansas. Barbara is the daughter of Mr. and Mrs. Robert Young, Kansas City, Mo. The young couple will live a few blocks from the Swedeborg Philosophical Centre, Chicago. Leonard is a drafting engineer for the Western Electric Co.

Mr. Chungsen Lee of Seoul, Korea, arrived in this country Sept. 6 by Pan American Clipper from Tokyo en route to the New-Church Theological School. He was met at the San Francisco airport by the Rev. Franklin H. Blackmer, President of Convention, and the Rev. Othmar Tobisch. Mr. Lee plans to study four years in the U.S.A. to receive a degree, and then to set up a seminary for the New Church in Korea.

After reading in this column of the pledge of the St. Louis Society, "never to close its doors," Mr. George Pausch hastened to inform the *Messenger* and the Rev. David Garrett of St. Louis that the Baltimore Society has held summer services in the absence of its Minister, both in 1954 and 1955; so that it too has been open for services every Sunday in the year. He goes on to say, "Baltimore and, I believe, St. Louis, feel that the summer services are needed in church life; and hope that they may furnish an example for other New-Church Societies."

27+35+43=105 years of happy married life, for three well-known Detroit couples all of whom celebrated their wedding anniversaries during the month of September. Mr. and Mrs. Roy H. Morrison observed their twenty-seventh, Mr. and Mrs. Vincent H. Bergmann their thirty-fifth, and the Rev. and Mrs. William H. Beales, their forty-third anniversary.

But the biggest cake should go to Mr. and Mrs. John A. Hagmann of Buffalo, N. Y., for they will have celebrated their fiftieth wedding anniversary on Sunday, Sept.

25 with a party for all their family and friends at the American Legion Post, Lancaster, N. Y. Mr. Hagmann is the former President of the Buffalo New-Church Society.

With a letter of transfer from their former church in San Francisco, Mrs. Lillian Wharton and her daughter, Mary Lou, joined the San Francisco Society. (See *Confirmations*). The pastor of the society presented them with a Book of Worship suitably inscribed as a token of affection from the members of the Church. The Whartons have been faithful members of the choir for some time.

The Rev. Ernest O. Martin's participation in the radio and television work of the Council of Churches in Wilmington, Del., led to his being asked to serve as acting program director of the Council for the period from Sept. 1 through Dec. 31. The regular program director is on a special assignment during this time. Mr. Martin's area of responsibility will include radio and television, youth work, leadership training school, audio-visual program, and ministerial advisor for other phases of the Council program. His work for the Council of Churches should serve in making the New Church better known in the community.

"Where should we stand on smoking, dancing, cards, movies, and gambling?" was the topic of the discussion at the first meeting of the club of the Kitchener, Ont., Society known as The Samaritans.

In the shady glades of Del Paso Park the Sacramento Circle held a happy picnic last month. After the picnic fare they repaired to the home of Mr. and Mrs. Paul Ripley, where Mr. Othmar Tobisch showed recent color movies of the Wayfarers' Chapel, Yosemite and Yellowstone National Parks.

Another New-Church Summer Camp is proposed, this one in Canada, accessible for Canadian young people and for the purpose of their New-Church education. This matter was brought up at the Western Canada Conference in July.

The Michigan Association will hold its Annual meeting in the Detroit Church in October while the Ohio Association will be the guest of the Church of the Redeemer, Lakewood, O., in November.

The Rev. and Mrs. Edwin G. Capon are happy to have another boy. They have named him Jonathan.

Medallions of Luther Burbank, America's famous horticulturist were recently presented to each of the ten members of Russia's Agricultural Delegation at Los Angeles shortly before their return to Washington. Mrs. Frances S. Tuckett of the Los Angeles New Church has written to us about this, because these medallions are taken from the famous bust of Luther Burbank sculptured in 1923 by Roger Noble Burnham, well known in our church.

Now that they are all settled in the Elmwood, Mass., parsonage the Paul Zachariases invited one and all to an open house at the parsonage in September. Everyone was interested to note the improvements made during the summer, as well as the painting done in the church. St. Louis also has had quite a bit of painting done during the summer.

An Outdoor Baptism. Symbolic of life's renewed opportunities was the improvised altar at which Josephine Haag, granddaughter of the Rev. Bjorn Johannson, former local pastor, was baptized last week. From a tree cut down to a high stump, new shoots of rich green leaves had sprung, providing a graceful, colorful adornment for the velvet-covered improvised altar. The christening took place at the summer home of Mr. and Mrs. Johannson near Warsaw.

Mrs. Haag, who, with her husband Edward Haag, lives in Brooklyn, is the former Merle Johannson, remembered by many of her contemporaries at the University of Buffalo from which she was graduated a few years ago.

(Reprinted from the H. Katherine Smith column in the *Buffalo, N. Y., Courier-Express*, Sept. 4).

Centenarian Honored

Mrs. Mary Walthall, Pensacola, Florida, reached her 102nd birthday August 4, many relatives and friends quietly honoring her on that occasion as she has been an invalid for some years, cared for nights by her son E. W. Walthall. He first became interested in our teachings through the writings of Henry George in 1925 and is active in distributing New Church books in his home city.

Baptism, Confirmation, Weddings, Memorials

BAPTISM

CARDY—Wendy Karen Cardy, infant daughter of Mr. and Mrs. Lloyd Cardy, Daly City, Calif., baptized August 14, San Francisco Church, the Rev. Othmar Tobisch officiating.

CONFIRMATION

WHARTON—Mrs. Lillian Wharton and Miss Mary Lou Wharton were confirmed in the faith of the New Church, August 21, San Francisco Church, the Rev. Othmar Tobisch officiating.

WEDDINGS

PARDUE-DYCK — Margaret Elaine Dyck, daughter of Mr. and Mrs. Wm. Dyck, Sunnyslope Society, Can., and Rae. J. Pardue, son of Mr. and Mrs. Pardue of Red Deer, Alberta, were united in marriage at the Church of the New Jerusalem, Sunnyslope. The Rev. Erwin D. Reddekopp, uncle of the bride, officiated at the ceremony.

YOUNG-TAFEL — Miss Barbara Young and Mr. Leonard Tafel, Kenwood, Ill., Society, married Sept. 3, at the University Heights Christian Church, Kansas City, Mo., the Rev. Immanuel Tafel officiating.

MEMORIALS

SERGEANT—Mrs. Rachel Sergeant passed into the higher life Sept. 13. Resurrection services were held Sept. 16, the Rev. Immanuel Tafel officiating.

BOWMAN — Harry P. Bowman, born April 8, 1908, died suddenly at his home in Cincinnati, Ohio, August 20. Mr. Bowman was brought up in the New Church. He was the classified advertising manager for the Cincinnati Times-Star, also secretary of the General Protestant Orphan Home Board and had been active in Community Chest work. He served in the army in Europe during World War II. He is survived by his wife; a daughter, Cathy; a step-daughter, Patty Wheat, and his mother, Lida A. Bowman. The mother is a member of the New Church Society of Cincinnati.

LEE—Mr. Herbert Lee — R.R. 3, Mount Brydges, Canada.

CORRECTION:

It was the National Alliance of New Church Women Round Robin Group 4, of which Anne Felkner Hall was a member—not the National Association. (*Messenger* 9/3/1955)

FAMOUS LAST WORDS

Among the curious books coming from time to time to our attention, has been Frederick Martin's "The Last Words of Distinguished Men and Women," Revell, '02. In alphabetical order are the names and "last words" of the great of all time and of course we especially note the following:

Swedenborg (Emanuel, Swedish seer, philosopher and theologian) 1688-1772. "It is well; I thank you; God bless you." He told Shearsmith, his landlord, on what day he should die; and the servant remarked, "He was as pleased as I would have been if I was to have a holiday."

A brief and accurate account is then given (so far as tradition has it at least) concerning the attempted desecration of Swedenborg's coffin as originally deposited below the altar of the Swedish church in Prince's Sq. London, April 5, 1772. The remains now rest in a granite sarcophagus in Sweden's "Westminster Abbey," Upsala Cathedral.

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The
**NEW - CHURCH
MESSENGER**

October 15, 1955

CONTEST WINNERS

First Prize: The Transfusion

Dennis Duckworth

Second Prize: The Celestial People

Gwynne Dresser Mack

Third Prize: Problems of the Old Testament

Jack Odey

THE NEW-CHURCH MESSENGER

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October 15, 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.

THE TRANSFUSION

A Short Story

By Dennis Duckworth

It was in that terribly cold winter of 1952, and I was beginning to lose my faith in things. My two young sons were in bed with measles, and I could hear my wife's hard cough as she went up and down the stairs. On account of the strike, we had no fuel. My study was an ice-box, with dark frost-patterned windows looking out on a bleak London street. Down at my church the congregation had dwindled to almost nothing. I felt simply paralysed in my work, unable to do anything but walk about the house looking for some little helpful job to do. There is something about a seven weeks' continuous frost that not only chills the blood in your marrow, but freezes your convictions. I was very despondent. I felt that Providence was hitting me hard. And just when I was feeling particularly low, I got the telephone message that filled me with despair.

Would I go down at once to the Great Amwell Street Hospital to baptize a baby critically ill with a hemorrhage, and not expected to live? It was a matter of urgency, and the child's father would meet me at the hospital door. Mechanically I said yes, and replaced the icy receiver. A great bitterness overcame me. Why choose me? Had I not troubles of my own? Who were these people with the critically ill child, and what right had they to expect me to rush to their aid? Dark ungodly thoughts, in keeping with the cold gloom of the wintery afternoon, shrouded my mind. I stood for a long time near the phone, irresolutely pondering a kind of theological problem. The child was about to die. Suppose I did not go. Then he would die unbaptized. Suppose I did go. Then he would die baptized. But what difference would it make? In either case he would die. What was this trick called baptism? But even as I was thinking these unhallowed thoughts, I was putting on my coat and slipping my liturgy into my pocket. I let myself out into the darkening frost-bound street.

The child's father was a small figure silhouetted against the harsh glare of the hospital porch. He shook hands with me, eagerly and hopefully.

"I'm sorry to bring you such a distance in such weather, but my wife wished . . ."

"How is the baby?"

"Very ill—they give us no hope at all. Three transfusions have been unsuccessful, and he's to have another tonight. It's the last chance: everything depends on it."

I followed him along the tile-glazed corridors and up the stairs, breathing in the hot nauseating air of the wards. I was miserable with self pity and cowardice. Around me was the impartial efficiency of a

great metropolitan hospital, and it gave emphasis to my feeling of utter helplessness. What could I do? Here was science, medicine, skill—concentrated in a fight to save a human life. I was about to sprinkle a few drops of water.

"Is he your only child?"

"No,"—and the little man's voice was tremulous with pent-up emotion—"we have two other boys. The elder one comes to your Sunday School: that is why we thought of you."

As I was taking off my coat, a nurse wheeled in the baby's mother. For a moment we looked intently at one another—she who had brought into the world a child barely possessed of life, and I who was called to prepare that life for reception into the Heavenly Kingdom through the sacrament of baptism. She was a slip of a thing—fragile and blue-vained. In her eyes was the same expression of eagerness and confidence as I had seen in her husband's.

The staff nurse took me aside to explain. The baby was four days old, a 'rhesus' or brown baby, suffering from jaundice due to the incompatibility of the parents' blood. Transfusions had had no effect. He was in an oxygen container, and could not be removed. Would I baptize him by lifting the lid on the container?

I put on my surplice, and we entered a small room—father, mother, nurse, and minister. In the incubator gleaming with chromium and glass, lay the sick baby. I fixed my eyes upon him; and as soon as I did so I felt an amazing inner flow of strength, confidence, and peace. He was small, chubby, perfectly still, and with a tiny hand showing from the folds of white. His face was yellowy-brown, like a walnut; and he looked perfectly contented. So this was the object of our fears—the unconscious recipient of the united powers of science and religion—lying so snugly in his little box. I thought of the statements in the Writings of the New Church, that an angelic sphere surrounds every child, which affects all who draw near; but I did not realize till then that such a sphere is present—very powerfully present—with a child dangerously ill. I was deeply moved. I spoke the words of the Baptismal Service with confidence. We knelt in prayer in that private room of the great hospital, and the life of London swirled outside. It seemed as if the power of the Highest hovered over the little form in the bright container, and in Great Amwell Street I thought of the Bethlehem manger. I thought of Joseph, Mary, and the Child—and I baptized him "into the Name of the Father, and of the Son, and of the Holy Spirit." As I withdrew my fingers, damp with the water of the baptism, I felt

that the Divine strength of life lay within the weakness of that frail pathetic body. The child was strong with a strength beyond the limits of human aid.

The staff nurse walked with me to the head of the stairs. I asked her if she thought the child could live. She gave me one of those quick, non-committal glances, and said, "It depends on the transfusion we shall give tonight. The child is dangerously ill." So I said goodbye to the father and mother, and stepped out into the blinding snow.

Soon after breakfast the following morning, as I was plodding around the house trying to keep warm and to cheer up my wife and the two little boys in bed, the telephone rang. It was the baby's father, almost incoherent with happiness. The transfusion had been successful: the crisis was over: the doctor had said it was a miracle—a million-to-one chance, and the baby would live and develop normally. They did not know how to thank me for coming to the hospital, and for everything I had done. The baptism had made all the difference. Wasn't it amazing? Wasn't it good news?

It was indeed. I was elated. I rushed to tell my wife. A warm glow flushed through my veins, so that I no longer noticed the biting cold of the morning. I had baptised a dying child, and brought him back to life. I felt confident and powerful for about five minutes—till doubts came along to crush my pride.

What had I really done—something, or nothing? What had actually saved the child's life—the transfusion, or the baptism? The mingling of the blood, or the sprinkling of the water? Yes, I knew the answer that the skeptic would give—that it was all a matter of science, of blood-typing, and plasma, and the subtle affinities of the serum. Here was one of the marvels of chemistry. And I had to confess that undoubtedly, down at the hospital, one of the miracles of medicine had been performed. But I could not be satisfied with that explanation alone. There was an incomprehensible factor somewhere. I put the question to myself quite boldly—Would the transfusion have taken effect if I had ignored the call? And the only possible answer I could give was—"perhaps." Then I thought of the words, "I have baptized you with water, but there standeth One among you, whom ye know not, who shall baptize you with the Holy Ghost and with fire"—and something of the reality of the problem came to me. I would never know the truth of the physical change that took place in the life of that four-days-old child; but, as I sat in the wintry gloom of my study looking out on to the quiet white street, there was one thing that I knew with absolute certainty — that that baptism had wrought a wonderful miracle in one life . . . my own.

(The Rev. Dennis Duckworth is the minister of the North Finchley Society, London, England. He is an active worker in the British General Conference of the New Church.)

THE CELESTIAL PEOPLE

By Gwynne Dresser Mack

John Gunther writes, in a new book, of the natives of Uganda, a land just east of central Africa. Uganda is a British protectorate, and over ninety-nine per cent of its inhabitants are natives. Mr. Gunther makes two interesting statements: the Africans in this particular locality, he says, unlike those he saw elsewhere on the continent, are happy. The women dress in vivid color; they are smiling, and carry themselves with proud dignity. And in this land, beyond which violence seethes, there has been (until recently) little need for police—approximately four hundred officers being sufficient for well over five million people. The words "until recently" probably imply an effect developing from the pressures of "progress."

In the Caribbean island of Haiti is another population, derived from the many African kingdoms which were raided in the sixteenth century for the slave-trade with the Americas. Concerning these new-world Africans, Maya Deren (authority on the Haitian community) makes some comments which, in juxtaposition with those of Gunther's above, suggest something of significance.

She says that these people, although unbelievably poverty-stricken, are so well stabilized, so free from what we call emotional insecurity, that the psychosomatic disorders and atrocious crimes which are rampant in "civilized" society are almost non-existent in Haiti. She attributes this to the fact that with the Haitians *their religion is at the center* of all community activity and is the means whereby each maturing individual is integrated with his society. Because their religion is their life, existence for them—although never easy—is nonetheless orderly and controlled.

This religion is now overlaid with the rituals of Catholicism, yet in essence it is still the religion of the Haitians' African ancestors: a worship of one Supreme Being, Creator of heaven and earth, Who rules man and the world through spirits that are continually present but unseen. These spirits are not themselves worshipped, but are referred to as "powers" having influence over the community, the family, and the individual. The Haitian religion when understood (as it is commonly not) reveals a highly organized awareness of the interfusion of the spirit-

ual and natural worlds, and subordinates natural to spiritual while yet recognizing that the former is a means of expression for the latter. In this system of thought, despite traditions incomprehensible to the civilized world, there can be seen, more clearly than in many of our modern denominations, the firm belief in God, in the human soul, and in its life after death.

So we have a picture of some Africans, in both their native and transplanted states—people who are generally regarded as in need of education and conversion, yet who seem to put their more enlightened neighbors to shame in respect to “peace of mind,” social adjustment, and emotional stability. What accounts for the happiness, the gentle way of life, the religion-centered structure of these primitive communities? What do they have that we with our sciences and wealth, our colleges and cathedrals, our crime-waves and mental disorders, do not have?

Africans' Inherent Nature

The answer is possibly to be found in the writings of Emanuel Swedenborg who, nearly two hundred years ago, made some very definite statements about the inherent nature of the African people. Here in his own words (condensed) is what he said.

“The Africans are more receptive of the Heavenly Doctrine than any others on this earth. They are of a celestial nature. They surpass the others in interior judgment. Such being their nature, there is at the present day a revelation among them which, from the center where it began, is spreading around. They acknowledge our Lord as the God of heaven and earth.

“The Africans live according to their religion and its laws, which they love. The best and wisest are in the interior of Africa.

“The best of them are at the side toward the sea, more than half of the region. In the whole of that great tract they all worship the Lord and are instructed by many who communicate with angels, not by speech with them, but by interior perception.

“In Heaven the Africans are the most loved of all Gentiles; they receive the goods and truths of Heaven more easily than the rest.”

Only the Best, Celestial

All this describes, certainly, a people similar to those in Uganda and Haiti, a kind of people who would seem to have a high potential for happiness and for freedom from the inner tensions which explode in crime. Yet, on the surface, both history and the current scene do not give much indication of this.

We know that many of the Africans have been head-hunters and cannibals, that they have indulged in endless tribal warfare and practiced polygamy, have collaborated with slave-traders in the capture

of fellow-countrymen, and today are engaged in a regime of chaos and terror. We know these natives to be full of superstitious fears, belief in magic, and preoccupation with evil spirits. How to reconcile this with Swedenborg's discussion of Africans as “celestial”?

First we must note that he does not say all Africans are so. He speaks of “the best of them” to whom he gives a definite location, and he also describes the geographical progress of their influence. And second, we must recognize the difference between potentiality and realization. A tendency can turn in either of two directions: that of constructive development, or that of destructive self-satisfaction. It is often said of a clever crook: “What great things he could do if he would only use that talent in the right way!” As Swedenborg so well explains, the lowest evil is simply the perversion of the highest good; thus the blaze that warms the home-hearth can also destroy a forest, and the soul that hates most fiercely is capable of loving deeply.

Albert Schweitzer says that the African natives have no idea of “humanity” nor of what we call “neighborliness”. They do feel loyalty and devotion, but only to their own tribe; all within a tribe are brothers, and willing to help one another, but those of other tribes or lands are regarded as probable enemies. Nor does the native express appreciation for help given him. Perhaps this is not so much ungratefulness as simply a child-like trait. Small children take for granted each ministration to a need, and, too, they have no concept of the brotherhood of man. This is not because they are incapable of gratitude or sympathy, but because they lack the knowledges which give such emotions meaning.

Heredity and Environment

In the doctrine of Love and Wisdom we learn that the one is quite useless without the other. Is there not a parallel between the love-wisdom relationship and that of heredity and environment? Our loves come from heredity, our wisdom from environment; and what we are depends upon the balance between love and wisdom which is given us by heredity and environment acting together. In children we have heredity at first undisciplined by environment, loves undirected by wisdom, and so we often have atrocious behaviour and nonsensical notions. These same children may be leaders one day in upright action and sound thinking.

Perhaps the Africans are the little children, in the human race, just becoming aware of a world whose other people have seen many civilizations come and go. If so, their loves, their heredity, even if potentially celestial, are as yet unbalanced by knowledge which is the foundation of wisdom and so of right action. The fears of evil spirits, the tribal animosities, are sensitivities and impulses that can also produce

worship of God and love of the neighbor. It is the molding of their future environment, the training through whatever of wisdom comes to them, that will determine whether these impulses arrive at spiritual maturity.

Teaching the concept of "humanity", says Dr. Schweitzer, is the white man's first obligation toward his less advanced African brother. This is, of course, the concept which Jesus taught; and He too taught it to an undeveloped and ignorant people. Those were the people who gave Christianity to the world.

Sons of Slaves

One more group of Africans must be mentioned before a final conclusion is offered. These are the descendants of the slaves turned loose, less than a hundred years ago, to work out their own salvation in a hostile land. What other race of people, uprooted from a distant and unsimilar part of the earth, forced into subservience, treated as inferior, and denied opportunity, would have achieved with greater dignity, in less time, the positions of ability and honor now held by our Negroes in many walks of life? Quietly and intelligently, against tremendous odds, they have become doctors, teachers, lawyers, architects, scientists, writers, statesmen, for a country which consigned their forebears to menial labor.

These educated and dedicated Americans, and the Haitians with their orderly and religion-centered living, the happy and law-abiding Ugandas, the spiritually receptive Africans to whom direct Revelation was given—these are perhaps all one people, having a common inheritance and destiny. These may be "the best" of whom Swedenborg wrote, whose quality is such that without encouragement they have been able to compare in spiritual stability more than favorably with their white brothers. They are a people who even in their primitive state, or in humiliation and suffering, have the innate disposition to know their Creator and to receive His instruction and direction; to be aware of the realities of the spiritual world; and to respect the order whereby individuals and their societies are reciprocally maintained (as in the Grand Man). They are a people who have the ability to learn, and to accomplish through what they learn, in creative and useful ways—that is, to live with charity.

Thus they are a superior portion of God's children on earth from whom, in this era of racial amalgamation, great things may eventually be expected—of whom, indeed, great things are promised by Swedenborg. For he also wrote:

The New Church—Where?

"In some quarter of the globe a new church will be raised up. When any church becomes no church, that is, when charity perishes and a new church is being established by the Lord, this is effected

rarely if ever with those with whom the old church has been; but with those with whom there was no church before."

We must remember that when Swedenborg speaks of a church he means not an organization or a building, but an attitude toward God, in the minds and hearts of men. He said:

"I have had various conversations with angels concerning the state of the church hereafter, and they said they have slender hope of the men of the Christian Church, but much of a people quite remote from the Christian world; and they said that at this day interior Divine truths are revealed in that people."

"I have heard it announced that a Church is at this day instituted with many in Africa, and that at this day revelations take place, and that they are receptive of the Heavenly Doctrine, especially concerning the Lord."

"It was afterwards shown how that Heavenly Doctrine would proceed in Africa, and would afterwards advance to some in Asia. The Church, which now perishes in Europe, will be established in Africa, and this will take place from the Lord alone through revelations, and not through emissaries from Christians."

(Mrs. Mack lives in Pound Ridge, N. Y. She is the author of two charming books for children, and has often contributed to the Messenger.)

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Problems of the Old Testament

By Jack Odey

A lot of people are confused and troubled by some of the things found in the literal sense of the Old Testament—and justifiably so. I do not mean those parts which are difficult to interpret spiritually. I mean, rather, those which are apparently in direct opposition to what we know of the real nature of God. We know, for example, that God is perfect love. Why did He then command the Israelites, on several occasions, to wage war? And why did He, more than once, order a war of extinction—the killing, not only of the men, but of the women and children also? We know that the times of the Israelites were harsh, but does this fully explain such commandments?

There are many factors to be taken into account when we study the Old Testament. And one of the most important is that the Old Testament is not just a book, but a collection of books, written and compiled over a very long period of time. The Old Testament didn't come into being overnight; it is the result of the labors of many people, over many years. There are evidences, also, especially in the historical books, of various source-materials.

Secondly, we must take into account the method of inspiration used in the Old Testament. For the fact that the Old Testament is a collection of books, compiled and written over a long period of time by many authors, does not nullify the Divinity of it—the fact that it is the very Word of God. For throughout the history of its compilation the Hand of God was present, if unseen; the Divine Providence watched over each least thing, to prevent internal injury to the Word. This is really the wonderful thing about the Old Testament—the fact that it is Divinely-inspired even though there are so many human elements in it.

Relation Through Men

Now most of the Old Testament was inspired, not by direct dictation from God, but by the Lord's working in and through the minds of His chosen writers. That is, the Lord did not, in most cases, "set aside" the minds of His human instruments, but used those minds and the things in them. In this, however, He wonderfully preserved the sense of freedom. He remained, as it were, "hidden within," guiding by ways known only to Himself.

In some cases, as with the prophets, it is true that the human consciousness was for a time made quiescent. When this took place, the prophets spoke as directly from God, or even as God; they felt themselves to be the Lord Himself, or unified with Him. But even here the Lord made use of the things in the minds of the prophets—their word-forms, their language-forms, their thought-forms.

It should thus be evident that the Word of the Old

Testament, as to its literal sense, must necessarily reflect the temperaments and personalities of its human writers. And, equally with this, it must reflect the times of those writers—the general state of the historical period they occupied.

A Pattern of Living

There is, however, another factor we must take into account—the fact that the written Word, with the Israelites, formed an integral part of everyday life. It was something lived with, something acted upon. For the most part, the Israelites looked upon the Word, not as a source-book of theology, but as a pattern of living.

Consequently, the literal form of the Word had to be such that the Israelites could accept it as such a part of their everyday life—otherwise it would exercise no control. For example, the times of the Israelites demanded justice for justice, a wrong for a wrong. This was the accepted moral standard; the way things were done. This was the right way, the best way. Therefore, the law, "an eye for an eye and a tooth for a tooth," was permitted, to the end that some measure of justice and order in human affairs might be preserved. Anything higher, such as "love thine enemies," would simply have been rejected, and the very end sought thus nullified.

If the written Word had been such that the Israelites could not have accepted it, what would have happened? It would have perished, and with it the hope of man's salvation. But because it could be accepted by the Israelites—because, that is, its literal form agreed with their spiritual state—therefore it could be protected and preserved. The Israelites loved the external things of worship; therefore the Word provided for these. Again, sacrifice was an accepted and, in the minds of nearly everyone, a necessary part of worship; therefore the Word permitted sacrifice. And so on.

But the wonderful part of all this is that even though providing for the unregenerate standards of man, the Lord maintained through His Providence a Divine pattern, corresponding in every respect to things heavenly. The rituals and the precepts of everyday living of the Israelites He divinely ordered so that they became representative and significant down to the last detail. And all this, wonder of wonders, without in the least interfering with man's spiritual freedom.

A Representative Church

This brings us to another factor we must bear in mind. Why was such a correspondential pattern necessary? Why, that is, was it necessary that the Israelites be formed into a representative Church?

In those days the perception of God was very dim. For the most part, God was thought of, not as one, but as several. Idolatry and superstition were the order of the day—so much so that true worship was practically nonexistent.

It was essential for man's salvation, therefore, that there exist upon earth a "focal point of contact," so to speak, which could serve as a kind of connecting-link whereby the spiritual and natural worlds might be united. Since the spiritual state of mankind was exceedingly low, this could only be accomplished by means of an organization whose every law and act was ordered after a heavenly pattern. In other words, there must exist a Church external, if not internal, to provide a kind of basis for the influx of the genuine goods and truths of the Lord.

It should be evident that in such a representative spiritual organization nothing of idolatry could be tolerated, for that would injure or even destroy the representative basis, which was necessary for the salvation of the human race. Idolatry thus could not be tolerated in the land of Canaan, the "homeland" of a once-true worship and the seat of the newly-forming representative Church. And this brings us to the real issue of the problem before us: the *how* and *why* of the extirpation of idolatry in Canaan.

In the first place, much of the expulsion of idolatry in Canaan came to pass, not because of a direct command from God, but because of the nature of the situation itself. Sooner or later, evil brings upon itself its own punishment, even though we might ascribe that punishment to God. In the present case, it came about through the Israelites, whose natural interests conflicted with those of the peoples of Canaan.

The Harsh Commands

In the second place, not a few of the harsh commandments issued by the Israelites were issued, not directly by God Himself, but by the leaders of the Israelites *in the name of God*. God merely *permitted* such things, because of the spiritual state of those involved and in the interest of a higher good. We must remember that God led and governed His chosen people through men, like Moses and Joshua, and that these men had to reckon with the needs of the moment as well as of eternity. The Hebrew law of divorce is a case in point. It was a good law for the times, but it was not the highest truth, as we learn

from Jesus, Who said of it, "For the hardness of your hearts Moses wrote you this precept."

Thirdly, we can understand those few harsh commands which apparently were issued directly by God if we will remember that any revelation given an individual is given according to the state or nature of that individual—otherwise it could not be received, much less understood. Most revelation (excluding, of course, the spiritual-visual) is simply the influx through the spiritual world, not of the Lord's own words, but of His Spirit, which takes form in the mind according to the qualities within that mind. Thus, two individuals, in different states, will receive the same revelation somewhat differently. What is received is, indeed, received within the mind as a divine dictate, but its specific form is determined by the nature of the recipient, and also, to some extent, by the office or use he is performing.

In consequence of this, it seems clear that the divine dictates to wage war, and the like, resulted from the way the Israelites received the influx of the Lord's Spirit—the way they received it, reacted to it, and expressed it.

And closely connected with this is the fact that any spiritual law, falling into a lower plane, becomes there a form corresponding to its higher degree. For example, the fact that falsity is overcome by truth became, in the life of the Israelites, the law of punishment by stoning. Actually, of course, all of the laws and precepts of the Old Testament came into being in this day, and that is why each is correspondent of that which is heavenly.

Revelation thus follows man, as it were. And the fact that it does is the reason it can be effective. It is the reason, too, as we have seen, why there is in the literal sense of the Old Testament so much apparently incongruous, so much apparently opposite to the Divine nature.

But it is a reason for the joy of hope, and of comfort, and of thankfulness, too, because by this do we know that the Lord never withdraws Himself, never ceases trying to lift His children up. By this do we know that He follows us unto our darkest hour, and is ahead of our every need.

(Mr. Odey, Pasadena, Calif., is an active layman in Southern California. At present he leads the services of the Temple City, (Calif.) New Church.)

MAGNIFLORA AMERICANA

This is the title of a show of crayon drawings to be held at the Missouri Botanical Garden, October 10-30 and at the Boston Museum of Science during the entire month of January. The drawings, in full color, are the magnification by ten times of small American flowers, such as the flowerets of tiny weeds. In their enlargement, "they look like jungle flowers," said the artist, Miss Florence Murdoch, Cin-

cinnati New-Church member, who has been very busy during the past few weeks getting thirty of her drawings ready to be shipped for the Missouri exhibit. The fifty drawings requested by the Boston Museum of Science will represent practically the entire collection of her finished drawings. Miss Murdoch considers her work 'discovering' rather than 'creating.' She also added, "Showing unknown beauties in common things is really quite a thrill."

EDITORIALS

The Disinterested Quest

Christopher Columbus, in whose honor October 12—the day that his historic expedition sighted land—is observed, owed his world-shaking achievement to having the courage to act on a theory that was in part true and in part false. Columbus was convinced that the earth was a sphere; an idea taught by the Pythagoreans of Ancient Greece; by Aristotle, and by some learned geographers of the middle ages. There was great need for a new and shorter route to the Orient, and Columbus reasoned correctly that since the world was round, the Orient could be reached by sailing west. But he underestimated the size of the earth and overestimated the size of the Asiatic continent.

The result was that Columbus failed in his primary purpose. He never found a route to the Orient, but he gained lasting fame by making the more important discovery that much land lay to the west of Europe. It seems that he never realized that he had discovered a continent and died in the belief that the islands he had sighted and explored belonged to the Asiatic mainland. However, his discovery touched off many other exploring expeditions and vast colonizing enterprises.

Time and again in man's struggle for knowledge it has happened that the seeker failed to find what he expected or hoped for, yet in the course of this search came into possession of other and perhaps more important truth. The early alchemists never realized their dream of transmuting baser metals into gold but some of them did discover important truths about the behavior of the elements. The seeker may often proceed, as did Columbus, on some false assumption and yet be led to new knowledge. But this can only happen to him who has a disinterested love for the truth; never to him whose only purpose is to confirm that which he wishes to believe. The latter will remain blind to the islands of truth that lie close to his path.

In one area of human endeavor this is well recognized, namely, in natural science. No doubt, governments set up and spend millions for research projects with a view to acquiring more deadly weapons with which to safeguard themselves or frighten their neighbors. No doubt, industry recognizes that research will pay dividends and is therefore willing to invest heavily in it. No doubt, there are students and scientists into whose motivation the desire for fame and wealth enters. But at the heart of all research in science there is a disinterested realism which deals impartially with any relevant data that is presented. Without such a spirit science could not make head-

way. No tangible or valuable results can be expected from a science which takes orders from an all-powerful state to "prove" such and such to be true.

In the quest for spiritual truth the same attitude of disinterestedness must prevail. He who sets out to confirm a pre-established dogma is not a seeker for the truth, nor is he likely to find the truth unless he is open to receive it if it presents itself. To grow spiritually requires a love for the truth because truth is from God and of God. Spiritual success does not necessarily call for the attainment of certain goals—indeed, such goals may be dictated by self-love. But it does call for an eager love of the truth and of loyalty to it.

A Hero Dies

Recently the death of a policeman became front page news in the daily papers of Cincinnati, Ohio. And it was talked about by neighbors over the back fence and at social gatherings. The officer, Walter Hart by name, died a hero's death—he died doing what he conceived to be his duty. Attired in civilian clothes he had gone to visit friends who owned a restaurant to invite them to his daughter's wedding. While in there three armed robbers suddenly appeared and ordered everyone to hold up his hands. Those present were relieved of their wallets and then herded into the washroom while the till was being looted. But Mr. Hart had managed to conceal a small revolver from the bandits, and armed with this he stepped out of the washroom to do battle with the criminals. Others who were with him pleaded with him not to take that risk. But his duty as a police officer prevailed over any fears. He was killed by the bullet of one of the robbers.

Because all people admire a brave man the words of praise for Mr. Hart and sympathy for his bereaved family were on the lips of nearly all. The daily papers wrote editorials in his honor. A little later came voices saying that he had acted unwisely; that the amount of booty obtained by the robbers was not worth the risk of a human life; he should have taken into account the odds against him. To this there was a quick retort. Mr. Hart was a policeman: It was his duty to enforce the law, to stop crime and to apprehend criminals.

Well, who is wise enough to draw the line between a sense of duty backed by courage and what we ordinarily call prudence? All we can say is that when a man risks or gives his life to carry out what he conceives as his duty he is worthy of all honor. The heroes of this world never came from the ranks of those who carefully weighed the risks, but rather from those who have done what conscience commanded regardless of consequence.

Too Many Words

The Archbishop of Canterbury, Dr. Geoffrey Fisher, is quoted by the press as saying that the typewriter ought to be abolished. There is too much wordage being poured upon the world today with

the result that people have no time for thinking, says the Archbishop. He adds that because of all these words we are losing touch with reality. After all he may have a point. The means by which man can now be bombarded with words have indeed multiplied. The typewriter is only a convenient symbol for all these means. The fact that hundreds of books and magazines flood the market and new and better avenues for distributing these are being found hardly means that there is much worth-while thinking going into those books. Maybe they often are a means for stifling real thought and reflection. And what shall we say about the radio and television, the modern purveyors of words and pictures?

Cheap printing and other means of communication should add up to a diffusion of knowledge and clearer thinking. But do they? Mass production of material goods has made available to the common man chariots and other things never even dreamed of by the richest kings of antiquity. But it is different when it comes to the work of the spirit. Here mass production is not necessarily a help! Each individual must do his own thinking if he is to grow. The mere acceptance of ready-made opinions that are repeated again and again is destructive of real mental development. Maybe we do need more thinking and fewer words.

LETTERS to the EDITOR

PRAY FROM GOOD

To the Editor:

"... All the affections of a good man are heard in heaven—Silent thought, when from good and truth, is heard better in heaven . . . than thought speaking aloud." S. D. 4821.

"When evil and falsity penetrate to the good, and afflict them, cries from these are heard in heaven, to whom assistance is then afforded." S. D. 4822.

We learn here that silent thought "when from good and truth" is heard better in heaven than thought (prayers) spoken aloud. And also that the cries of the good who are being afflicted by the evil, are also heard in heaven and that assistance is then afforded them.

The teaching is that prayers do avail and that actual help is received. But,—and note this carefully,—the prayers must be from "good and truth" that is in the man. Man must have something of good and truth from the Lord, something of the spiritual in him if he would have his prayers to be of any avail.

How then does man acquire this "good and truth" from the Lord, which is nothing more than progressing from a natural state to a spiritual state? In A. E. 902 we read, "A spiritual life is acquired 'solely by a life according to the Commandments of the Word.'"

It is as simple as that. If a man would have his

prayers heard in heaven, he must receive good and truth from the Lord, and this is nothing more than progressing from a natural state to a spiritual. And from the Writings themselves we are told that the life that is called spiritual is acquired "solely by a life according to the Commandments of the Word."

Clark Dristy,
Rapid City, S. D.

Evidence Society Note

(Editor's Note: It is some time since we have seen anywhere a "letter to the Editor" dealing with articles or references in the press to Swedenborg. In going over our back files we came across the following communication in our Aug. 14, 1935 issue which seemed to us a good example of the type of a "letter" useful in our general endeavors.)

Those who read the rather remarkable article in Time, for July 1, 1935, which, though ostensibly reporting on the recent convention, largely centered about Swedenborg, may be interested in the following letter sent soon after to that publication.

The reader will recognize that for obvious reasons it parodies Time's unusual style and quotes those passages which seemed to require correction. It may be said, too, that while there was much about the article unsatisfactory from the New-Church viewpoint, the genius and influence of "the great Swedish savant," as the magazine described him, undoubtedly was for the first time brought before several hundred thousand people of education and influence.

It may also be said that Time went to some little expense and ingenuity in securing the necessary information, and picture, in time for publication within a few hours of convention's ending:

Neither "pained" nor "pious" were delegates to New Church's 114th convention at Detroit (Time, July 1). But irked may have been a queen and a councilor, should omnipresent Time penetrate ethereal regions.

No ennoblement received Swedenborg individually from "beauteous" Queen Ulrica Eleonora (1688-1741). Esteem for doughty father Bishop Swedborg brought honor to family collectively, changed name to Swedenborg. To Swedish Archimedes Christopher Polhem (1661-1751), who sired Swedenborg's relinquished sweetheart, Emerentia, goes credit of inventing overland transport for battleships. Swedenborg supervised quick, vital journey to Frederickshald siege; roundly scoured the embattled. (Both foregoing errors common to encyclopedias and biographies.)

Nor was Swedenborg's person a "vehicle" for "Christ's second coming." Claimed for his writings are exposition of the spiritual meaning of Scripture, disclosed as lying below the literal sense as soul is "within" body. Thus: "The Father shall give you another Comforter . . . even the spirit of truth." John xiv. 16, 17. Perplexed may have been many a reader to reconcile sly extracts from Swedenborg's private memorabilia (not published by himself) with reasons for adherence to Swedenborg's teachings by many a world-famous you neatly chronicle.

Again, no "complex system of theology" is Swedenborg's when levelly regarded. Spartan are his Rules of Life which base the New-Church ideal: Diligently to read and meditate Scriptures; remain content under Divine providence; observe propriety of behavior and keep conscience pure; be faithful to duty and useful to Society.

Committee on Publications,
New-Church Evidence Society.

Footnote: Almost precisely the same situation developed followed the 1954 Convention in New York City. Ed.)

WHAT THE RELIGIOUS WORLD IS THINKING

The Dead Sea Scrolls

Edmund Wilson has written a careful and exhaustive study (New Yorker, May 14) of the history and implications of the remarkable "Dead Sea Scrolls." Discovered in 1947, they have not yet been fully pieced together and deciphered. Following are some of the high-lights of his discussion.

These scrolls, first found by a Bedouin goat-herder in a cave by the Dead Sea, have gone through vicissitudes too many to summarize here—beyond mention of complications caused by the Arab-Jewish hostilities and international jealousies, by disbelief and lack of open-mindedness on the part of Biblical scholars, and by lack of funds for collecting and studying the numerous scrolls which, once located, became quickly scattered. Some of them are still in the hands of Arabs who think nothing of cutting them up, in order to sell them more profitably bit by bit.

The scrolls are largely in fragments—thousands and thousands of them—some big enough to carry a column of writing, some so small as to show no more than a letter. The pieces are of leather or papyrus, stained, crumbling, brittle. There are two scrolls made of copper, a unique medium, which are now too inflexible to be unrolled, and so can not be read until a means is found of softening them.

Three experts—one Polish, one British, one American—have been authorized, at the Palestine Museum, Old Jerusalem, to work on restoring, collating, and interpreting these fragments. It is estimated that this will take from ten to fifty years.

An Ancient Library

At present the exciting thing about the scrolls is their antiquity and the position which they have taken in the historical procession of Biblical documents. When the original discovery was investigated, more caves were found and in them many more scrolls. Near the caves were some ancient ruins, hitherto disregarded as of no consequence.

Now, however, they were excavated; and there then came to view the remains of a large and well-equipped monastery, with a cemetery containing over a thousand graves.

This, it was determined, was the abode of the Essene sect. And those scrolls, hidden in caves, were its library. Occupancy of this monastery, and thus establishment of the library, was estimated to have extended from the second century B.C. to about 68 A.D.

The Essene sect was Jewish; but in reading contemporary accounts of it (by Pliny, Josephus, and Philo), one realizes that the Essenes were extremely unorthodox. They were, in fact, says Edmund Wilson, astonishingly like Christians, both in their doctrines and practices. Their library, the "Dead Sea

Scrolls", (apparently hidden in caves for safe-keeping during Roman persecution) reveals an amazing fact. Used before the time of Christ, and not known to the Christian world until 1947, *this literature comprised material closely paralleling much that is now found in both the Old and New Testaments.*

Was Jesus An Essene?

Mr. Wilson states that our earliest text of the Hebrew Bible dates no further back than 9 A.D., and that previous to this we have only the Alexandrian Septuagint—a translation into Greek begun probably in 3 B.C. but not finished for two hundred years—and St. Jerome's Latin Vulgate, fourth century. So completely have these sources become the foundation of Biblical scholasticism, that most of the experts refused for some time to take the Dead Sea Scrolls seriously; it would require too much readjustment of theories and conclusions! Yet research done thus far proves that the literature of the Essenes, in use before any other known sources of our Bible were in circulation, contains material similar in both thought and wording to much that is now found not only in the Old Testament but in the New. Thus we have a link between the two Testaments, never imagined to exist.

What does it mean? Mr. Wilson gives in detail some of the views of scholars, principally Albright and Dupont-Sommer. There has been a persistent notion, hitherto unsubstantiated, that Jesus and John the Baptist were Essenes. Now it becomes more than a notion; it becomes a deduction. For Bethlehem and Jerusalem are not far from the ruins of that monastery, and these ruins stand surrounded by wilderness. John dwelt in the wilderness; Jesus joined him there; more than this, concerning their early lives, we do not know. John baptised, and baptism was a ritual of the Essenes. The teachings of Christ, as recorded in the Gospels, are teachings also recorded in the Essene documents. The inference is that Jesus may have been educated and trained among the Essenes, and thence went out to spread their doctrine abroad—that the Essene sect, therefore, was the cradle of Christianity.

Thus the development of Christianity would appear as "an episode of human history" rather than as "dogma and divine revelation." So loth are many New Testament scholars to consider this possibility, that they have refused to give the Dead Sea Scrolls any open-minded attention. To do so might result in seeing Jesus as a follower rather than a Leader, and so destroy the basic tenets upon which the Christian Church has been built.

Continuity of Revelation

But such a change in perspective should not upset New-Churchmen. For our own literature teaches that the Christian Church was not a sudden and new thing upon the earth, but an experience in preserving

and revivifying a church which has existed from the beginning.

From the Most Ancient Church, through the Ancient, the Israelitish, and the Christian, to the final flowering of the New Church, there is an unbroken continuity of Divine Revelation given the human race. Whenever this Revelation has become obscured, it has nevertheless been protected until brought forth anew. It is quite reasonable to suppose that the Essene sect, derived from the remnant of the Israelitish Church and foreshadowing Christian characteristics, was the means of preserving for Christ's use the timeless roots of Divine Truth—and possibly of preparing that which was human in Jesus for His coming ministry to the human race.

The continuity of what is called "Christianity" is beautifully presented in the Gospel of John which opens with the statement: "In the beginning was the Word . . . and the Word was made flesh, and dwelt among us . . ." and leaves with us the promise of Christ: "I will come again."

Two Spirits—Two Angels

Time magazine for September 5 also offered a discussion of the Dead Sea Scrolls. Of special interest to New-Churchmen, in this presentation, is a brief quotation from the ancient "Manual of Discipline" used by the Essenes:

"And He assigned for man two Spirits

By which to walk until the season of His Visitation:
They are the (two) Spirits of truth and perversion.
In a spring of light is the source of Truth,
And in a fountain of darkness is the generation of Perverseness."

This is something which Swedenborg tells us a great deal about:

"There are with everyone two spirits and two angels . . . Man through these spirits and angels is kept under the auspices and guidance of the Lord . . . The Lord places man in an equilibrium between evil and good and between what is false and what is true, by means of evil spirits on the one hand and angels on the other, so that man may be in freedom." (Arcana 5848, 5850, 5982).

Thus we see that not only does the Essene literature foreshadow things written in the New Testament, but even things taught in the writings of the New Church—indication, again, of the continuity of God's Truth as it is ceaselessly being given to mankind.

G. D. M.

All the Sad Young Men

As long as I can remember, older people have been deeply concerned about the youth of America. There was the "flaming youth" of the 1920's, and what denunciations were hurled at them! But now it seems they were the last innocents. In retrospect their wickedness seems more silly than sinful.

Then came the youth of the Depression. It too in its time was despaired of. They spent their early

years either on the bum or on the dole. But what happened? They went off to war and proved that they were the equals of the toughest troops in the world. They came home, got married, and then went back to college, bringing babies and seriousness to the campuses of the U. S.

They were followed by the generation someone dubbed "G. I. Junior." During the war these kids earned man-sized salaries. Then their hero-brothers came home and displaced them. They were doomed to prove themselves by resentful deeds of daring. They were drafted and sent all over the world to serve as occupation troops. They came home after it was over, to full employment and early marriage. They might be the dullest generation in a long time and they have the faults of their qualities: the passion for security can lead to a creeping conformism.

Now we have the new, highly publicized Juvenile Delinquents. They make their predecessors look timid indeed. They are children of violence. No one seems to know what to do about them.

To undo the corrupting influences visited on this generation, you would have to revoke much of the twentieth century. You would have to cancel out World War II so their fathers would be home with them when they were babies. You would have to demilitarize the third, fourth, and fifth decades of this century so they would not have grown up in an age which treasures violence and rewards brutality. For some, you would have to obliterate the racial prejudices that doom them to sub-standard living and personal insecurity.

We cannot produce a peace-loving generation in a war-dominated time. We cannot produce the secure child—which is not to say a child with an exaggerated drive toward security, something else again—in an age when fathers are called off to war, lonely mothers are sick with worry for years on end, and everyone has the jitters about whether Armageddon might break out tomorrow. We cannot seal off certain races and nationalities from the great American Opportunity we never tire of glorifying and then expect their children to grow up without bitterness. We cannot, it seems have it both ways. We cannot have wars and injustice and hope thereby to gain the fruits of peace and justice.

(A condensation of an article by John Cogley in the *Commonweal*, July 1, 1955, p. 326)—H. D. S.

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Milo Williams' Sunday School

By Richard R. Gladish

The following description of a Sunday School planned and organized by himself in 1832 appears in the manuscript recollections of Milo G. Williams at Urbana Junior College, Ohio. Mr. Williams (1804-1880), Cincinnati born, was prominent as an educator in southern Ohio between 1822 when he opened his first school in Cincinnati, and 1850 when he was called to head the faculty of the new Urbana University. When he opened that first school he was only eighteen years old, having begun teaching at sixteen in a log cabin schoolhouse.

One of the earlier schools he headed was a New Church day school, begun in 1840 under the auspices of the Cincinnati Society, whose pupils had to be children of New Church parents and whose teachers "were required to have made a public profession of their belief in the Doctrines" (Milo Williams, *Recollections*, Vols. I-III, p. 113). This school, unfortunately, failed in 1844 for lack of financial support.

The Sunday School was commenced by Mr. Williams despite the opposition of a majority of the congregation, who doubted the possibility of teaching the distinctive beliefs of the New Church to children, and who also feared that their children might develop into little bigots. However, after his Sunday School was fairly launched, Mr. Williams invited a committee of the society to inspect it, and amid general approbation the school was officially adopted by the society. We come now to the description.

"The school was opened Sunday afternoon, March 18, 1832, with 21 pupils. The only text book to be used was the Bible, and each scholar was to be provided with it.

"The following was the general programme of exercises.

"At the time for opening, the roll, containing the names of the Teacher and scholars, was called, and the absentees were noted; a short and appropriate passage was then read from the Word which was followed by the Lord's Prayer, all kneeling, and uniting with the Superintendent; this was followed by a hymn. A short time was now occupied in hearing the lessons from the Word which had been committed to memory. Those who were too young to memorize had something read to them, or were interested in conversation by the teacher in a manner and on subjects best suited to their capacities. Then followed an exercise in which the whole school joined; this consisted of questions and answers on a portion of the Word which had been previously assigned as the lesson for the day. This course commenced with Genesis; and, as the object was the study of the historicals of the Word, such portions only were used as were necessary to preserve the connection in the history. In this exercise something was usually found which could be used as a

text for pressing upon the attention of the scholars some of the important practical duties of life. There was nothing set or formal in this exercise, but it was conducted in a free and familiar style, the pupils being at all times at liberty to ask questions, and to express their own thoughts and feelings. This was always regarded as one of the most pleasant and enjoyable exercises in the school.

"Scripture Geography, and Scripture Natural History, has special attention on the alternate Sundays. Geography was taught orally, with the aid of a map. The map was prepared especially for the school, on a scale sufficiently large (3 ft. by 4 ft.) to admit of names on it being large enough to be read from every part of the room. At first it consisted of a mere outline of the Holy Land; and it was filled out from time to time as the study progressed; the most important natural features being first introduced; For instance, the Dead Sea would be described, its size, form, and other peculiarities; also an account of some of the most important historical events that had occurred in the vicinity; then the sea was drawn in pencil lines in its proper place on the map. The sea of Galilee would be described in a similar manner, stating the leading events connected with it as recorded in the Bible, also stating the other names by which it is known—The Sea of Tiberias, and Lake Gennesaret; then it was drawn in its proper place.

"The mountains and rivers would come into view in the same way, thus, the map, in time, would become a skeleton, or outline map of the Holy Land.

"The civil divisions into which the country was divided at the time of the Advent, and the most noted cities and towns, after being described, were located. In this manner the map grew step by step before the eyes of the pupils. As there was no confusing mass of objects and names before the eye at the same time, the attention was more easily fixed, and a stronger impression made. Each lesson was preceded by a review of what had been learned at the previous one.

"The lesson for the same hour on the alternate Sundays, was on Scripture Natural History, and the mode of instruction adopted was intended to give some idea of the correspondence of the object selected for the lesson; for the correspondence of any particular object is known generally from its use, characteristics, and qualities. The plan was simply this: The scholars had the privilege of selecting the object which they could take from either of the three kingdoms in nature, provided it was found in the Bible. They were expected to search for verses in the Bible where it was referred to, and to come prepared to recite or read them, and to tell all they knew about the object. At the proper time a drawing of the animal or other object was placed before the school. . . . These drawings were the work of one of the teachers (Wm. H. Williams): they were well executed and placed in neat mahogany frames.

"With the picture before them the scholars were called on to criticise it in all its parts, and tell how near it came to their idea of a correct representation. During this exercise, I was careful to turn attention to the most striking traits of character, the structure and peculiarities of the parts, their uses; and especially to those features which are involved in the correspondence. After this they were asked, in turn, to recite or read the passages they had found, and, if necessary, brief explanations were made. The whole subject was then reviewed, when I endeavored to bring out the most important peculiarities, and to show how they were related to the human mind, and that in their own minds there were corresponding principles and traits of character. This was often capable of illustration by familiar examples

which could not fail of being understood by the younger classes. They were thus led by an easy, natural and attractive way to comprehend in some degree the nature of the science of correspondences; the relation of cause and effect could be explained, and the foundation laid for an understanding of the doctrine of degrees. There was no attempt to give anything like full instruction on these topics, but merely to lead the youthful mind by a natural way towards them. And I must here say that these lessons generally proved to be of exciting interest to the scholars.

"The lessons for the next Sunday having been announced, the exercises were closed by singing a hymn."

(Reprinted by permission from the *New Church Life*, Sept. 1955)

BOOK REVIEW

"WHERE HEAVEN BEGINS"

A new book by the Rev. Everett K. Bray, published by the New Church Press, 108 Clark St., Brooklyn 2, N. Y., 159 pp., \$1.50.

The publication of this meaty little book, written by one of our mature and dearly beloved ministers, should be hailed with loud hurrahs by all New Churchmen who have been longing for up-to-date, practical and inspirational literature.

The book-jacket flap reads as follows: "This is a book which belongs in every home. It deserves a reading by all who are seeking the Christian way of life. It is a wise and loving testimonial of a minister who knows from experience *Where Heaven Begins*. The reader need not be wary that he may be led on an uncomfortable 'other-worldly' excursion, for this little book makes it clear that if heaven does not begin in the human heart and mind right here on this plane of existence, it never will."

This writer has certain favorite chapters which he believes will become classics in New-Church collateral literature. The beautiful lessons in applied Christianity in the chapter "Knowing that You Belong" would more than ten times compensate for the modest cost of the whole book.

If men in high places (and lowly) all over the world would read and take to heart "Faith in One Another," a truly Christian world would be in sight. And the chapter on "The Home," to single out just one more, is not only thought-provoking and inspirational to all, it is also admirably adaptable for premarital counselling.

This is a book that can be read in one evening; but also one that you will probably want to read many times.

(Reprinted from "Your Church," October.)

The Return of Christ: Is it a Present Reality?

By
the Rev. Wm. F. Wunsch

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

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Natural Notes

By Carol Lawson

They do things in a big way up in Kitchener, Ont. At their dessert party in September fifty cents bought not one, not two, but three desserts! And when the pastor asked for volunteers to address the Bulletin envelopes he got not one or two, but five volunteers! Joyce Kalbfleisch is retiring from this job on the Shepherd's Staff, which she has held for two years in favor of the new recruit, Carolyn Waite, while Mrs. Ted Tuck, one of these five volunteers, is doing this for their Bulletin.

A new branch of the National Alliance of New-Church women in Michigan has been proposed. An organizational meeting was held at the Detroit church, October 1, for members of the Detroit Alliance, the Almont Assembly Alliance, the Tuesday Guild of the Detroit New Church, and all New-Church women in Michigan. This meeting preceded that of the Michigan Association. These meetings were surely a success if they were attended as well as the Detroit Sunday School was, Sept. 18, when 69 were present out of an enrollment of 70.

As a result of seeing Arthur Spink, the bee-keeper pictured in the Rural Church issue of *The Messenger*, Everett E. Johnson made a trip from his home in Sayre, Pa., to Mr. Spink's farm in Warsaw, N. Y. Mr. Johnson is an isolated reader of the Writings and Mr. Spink was the nearest Swedenborgian he had heard of. There was some talk about his going to Warsaw after his retirement in four years to help

form a colony of those interested in the Writings. Mr. Johnson would also like to locate some of the former members of a Danville, Pa., New Church group

About the National Association: Bearing gifts of garden produce and a large box of apples from his own farm, Lay leader Dan Pedersen, Madison, Wisconsin, recently made a visit to Clark Dristy, President of the N.A., in South Dakota. . . "How I got a new member for the National Association," is the topic of this Association's contest which closes, Jan. 1, 1956. A prize of ten dollars will be awarded for the best letter. It is rumored that Gene Burrell, expects to enter the contest and tell how he got TWO new members. He is a N. A. member in Texas where they do things in a big way, just as they do in Kitchener, Ont. . . Helen Bowman, indefatigable secretary of the N. A. expects to attend the meeting of the Kansas Association in Pretty Prairie, Kansas.

Gordon Hoeck, son of the late Rev. and Mrs. Louis G. Hoeck, has been visiting his brother, William, in Arlington, Va. He is planning to settle for a time in Richmond, Va.

Poem Read at the Dinner Preceding the Annual Meeting of the Riverside Church

You are old, Father Boyer, we younger ones say;
And your hair has become very white.
Yet you industriously paint church floors gray;
Do you think at your age it is right?

You are old we still say, and offer as proof
That you are not uncommonly fat;
Yet you helped to lay paper up on the roof.
Pray, what is the reason for that?

You are old, we admit, though your strength's not all gone;
And your brain is as active as ever.
You thought of the vacuum to clean the lawn;
What made you so awfully clever?

This gem came, with apologies to Lewis Carroll, from the talented pen of Alice Van Boven, Redlands, Calif.

A Bowling League is being organized by the Protestant Churches of East Bridgewater, Mass., and the Elmwood New Church expects to enter one team. Worship Services were resumed Sunday, Sept. 11, at

the Bridgewater New Church and on Sept. 25 they gathered for a Homecoming Sunday with a coffee hour following the church service, with milk provided for the children.

All members of the Illinois Association are looking forward to its meeting, October 21-23 in the city of the energetic St. Louisans. La Porte, Indiana was planning to elect delegates at a special session on the evening of Sept. 19. Also represented will be the two Chicago churches, the St. Paul Minn., Society, and Norway, Iowa. Possibly to gather strength for this occasion the entire St. Louis Society went to a barbecue one Saturday afternoon in late September at the home of Mr. and Mrs. Al Esser. Mr. and Mrs. Esser not only invited members of the church to their barbecue but included members' friends in the invitation.

Must be good. The Sunday School of the New York New Church is continuing the new series of lessons—the second of the cycle — which were so well received last year. Last year they were one of eight pilot schools trying out these lessons which have now been accepted on an experimental basis for publication by the American New Church Sunday School Association.

One of the pillars of bachelorhood in the New Church has finally fallen for a young lady. This really is news to announce the engagement and wedding of Jack Spiers to Miss Marjorie Marie Sundheim, daughter of Mr. and Mrs. John Joseph Sundheim of Chicago. Jack is the son of the Rev. John Worcester Spiers, LaPorte, Ind., and the late Mrs. Spiers. The wedding took place at the Christian Community New Church, Chicago, followed by a reception at the Edgewater Beach Hotel, Oct. 8.

At the Los Angeles Church, Sunday school sessions have started with a fine spirit under the leadership of the Rev. Paul Hammond, the new Sunday school superintendent.

To Foster Parents, title of a poem published in a recent issue of *The Messenger* and written by Henry O. Johnson, was reprinted in the Gulfport, Miss., bulletin . . . Another contributor to *The Messenger*, Dr. Howard Spoerl, will travel to Chicago for a lecture at the Swedenborg Centre, Oct. 28.

Iceland is Different is the title of a showing of movies and colored slides by Miss Mary Maciel, associate professor of medical illustration, College of Medicine, Cincinnati, given at the Homecoming day program at the Cincinnati New Church, Oct. 9.

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Birth, Baptisms, Confirmations, Wedding, Memorials

BIRTH

SAYLES.—Born to Mr. and Mrs. Arlen Sayles, La Porte, Ind., a daughter, Patricia Joan, Sept. 8.

BAPTISMS

FRIESEN-MOORE.—Alvin David, infant son of Mr. and Mrs. David Friesen Jr., Roblin, Manitoba, two-year-old Reginald James, and infant Sharon Teresa, son and daughter of Mr. and Mrs. Arthur Moore, Dauphin, Manitoba, were baptized at Roblin, Sept. 18, the Rev. Henry Reddekopp of Saskatoon, Sask., officiated.

MILLER.—Danny Miller, son of Mr. and Mrs. Adam Miller, Kenwood New Church, baptized Oct. 2 at the Swedenborg Centre, Chicago; the Rev. Immanuel Tafel officiating.

HAAG.—Josephine Stella, daughter of Mr. and Mrs. Edward Russell Haag, baptized Aug. 27, Warsaw, N. Y., by her grandfather, the Rev. Bjorn Johansson.

CONFIRMED

RAMIREZ.—Anita Maria Ramirez, confirmed June 12, in the Church of the New Jerusalem, Boston, Mass., the Rev. Antony Regamey officiating.

FUNK.—Mrs. Isaac Funk, daughter and sons, Mary Kathleen, Thomas Henry and David Albert, were received into New Church membership by confirmation at Roblin, Manitoba, Sept. 18, the Rev. Henry Reddekopp of Saskatoon, Sask., officiated.

WEDDING

ATWOOD-PERRY.—Elizabeth Atwood and James Newell Perry, married August 27, in the New-Church Theological School Chapel, Cambridge, Mass.; the Rev. Antony Regamey officiating.

MEMORIALS

JAMES.—Mrs. John H. James, Urbana, Ohio. Resurrection services were conducted by the Rev. Ernst Tolle in the Urbana New Church, Sept. 22. Fuller mention of this well-known member of an old New Church family will be made later.

GEBERT.—Nora Gebert, Harrison, Ohio, passed into the spiritual world Sept. 17, 1955. Born Feb. 14, 1878 to Caroline (Newman) and Godfriedt Gebert, Miss Gebert spent most of her life on the family's large farm near Harrison. She is survived by her sister, Laura, and brother, Leonard. Services were held in Harrison, Sept. 20, with interment at Glen

Haven Cemetery, Harrison; the Rev. Bjorn Johansson officiating.

BATEMAN.—Resurrection Services were held July 3 for Sophia (Mrs. Frank) Bateman, Boston Society, at the Community Church in Newmarket, N. H., the Rev. Antony Regamey officiating, assisted by the Rev. Ernest McKenzie.

CHASE.—Resurrection Services were held Aug. 27 at the Waterman Chapel, Boston, for Blanche M. Chase, Boston Society; the Rev. Antony Regamey officiated. Interment was at Dover Foxcroft, Me.

EDSON.—Resurrection Services were held Aug. 29 at Bryant's Chapel, Boston, for Amy Violet Edson, Boston Society. Interment was in Lindenwood Cemetery, Stoneham, Mass.; the Rev. Antony Regamey officiating.

NIVER.—Resurrection Services for Isabelle Niver were held Sept. 14 at the Bigelow Chapel, Mt. Auburn Cemetery, Cambridge, Mass.; the Rev. Antony Regamey officiating.

WISE.—Committal Services were held June 23 at the Forest Lawn Cemetery, Malden, Mass., for Roland N. Wise, Toledo, Ohio; the Rev. Antony Regamey officiating.

BISBEE.—Judge Theodore W. Bisbee, Plymouth, Mass., passed into the spiritual world Aug. 31. Judge Bisbee was born in Brookville, son of the late John A. and Abbie (White) Bisbee, and was a resident of Plymouth more than 20 years. He formerly attended the Brockton New Church and was a member of Plymouth County Bar Association. A graduate of the University of Maine, 1906, and the Yale University Law School, 1910, he practiced law in Brockton and Plymouth.

Resurrection services were held in a Brockton funeral home, Sept. 2. Paul Zacharias officiating.

VONDERSAAR.—Edwin E. Vondersaar went to the Indianapolis New-Church Sunday School as a boy. He and his wife joined the Indianapolis New-Church Society and were active members of it for many years. Mr. Vondersaar passed into the higher life Sept. 4. The funeral service was held at Moore's Memorial Chapel and the interment service at Crown Hill Cemetery. The services were conducted by the Rev. Klaas Leo Peters. Mr. Vondersaar is survived by his wife, Maria, who, although weakened by ill health herself, attended

him in his last years of illness. Many friends mourn his passing but feel that Mr. Vondersaar was ready when the call came to pass on to the higher life.

How.—The Rev. Harry C. B. How, formerly a minister in the New Church died recently at his home in Arlington, Va. Mr. How was a graduate of the New-Church Theological School and was ordained into the New Church ministry. He served in that capacity for a number of years before becoming engaged as a case-worker for the Goodwill Industries. He served in the United States Army in World War I. He was ordained a Baptist minister, and went to the Washington area 15 years ago after doing home mission work in Canada.

Mr. How later taught a Sunday School class at Calvary Methodist Church in South Arlington. When he was recommended as pastor of the Tappahannock Church, the Virginia Conference of the Methodist Church, recognizing him as an ordained minister of another denomination, accepted him into their membership. He resigned as pastor of the Tappahannock Church in June after serving more than two years, and retired to his home.

Survivors are his wife, Lillian, and three daughters, Louise, Mildred, and Cynthia, all of the home address. Services were held at the Ives funeral home and burial was in Arlington Cemetery.

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The
**NEW - CHURCH
MESSENGER**

October 29, 1955

The Wayfarers' Chapel

Othmar Tobisch

Great Convictions Revived

James A. Pike

Interpretation Without Prejudice

Charles A. Hall

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE WAYFARERS' CHAPEL

A Study Of It's Significance

by Othmar Tobisch

This chapel is a living parable. Its foundations stand on a solid rock. Its roof is open to heaven. So must man, himself, stand on a solid rock of faith in God, and look up to his Lord and God in adoration, worship and longing in order to be conjoined with his Maker.

This chapel in its whole concept, and its architecture represents man, in his striving toward God, seeking conjunction with the Lord of earth and heaven. It represents not only the individual wayfarer who comes here for a short stop, briefly to cease his earthly strivings, and call upon his Maker . . . but it represents the whole of mankind, humanity, all peoples and all faiths. It represents all faiths of mankind, because in all the faiths of religion there is a common desire to know God, to love the Supreme Being, our Father in Heaven, and bring this love down to earth in man's relation with other men. Those of you who had perhaps the privilege to attend the FESTIVAL OF FAITHS, on June 19, 1955, in San Francisco, saw and felt this common bond of religion among all religions, which is also expressed in this Chapel's brochure by an appropriate and illumining quotation from Swedenborg.

An Approach to God

This Chapel then represents to us *first* a unique approach to the Divine, invisible, yes!—but discernable, perceptible by our mind in the objects of living nature all around us. As man realizes the reality of God, he longs for a closer walk with Him. Often he does not know how to do it. The Church helps him to understand and perceive the way. It interprets to man his environment.

Here we stand on an elevation, before us the eternal sea. The sea itself has a message. It is the first of all existing earthly things. Both science and the Bible agree in that. As the story of creation in Genesis tells us, God separated the skies, the universal expanse which has no beginning and no end, in which suns and planets spin and whirl. He separated the planets from unlimited space and made them visible, limited. He divided the waters which were above the firmament from those which were below. And He gathered them together in one place and let the dry land appear. And it was so. And God called the dry part the earth,—and the gathering of the waters He called the seas.

Hidden Spiritual Things

In order to understand this parable we cannot be literalists, but must be of the guild of the spiritual artist, the poet, whose imagination discerns the hidden spiritual things, the beautiful things of life. As John says: The Word, the Logos, who was in

the beginning, He created the earths and the heavens, not by sound, but by creative will and wisdom. This is what is meant by "God said and it was so."

The seas rolled on and separated from the dry land. The hills of the Palos Verdes Peninsula rose out of the primeval foam (after millions of animals had worked to create the sand stones which make such beautiful patterns in these walls). The Chapel's foundations rest upon the same solid stone. Likewise man's life foundations must rest upon firm, unshakable ground.

In His conclusion of the Sermon on the Mount, the Lord taught us this principle of faith which is like a rock in a man's life. He said: The man who has faith only in earthly things, is he who builds on the sands of the shore. The tides come in, undermine his house, wash him out to sea where he perishes.

Building On Rock

But the man of faith is like one who builds his house on a rock. This Chapel represents such a man and all who do just that: those building on the rock.

There is only one rock on which the Christian can build. That rock is the Lord Jesus Christ. He is our rock of ages. Simon, who expressed this faith for the first time in the history of the world, was therefore called petros, rock. We likewise are all Peters, in our faith, when we rest all our religious faith on the Lord, when we choose Him to be our foundation. As Paul so well said in I Cor. 3:11:

"For other foundation can no man lay than that which is laid: which is Jesus Christ."

Man's first step toward God is his faith, which really is his love to God. Swedenborg's father, Lutheran Bishop Jesper Svedberg, used to say: "Brain faith is devil's faith." This is exactly what we mean. Mere intellectual faith is a soporific for man's evil life. Unless faith is at once transformed into love of the neighbor, it is dead, unproductive, seducing man into a false religion. This rock of faith is a living faith, because out of it come things which grow, live and produce fruits of righteousness.

Growing Life

A bare rock is not our idea of perfect nature; the desert we shun to live in, unless we can bring it into life. Likewise our faith is only the foundation, out of which, like the trees around you, the ferns, and vines, the blossoming trumpet vine above you—can come green, growing, blossoming, bringing forth fruits, as the philodendron in the Wayfarers' Chapel.

Man was called "adam" which means ground, earth, soil. The substances which make our body are man's natural being. Therefore the foundation on which he must build his higher life are the knowledges he garners by observation of nature and her laws. On a higher level by studying the Word of God, he lays in himself a foundation of knowledges about God, about himself and life on earth and in heaven. These knowledges enter into him, forming the rock of faith, like these hills that were separated from the sea out of which they rose.

As we spiritually rise out of the seas of scientific information of the world around us, we gain mental altitude, spiritual elevation and begin to see life more from above, from a vantage point of meditation. Here we stand then, looking still further up. When this Chapel was started it was a bare and stony ground upon which we stood as the corner stone was raised. But now it looks so different! There are living things all around us. Out of the earth must come the living plants. Again Genesis expressed it simply and therefore beautifully:

"And God said, 'Let the earth bring forth grass, herb yielding seed after its kind
And the trees yielding fruit whose seed is in itself, after its kind.'"

The Upward Striving

Science and Genesis agree that plants were the next step of the divine plan to bring life to earth. The inorganic changes to the organic or minerals into living matter in the green leaf of the plant. This is the creative point in nature. Minerals become living cells. Our very own body depends on this manufacturing in the leaf of things suitable to our own body and capable of being digested or incorporated into our bloodstream. Again a parable is here presented.

As the living plant strives up from the earth toward the light and air of the upper levels of natural life, so man must strive upward from his own natural foundations, his book learning, his immense collections of knowledges, to some living conception of life, of God, of man.

He must get him an understanding heart. He must open himself to the sunlight of heaven, much as the plant seeks the light to live in it. The Chapel most clearly tells this story of man's development. From the stony ground man rises, like Jacob at Bethel, having seen heaven and the glory of God. The redwood trees outside, the vines inside, urge our eyes upward. Whence is life? How often that question is asked. The plants answer in unison: "From above, from the sun. Don't you see? Don't you understand us? Why should we labor upwards, daily growing, straining to raise ourselves from the earth? Why? Because in the sun is our life!" There is the light of the world. But whither should man turn? He, too, must turn to the focal point

of all his energies, his enlightenment, his warmth of affection, his loves.

Sun of Heaven

There is only one Sun in Heaven, although there are innumerable suns in this universe. The only Sun in Heaven is our Lord Jesus Christ Glorified, empowered with all energies of the spirit . . . to whom was given all authority in heaven and on earth as he Himself said after His resurrection.

St. John, while in vision on the Isle of Patmos saw Him as such. His face was like the sun shining at noon; incredibly brilliant, blinding, prostrating . . . John fell down to protect his eyes and face (Rev. 1:12-16).

This Sun of Heaven is the Lord. Swedenborg saw Him as such many times. All men in heaven turn to the Sun of Heaven as all plants on earth turn toward the sun of the earth. If anyone among you should be a gardener, he will know whereof I speak.

This Chapel opens our view toward the Lord. The living vegetation all around us speaks to us in form and color of the spiritual parallel in our minds. As the plant must have minerals to root in, man must have a foundation of knowledges and understanding to root in. But from there he must rise to an enlightened growth of his life. His rational faculty enables him to see the divine light in the Word of God, and thereby gives him the guidance which he needs to direct his life toward the Lord, instead of turning inward upon his ego and his selfish desires.

Inflow of Divine

The light of the sun signifies Divine Wisdom. It streams here through the glass upon the living plants. Likewise Divine Wisdom enters into man, to enlighten him, to make him see the truth of life, not the false contortions man has made of it. But there is more than enlightenment. There is growth involved. As soon as the sunlight strikes the chlorophyll cell in the leaf, it goes to work. Presto, out of salts, sugars, it makes a living cell, a new life in miniscule form. Likewise, as Divine understanding strikes our mind a new life appears. We want to do something new, something different. We have a creative idea given to us. We go to the highway of life, to our family, to our office, into our community, with a new viewpoint. We are more unselfish, more serving, more productive of the general welfare.

The new cell contributes to the growth around us of our spiritual family, to the society in which we live and serve. The miracle has occurred again. The Divine illumination from within has struck upon the seed and it is springing up to life everlasting.

Enlightenment from the Lord, produces actual new life forms in us, renewing the old routine, re-

(Continued on next page)

EDITORIALS

Everybody a Giver

There was a time when the term "philanthropist" was applied mostly to people of wealth whose gifts to charities, churches and education reached six figures or more. While, of course, such gifts continue to this day, exclusive dependence upon them has ceased. A drive for funds for the Community Chest, the Red Cross, etc. calls on everybody to give. Today every one is a "philanthropist" in some degree or other. Each one is called on to set something aside for somebody's good. Each one is called to show his love for his brethren and for what is good in such tangible manner as making a contribution to many worthy causes. This is illustrated to us by the boxes in numerous public places for gifts of pennies, dimes and quarters to enterprises that have a social value.

It has, of course, always been true in America that churches were supported largely by the donations of the many. The widow's mite and the offerings of those who are thought of as the middle class have been more important in carrying on the work of the church than large gifts from the rich.

These are things that we should keep in mind in connection with the Annual Appeal of Convention. To get enough money for Convention's needs, every one of us must do a little. If each of us set aside weekly the modest sum of twenty-five cents for the Appeal, it is not unlikely that all the money needed would come in. More individual donors must, if present-day requirements are to be met, be enrolled. The number of large gifts to the Appeal are limited and will not nearly cover Convention's needs. So now is the time for all friends of the New Church to ask themselves how much they can contribute.

Let every one of us resolve to be a "philanthropist" in his own right by cheerfully donating what he can to the Appeal.

(Continued from preceding page)

forming the grooves in which we have travelled so long, regenerating our will, so that from now on we shall do the will of our Father who is in heaven—this is the purpose and parable of this house of God. Like no other one in the world it has its roof open to heaven, and the sun of heaven. Blessed are they who can sit here and learn its parable and understand it and incorporate it into their lives.

(The author of the above beautiful and highly thoughtful interpretation of symbolism of the Wayfarers' Chapel, Palos Verdes, Calif., is the pastor of the San Francisco New-Church Society)

Protestantism and Democracy

The protestant movement in its inception was an assertion of democracy in religious matters. It rejected the ecclesiastical autocracy of the middle ages. It declared that no priest can stand between the individual and God, and it asserted the priesthood of all believers. Every person, it said, had the right to read God's Word, to pray directly to God and to be forgiven directly by God. In protestant churches worship is the outreach of the soul to God, seeking strength, peace, forgiveness and a spiritual rebirth.

It is hardly too much to say that modern democracy was cradled by Protestantism, and that the history of democracy is in part the history of Protestantism. It is doubtful if a democratic state could ever have arisen if religion had not first been freed. It is true that one can point to the theocracy John Calvin established in Geneva, and to the powerful monarchies that continued to rule politically in countries where Protestantism was established, in refutation of the claim just made. Certainly, political democracy had many obstacles to overcome before it was accepted in protestant countries. But all things, including the spirit of democracy, are a slow growth. Nevertheless, the democracy of the Western World is one of the major fruits of Protestantism.

Science and the spirit of free inquiry are also among the fruits of Protestantism. Neither of these can lead anything but an anemic and uncertain life if shackled by dogmas, decrees from an allegedly infallible source or by state control. Who does not recall that Galileo had to recant his scientific theory of the rotation of the earth because ordered to do so by church authorities? And who has forgotten the burning of noble men and courageous thinkers at the stake because they dared to disagree with those in power?

Protestantism has, to be sure, weaknesses. The right of private judgment has resulted in many divisions. Denominations have multiplied. There has been much energy wasted in bitter rivalry and in promoting denominational strength rather than the kingdom of God.

Today, however, there are strong signs of a growing unity in Protestantism. The ecumenical church is still a dream, but sentiment for this idea is on the increase. There is no super-church for Protestantism on the way, nor would such development be compatible with the idea of freedom. But united efforts to promote the Christian way of life are in the process of formation.

**The Convention Appeal
is for the larger needs
of our Church**

GREAT CONVICTIONS REVIVED

A Reformation Day Message

By James A. Pike, J.S.D., D.D.

The Reformation, which is commemorated this week, was not the occasion of the invention of a new religion. It was a time when, by the leading of the Holy Ghost, prophetic voices underlined for their time great original Christian convictions which are the wellspring of our Christian life. We can never hear these convictions repeated often enough. They are good news for men of our age no less than they have been for the men of every age, and it is for the proclamation of this good news—and for the living of it together—that the Church exists—today as of yore.

They say that most public speeches consist of "viewing with alarm" and "pointing with pride." And it so happens that these are two ways of making evident the power of the Gospel. We can show what is wrong with man, and with society in general, when it doesn't have the Gospel. And since there is plenty that is wrong with us and with our common life—and because we haven't put first things first, this approach is a valid one and a true one. But in our quite proper concern for what is wrong we sometimes forget how much is right, how much of order and decency and love is constantly being displayed in our common life. And the recognition of this is also an avenue to understanding the Gospel. And this is the approach I wish to use in this brief message.

Good Things Are News

Let us count our blessings. Most of us are living our lives in peace and freedom, enjoying the fruits of our endeavors, sustained by a variety of voluntary associations with each other which provide livelihood, recreation, health. Not only is the ordinary course of wholesome living made possible, but the emergencies of life are generally met—again through voluntary agencies of our own making. We all too readily take these things for granted: we overlook the glory and wonder of the day-to-day plain goodness shown in individual lives, in family life, in our community life. It has often been pointed out that this sort of thing isn't news: if a man leaves his wife and runs off with someone else, it's news; but when a man night after night returns from his day's labor to his home and family, it isn't news. When a man is attacked on the street by a thug, it's news; but the much more common experience—that we walk the streets in assurance and safety, often without a policeman in sight—isn't news. And yet, taking history as a whole, and the world as a whole today, these good things are news. Generally men have had freedom

or order, but not both in abundance. Our having them both is no accident. What has enabled our people, by and large, to live co-operatively together with a minimum of force from above? Ethics, some will say. Surely; but I ask this question, where do the ethics come from and why have so many wanted to keep the ethics? It's something deeper than ethics; it's the very root of the ethics. It's a set of convictions about things: it is nothing else than "the faith once for all delivered to the saints."

In His Image

Most important are three of these convictions:

First, God has made us in His own image—as co-sharers in His creative, ordering work. And thus He expects great things of us. The fact of His judgment of us—strange as it may sound to say so—is part of the good news. That God judges us means we are important to Him: we matter in the eternal scheme of things. This is the basis of human dignity and the wellspring of integrity. When there is a policeman in every heart, we don't need one on every block. There are only two ways to keep a lot of people working together—either they are whipped together from the outside or they are held together from the inside. The latter has been our way. I believe it was William Penn who commented, "To avoid tyrants, obey God." Of the Puritan forefathers it has been said, "They feared God so much, they feared nothing else."

Especially did the Reformation highlight a man's direct responsibility to God for the conduct of his life—a theme our Bibles stress over and over again.

Second, God not only judges us; He redeems and heals us. He accepts us when we are unacceptable; He meets us as we are. In Jesus Christ He has entered our estate, shared our hurts—for our salvation. And men's grateful response ever since has been to do this very thing for others. This is why with the Christian era came concern for the outcast, the sick and the weak, the wrong and wronged of the world. All our social service institutions rest historically and logically on this concern of which God Himself is the Author, this concern which He has revealed in Jesus.

God's Gift

Especially did the Reformation highlight the fact that man's standing with God is God's gift not man's earning—and emphasize what has always been the dynamic of Christian ethics: we should be good to each other because God is so good to us.

Third, God wants us to work out our salvation together. It is He who has set us in families and

communities, and our growth in interrelatedness, our involvement with each other, is part of the grand purpose of creation. Not isolated, self-sufficient "rugged individualists," but mutually dependent men, each contributing according to his gifts, are the fulfillment of God's purpose. He is known as Holy Spirit—holy "esprit de corps" if you wish—speaking and working through the fellowship of men. So all that interlaces our lives for good is of God.

Especially did our reforming fathers stress the corporate responsibility of men for their common life and assure us of the inspiration of the Holy Spirit in the work of the fellowship.

In short, the blessings of sound community life rest on a view of what man is meant to be which in turn rests on what God is and does. He is Creator and Judge; as made in His image we are meant—without force, but freely—to rise to the dignity of creative responsibility. He is Redeemer and Healer; as made in His image we are meant to redeem and heal those in need around us. He is Inspirer and Ground of Community; as made in His image we are meant to be builders of a community among men.

So, Father, Son and Holy Spirit—one God—is the Source of our blessings of free, constructive ordered life in community. And this faith in what He is and does with us and through us is "the faith once for all delivered to the saints."

Cut-flower Religion

Now some of you are doubtless thinking at this point that there are a lot of good men who don't hold this faith, a lot of good men that don't go to church. That's right, there are. But these men are living off the income of a Christian endowment without contributing to the capital. They are good because their grandfathers feared God. And in many aspects of our society we are seeing the demonstration of Elton Trueblood's fine definition: Ethics is cut-flower religion. Cut-flowers look fine for a while, but when too long cut from their roots, they wither.

There was a time in recent decades when it looked as though these roots would die—from the inattention of men preoccupied with the cut-flowers. But we can rejoice that it is now evident that the tide has turned. More men and women in this land are part of the Christian cause today than at any time in our history, and more than ever before gather together eagerly to hear the good news which is our health and the salvation of our common life. One of the signs of the times was the landmark statement of President Pusey of Harvard a couple of years ago repudiating the negative attitude of his predecessors toward supernatural religion and calling for "fresh and convincing . . . leadership in religious knowledge, and even more in religious experience"—which he set above "industrial might"

and "more research facilities" as the important thing for our time.

Self-Judgment Needed

If the Churches which share in the heritage of the Reformation are to take full advantage of this turning of the tide, it is not sufficient that they speak the Gospel of judgment and grace to those outside; they must look at their own life and work critically and seek the grace of regeneration for the Church itself. Such self-criticism and renewal should be the constant hallmark of any Church which regards itself as "Protestant." Martin Luther did a crucially important thing when he brought to the fore again the doctrine of justification by grace through faith which had become submerged by the medieval system of "merits": but even more basic than this was the fact that he transcended the situation that the Church was in, looked critically at it, and was a means of judgment upon it. Out of this more fundamental thing came the particular reforms; it, rather than any special doctrine is "the Protestant principle," to use Paul Tillich's phrase. Thus a Church is not truly Protestant simply because it has had a reformation, or arose out of the Reformation: a Church is truly Protestant when it recognizes that it *always needs* reformation: to be Protestant is to see the Church as under judgment—and this means the Church to day as well as the Church of the 16th century.

Thus the annual celebration of the Reformation should be an occasion not so much for rehearsing the failings of the pre-Reformation western Church, as for facing honestly the failings of our Churches today. Especially is it important that we do so now, because with the renewed interest in religion today and the opportunity the Lord has given us to reap a great harvest for Him, we need to be as sound and as effective as we can be.

So, as we open ourselves to God's judgment to purge the Church and to His grace to renew its life, let us look confidently toward the future. As we do, let us remember in reverence and awe our forebears in the Faith: the first Christians, who, with much less tangible evidence for it than we have, nevertheless had utter confidence in the power of the Gospel; the reformers of all ages who in their times reaffirmed the Gospel; and all the saints, known and unknown, who have lived it out.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. . . ." (Heb. 12:1)

(The Very Reverend James A. Pike, J.S.D., D.D., is the Dean of the Cathedral of St. John the Divine, New York City, and is considered as one of the leading religious thinkers in America.)

Interpretation without Prejudice

By Charles A. Hall, F.R.M.S.

Through observation, experience, reading and research we gain knowledge which is stored in the memory and is used in the processes of thought. Accuracy of knowledge depends upon careful and unbiased observation. We are apt to allow our imagination to work upon facts, making them appear as we wish them to be, not as they actually are.

Out of our accumulated knowledges, only those are recalled at a given moment which are related to our interest. We have not forgotten the rest; we have simply, and possibly unconsciously selected those which serve us. But our interest is determined by our dominant love: we see what we wish to see. In *Arcana Coelestia* 9394 we read, "The internal sight, which is of the understanding, notices nothing else in the gardens of memory except such things as accord with the loves in which a person is, and which favour the principles which he loves."

A dominating affection not only plays a leading part in our observation, determining how we shall see things, but it also settles our interpretation of the mental impressions of things seen. In fact, temperament affects interpretation. Knowing this, we should be on our guard against forming distorted pictures of reality, and also exercise care in the process of thought. We ought, first, to form a correct picture of the facts, and, second, we should see to it that our understanding of them is not prejudiced by an affectional predilection. This, of course, means that we should aim at seeing facts from all sides and think about them dispassionately. We should not go to the Word or the Writings of the Church to seek confirmation of ideas we favour, but in order that we may find truth, no matter how unpalatable it is to us. Truth is revealed not to confirm us in what we want, but to correct our fantasies, and to guide us in the way of eternal life. If we accept only such truths as please us, we remain just as we are; we make no mental or spiritual progress; but if we see a truth which makes us uneasy and yet calls us higher, we are raised to a higher spiritual level by living according to its guidance.

As We Develop

Our appreciation of heavenly truth develops as we develop. If our mental growth is normal and according to order, our understanding, which is the eye of the mind, becomes clearer and more penetrating. In early stages it is actually blind to higher aspects of truth. There are times when we literally cannot see truths quite transparent to others be-

cause we are otherwise interested. A mere academic interest in revealed truth may become so absorbing that under its influence we may be blind to the simplest demands of tolerance, courtesy, kindness and goodwill: it becomes a case of what is clear to babes being hidden from the wise and prudent. In the early stages of theological interest we see the New Jerusalem as a city, a doctrinal structure; later, if we are growing souls, we see it as the Bride, the Lamb's Wife—the truth becomes more human and humanising.

In reading a book we have read many times before, we are frequently astonished to discover a passage which we had not previously noticed, or the force of which had been lost upon us. We marvel that so helpful and arresting a passage had missed our attention. As we read it we feel its appeal and rejoice in its message. How could we have passed over so valuable a passage during previous readings? The answer is simple. During previous readings we were not in a state to appreciate that which now appeals to us with such power. Special interest in the new discovery has been created by some experience to which it speaks; the words of the book articulate a developing affection hitherto unarticulated.

Feeling Compassion

Many years ago a sentence in A. C. 6737 caught my eye with special appeal, although I must have read it many times before without giving it particular attention. Here it is: "They also who are in perception know, when they feel compassion, that they are admonished by the Lord to give aid." A feeling of compassion is an admonition of the Lord! He is in it and He moves us by it. It is living in contact with Him and by it we are inspired by the Lord to give aid to those in need. Why did this sentence appeal to me with such force? Simply because not long before I read it I had been benefitted by an act of pure compassion. That act, now, is a sacred memory because my reading of the passage quoted helped me to realize that it was of Divine inspiration. I have since felt happier about acts of compassion exercised in spite of knowledge indicating caution. They were the result of the Lord's admonition to give aid, and to have refused to perform them would have been turning a deaf ear to His knock at the door of the heart. The logic of facts may dictate the stifling of compassion, but the Lord has a deeper logic than ours and it is better for us to act on an impulse of His creation than to trust to our own exceedingly fallible judgment.

Abuse of Scripture

Men have ever been too prone to confirm pet ideas and dogmas by any available means. We are apt to take a belief or a predilection to the Word and select passages therefrom which we think will support it. This was done by the old "faith-alone-

ists" and they secured what they thought was abundant justification for their notions. Today, the very passages they selected are seen to have nothing in them to support the faith-alone dogma. The Writings of the New Church have been similarly abused, as we know only too well from the history of our organizations. We cannot do the Writings a greater disservice than to go to them for confirmation of a notion to which we are temperamentally inclined, rather than to use them in the discovery of truth. Books have been written purporting to show that Swedenborg was a Buddhist and a Hermetic philosopher, whereas it is perfectly obvious that he was neither. He has been claimed for occultism, masonry, spiritism, theosophy. Even those who receive the doctrines as a good gift from the Lord, tend to differ in their reading and to become confirmers of principles they favour. One party may accuse another of "selecting" passages to suit his own ends and yet be blind to the fact that he does exactly the same thing himself. As with the Word, so with the Writings: we must go to them for the truth they disclose, not for confirmation of our own notions. We are told: "To be able to confirm whatever one pleases is not intelligence, but only ingenuity, which is possible with the worst men." (D. P. 318.)

But there is more to be said about this business of "selection." Going to the Word, the Writings, or any other setting-forth of truth, merely to confirm a preconceived idea is a practice that has nothing in its favour. But there is a kind of "selection" which is helpful in the highest degree. It is not deliberate, prejudiced or intentional, but spontaneous. It occurs when we discover a statement of truth which articulates an experience or a perception. It may, indeed, be said that we have been inwardly led to the discovery of a truth, or a series of truths, under the necessity of our spiritual state. In truths so found there is for the finder a vitality, a dynamic quality, that fails to appear in ordinary "confirmations," as Swedenborg calls them, or "rationalizations" as they are termed by modern psychologists. "What is intellectual of the Church consists in perceiving and seeing, before any dogma is confirmed, whether it is true or not." (A. C. 6222.)

(Reprinted from *The New Church Herald*, Sept. 24, 1955. The author, the Rev. Mr. Hall, long a minister in the British Conference and editor of the *New Church Herald*, is the author of a number of charming books that are among the best in our New-Church collateral literature.)

SWEDENBORG'S WRITINGS

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STEWARDSHIP SUNDAY AND THE ANNUAL APPEAL

Sunday, Nov. 13, has been designated by the Convention Appeal Chairman, Mr. Adolph T. Liebert, as "Stewardship Sunday."

Commenting on Stewardship Sunday, Richard H. Tafel, Chairman, Council of Ministers, said,

"An increasing number of us have been observing this Sunday for several years and have found it a source of inspiration to unite with our fellow churchmen in the Order of Worship suggested for this occasion. These Services will appear in an early issue of *The Messenger*. We hope that this year all of us may unite in this Service on Stewardship Sunday, November thirteenth."

Stewardship Sunday is timed to start off the Annual Appeal campaign. As all members of Convention know this is an appeal for money for Convention uses. In giving to it, it would be well for all to bear in mind the numerous services rendered by Convention which individual societies could not possibly perform. For example, there was need for a new Book of Worship. Plainly this was an undertaking which only the church as a whole could perform, so Convention put up the needed money for the work of compiling and printing this book. Similarly, when the opportunity was offered to the New Church to receive a gift of land on the beautiful Palos Verdes Peninsula in California, Convention came forward with the money to take advantage of this chance to build the chapel, which has now become nationally famous.

The Committee on the Annual Appeal will in the near future describe in detail the various needs which are met in part by the contributions to the Appeal. These will include such things as funds to help students for the ministry, pensions for the older ministers who have retired and for missionary work that is carried on in many different parts of the world. When we ask ourselves this year, how much we should give to the Annual Appeal of Convention, let us try to visualize the manifold needs that have to be met.

A NEW BOOK

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By Everett K. Bray

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LETTERS to the EDITOR

SOME UNPLEASANT REALITIES

To the Editor:

There are some thoughts in my mind which I think might well be brought into the open.

The Convention is in a pitiful condition. I won't prolong the agony, but when I think of matters as they were when I left the Theological School, and then take a look now, it looks dark.

Take Chicago, for example. There were three fairly active Churches when I took over Kenwood. Today, the beautiful Kenwood Church sold—the West Side Church sold; really only one church making anything of a "showing." The Toronto church ready to close. It was a splendid, live church when I attended, after leaving Cambridge. The building sold; the few remaining members hopeless of doing anything. Providence, R. I. sold—nothing doing there. They had a very lovely church, in a good location. I had a "call" to take over there, but could not leave Detroit.

And so we might go on. Even the churches which are holding on, are small in numbers. I heard the minister of one of our oldest and largest churches (as to structure) declare that if he had an attendance of 30, on Sunday morning, he would dance for joy.

No, I have no remedy to suggest, but I do feel that this matter of the state of the Church should be the Number One problem for Convention to tackle. We have had our State of the Church Committee, our Church Extension Committee, and our Research Committee, but as far as I can see, no definite results. Convention, as a body, goes on its placid way, with apparently little concern over the dropping of numbers and interest.

As I see it, the whole matter should be brought out into the open. The whole Church should be made aware of conditions. It is not enough, in my judgment, to "appoint a committee" and wait for a report. I was a member of all the three committees which I mentioned, and we did not scratch the surface. The Church as a whole should be awakened to the danger which faces us. The Associations should be encouraged to take the matter up. So far, the man in the pew has not been heard from. There is where the real strength of the Church lies. Why is he indifferent? Are our ministers trained to meet the real need of the New Church? Have we a clear, strong message, or are we wasting time and energy trying to tie up with other organizations? There are countless questions which need answering, if we are to find our way out of the "slump." And, aren't we stressing the merely scientific and scholarly aspect of Swedenborg's work, to the exclusion of his real mission? It

seems to me that this question might well be given serious consideration. Let's try to get the "other side" of the shield.

For years the Convention activities have been in the hands of much the same group of men and women. The appointment of committees has been merely a re-shuffling of the same people. That is partly due to the fact that it costs money, and time, to attend the meetings, and the average church member has not much of these commodities to spare. So the work is left to the same few. Let's throw some radical questions at the Associations. Let's try to get the reactions of the rank and file. There are some mighty fine and intelligent New Churchmen, who are never heard from. Their opinions might prove valuable.

Wm. H. Beales
Detroit, Mich.

(Editor's Note: Mr. Beales is known in Convention as one of our vigorous and intelligent preachers. He is also respected by all for his forthrightness and for his sincere devotion to the church. In the above letter he points to certain unpleasant facts which those who are devoted to the New Church should carefully ponder. However, in saying that Convention goes on its "placid way, with apparently little concern over the dropping of numbers and interest," we do not believe he intends to imply that Convention officials are either unaware or indifferent to the unpleasant facts he calls to our attention. That would not be fair, for Convention officials are deeply concerned over this matter. Unfortunately the remedy has not been found. The Messenger would welcome constructive suggestions from both the clergy and the laity on the subject of how to reverse this trend to extinction.)

SONGS FROM THE WORD

To the Editor:

I heartily endorse the idea of Cornelia H. Hotson, expressed in the Messenger of Sept. 20, to use in our church schools more material from the Word, especially some of our fine chants and chant anthems. Many Psalms and some selections from the prophetic Word have a rhythm that is easily and naturally set to music. This rhythm is well brought out by our method of chanting in the New Church, which was established by G. J. Webb, one time director of music in the Boston church. In fact the music at the Boston church a century ago contributed to the rapid and substantial growth of that church under Thomas Worcester. It was not only that the music was beautiful,—other churches also had lovely music—but our worship was distinctive because it was from the Word. It may be that one reason for our decline in membership is that we have fallen away from some of the principles and practices of our stalwart forbears. In recent years there has been a tendency to minimize the use of

our beautiful chants, and anything else that makes us appear different from others; then we wonder why people do not see that we have something different to offer and come to us for it.

We know why external worship should be such as to agree with internal worship, and that material from the Word is especially agreeable with internal worship. Children should memorize many passages, and an easy way to memorize the words is to sing them. In some cases they might be arranged to be sung in long meter rather than as chants if that would be easier to teach the children. Childhood is the time to learn to use the worship materials that will be needed throughout one's life.

Alice Perry VanBoven
Redlands, Calif.

SPIRITUAL HEALING

To the Editor:

In connection with an article and letters in recent issues of the Messenger, giving pro and con views on spiritual healing, a passage from Marguerite Block's book *The New-Church in the New World* seems apropos: "- - - in the teachings of Swedenborg is to be found the basis for a new and thoroughly scientific method of spiritual healing" (page 169).

Although not a member of the Church, the author is a profound student of Swedenborg's philosophy, and her book published in 1932 by Henry Holt & Co., is highly informative and also delightfully readable.

Emily A. Wellman,
Springfield, Mass.

AUTUMN TRAVELS

The president of Convention, the Rev. Franklin H. Blackmer, continues his very busy schedule which included attendance at the California Association, Sept. 1-4, in El Cerrito and San Francisco, with subsequent visits to Los Angeles, to Temple City, San Diego, and Portland, Ore. He next appeared on the other side of the country at the meeting of the Maine Association at Fryeburg, Sept. 24-5. His program for October looked like this:

Oct. 1-2—the Michigan Association at Detroit

Oct. 9—the Orange, N. J., Society, for Communion

Oct. 15—the Massachusetts Assn. at Bridgewater

Oct. 19—to give the Ropes Lecture at Cincinnati

Oct. 21-22—the Illinois Assn. at St. Louis

Oct. 23—the Kansas Assn. at Pretty Prairie

Oct. 29—the Maryland Assn. at Washington

Somehow Mr. Blackmer will have squeezed in visits on Oct. 2-3 to Urbana and Cleveland; and later he will attend the meeting of the Ohio Assn., Nov. 11-13, in Lakewood.

Many individuals have expressed the opinion that it is encouraging to find the president of Convention present at their Association and other meetings.

Ancient Symbols in Modern Churches

By Bess Foster Smith

The ritual of an ancient and honorable order of brotherhood, says that its origin is "Veiled in allegory and represented by symbols." These are not just high-sounding words to be memorized and wondered about and to embellish the language of the initiation. They are really much more. This phrase of ancient wisdom opens up a long train of thought that concerns the very foundation of our civilization. The past is not just "water under the bridge" to be discarded and forgotten.

One person who has awakened us to the importance of the past is the historian, Arnold Toynbee. He tells us that all wisdom of the world is enshrined within the myths and allegories that have been handed down to us through the ages and he advises us to "sit up and take notice," or else—. "For nations, like individuals," he says, "can only be saved by themselves."

Archetypes of Emotions

This has been preached to us in many forms throughout time but man is a curious creature and always seeks to know why. So when the psychologist, Carl Gustav Jung, comes up with the WHY we feel that this truth we have accepted by faith has now a proof positive. Jung explains why the remnants and relics, the emblems and symbols, the allegories and myths are all so important to us. Allegories, fables, myths, parables, are all simple, concrete stories carrying deeper meanings, and symbols are whole stories or ideas squeezed into a stone, a picture, a word, a geometric figure, such as the signs of the Zodiac, certain numerals, the philosopher's stone, The Tree of Life, the square, the compass, the cedars of Lebanon, the cross, the crown, the circle and literally hundreds of others. These are metaphors of the mind with power to light the spark of creative thinking. By this fore-shortening process historic experiences have piled themselves higher and higher until they have become what Jung calls, "archetypes." Many of these have sunk deep into man's subjective mind, even beyond conscious recall, but are, nevertheless, most important as is being revealed by modern abstractions in all forms of art.

Some three centuries ago, without benefit of modern psychology, the seer, Swedenborg explained the symbolic meaning of the Word of God. "The spiritual sense does not appear in the sense of the letter," he said "being within it as the soul is the body, as thought in the eyes, as affection in the face, which act as a one, like cause and effect. It is this sense chiefly which renders the Word spiritual."

Jung is one who admits that man has a soul, (or is a soul). Unlike Freud, who attributes all be-

havior to the sex instinct, Jung assumes that the religious instinct is also basic and lies in the subjective mind, buried in the sub-strata of consciousness. Conflicts can arise in religious development, or lack of it, as well as from sexual struggles, that can tear a man apart, making him something he is not—a Mr. Hyde and a Dr. Jekyll. This sort of a dual personality can keep one play-acting through life and abhorring himself because he is in eternal conflict.

Thus it appears that as the body is to the soul so is the symbol to the spiritual meaning therein, rendering an unseen inner service that tends to create the integrated personality.

Jung says that to bring life into a unified personality constitutes the whole struggle of man for peace of mind and contentment of soul. He calls this process "Individuation." This goal can only be achieved, he says, when we live true to the basic religious impulses with which we are endowed. Thus it seems there are in all of us the "ancient wisdoms, veiled in allegory and represented by symbols." As we go about building our lives and our civilization a-top of these archetypes we are, in our turn, producing our particular layer of strata. Like children making block houses we must build true to our foundation on which our structure rests if we would retain our balance. If not, we will create the great catastrophe, for the resulting frustration and disintegration of our society may make us an easy prey to outside forces.

Keeper of the Flame

But if we still think Toynbee might be a bit biased because he is a historian and therefore gives undue importance to the past, we can read from one of the great modern biologist's works, the late Le Comte du Nouy. He puts it this way. "Christianity is heir to all the spiritual treasures of mankind and is the keeper of the eternal flame which the greatest and purest men have passed on to one another from time to time."

It is gratifying to us who call ourselves Christian, that scholars and scientists are placing Christianity in so high a bracket for the preservation of Western culture. It all adds up to a fuller realization of our great inheritance—a vast storehouse of riches and relics, the value of which we have little realized, yet one from which the soul of man has been kept alive.

The institution that binds man's perception closest to God is the church. The church itself, has come to symbolize God in society. It is the heart and lungs of society through which the breath of God comes to man, and, as the physical breath purifies the body, so the church purifies the soul. It too, is "veiled in allegory and represented by symbols."—many sacred, spiritual symbols from the pages of the past.

New Church Architecture

The physical structure of the church as in all other forms of architecture is taking on "The New Look." Many modern architects would cut the past off at the pockets for fear of being called traditional. When they do, the result is a cold, unsatisfying place reflecting only the materialistic tendencies of our times.

But not so is the architect, Petra Belluschi. He has won a name for himself as a builder of beautiful churches because he realized that religious beliefs are bound up with a thousand sacred traditions. So his structures, while keeping up with all modern forms of beauty have included such sacred emblems as have rich connotations for the worshipers. By doing this he has created a real feeling of Divine Love and Wisdom that breathes the very breath of life into stone, brick, glass and soft wood, making a temple where the soul of man is filled and satisfied. He is not only hailed as an architect of beautiful churches, but a psychiatrist who cures many church ills.

He analyzes the needs of our society as being influenced by living in an advanced scientific age with social security on which to depend and the giving of only lip service to God. Thus our churches have grown cold and empty and our very spiritual life is being threatened. It needs "individuation" to overcome its hypocritical dual living. He prescribes a church made of simple material such as wood and brick, and the intangible but correct arrangement of space, light and color to create an environment that put a people in a worshipful mood. He wants a sanctuary where the average man can find shelter and draw strength for his daily labors, courage for his battles and temptations, a place where meditation and worship comes easily and naturally to his tired mind. Here are the symbolic emblems, the bell, the cross, the carvings, the stained glass windows, the sacred paintings, the great organ peeling forth "How firm a foundation;" and all speaking with the rich connotations of Christian faith.

The New Church with the ancient symbols is builded on the Rock of which the Lord spoke. Its plumb line is straight and true to our rich heritage. It is built on the "archetypes" that lie deep within the heart of man and give him the feeling of security and satisfaction. With such an institution through which to breathe the breath of God our Western Civilization will endure and "The gates of hell shall not prevail against it."

(The author, who lives in Weiser, Idaho, has often contributed to the Messenger.)

Don't miss the Thanksgiving message by Dr. Joseph R. Sizoo of the George Washington University in the next issue of THE MESSENGER.

The Swedenborg Student

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

ARCANA CLASS I—November, 1955 Volume XII, 10214-10257

November	
1- 7	10214—10225
8-14	10226—10234
15-21	10235—10242
22-30	10243—10257

The latter part of the reading for October was about the altar of incense, which was one of the furnishings of the Holy Place of the Tabernacle. The altar represents worship of the Lord, and the incense burnt continually upon it is grateful acknowledgment, day by day and year by year, that all that is good and true is from the Lord.

In the reading for this month we are concerned with the law to be observed when a numbering of the people is made, and the law concerning the laver of brass which was placed in the outer court.

Both of these in their internal meaning reveal truths fundamental to a good life. In the letter Moses is told that when he numbers the people, all the males twenty years old and over shall give a shekel of twenty geras, a shekel of holiness, that no plague may result from the numbering. The people of Israel represent all things of the Church in man. It is right for us or for the nation to number our blessings, our progress in science and the arts, and our material possessions. But there is a right way and a wrong way of counting our blessings.

If we think that our blessings, our knowledge, our wisdom, our good deeds, our worldly riches are the result of our labors alone and really are our own, we are numbering them in the wrong way. In the text an offering of silver is required, lest a plague should come upon the people. Such a plague did come when David numbered the people without observing the law of numbering (II Samuel 24). There is a way of looking upon our accomplishments which brings disaster. If we think that the knowledge we have is really our own, if we think that what outward success we have is our own, if we think that the good deeds we have done are from our own inherent goodness, we actually destroy in ourselves all belief in God and in the Divine Providence, since we then find no need for God.

The "shekel of holiness" that was to be offered is the acknowledg-

ment and confession that all goodness, all truth, all wisdom, and all power are from the Lord alone. The rich were not to give more and the poor were not to give less. This means that all, of whatever ability they may be, must ascribe all things of good and truth to the Lord alone. Unless this is done, no one can be either wise or good. That is why it is said (Matthew 11:5) "The poor hear the Gospel." These are the "poor" so frequently mentioned in the Scriptures, those who think little of themselves. The self-righteous, the vainglorious cut themselves off from the Lord and heaven. The lesson taught in this Scripture is one that everyone must learn if he wishes to find happiness and peace.

Exodus 30:17-31 tells us that purification must be accomplished in the external or natural man, and so while we are in this world. We must learn what evil and falsity are and put them out of our minds and lives. And it is noted that we cannot be purified from evils and falsities before we see and acknowledge them in ourselves. The external is known to us, for we are conscious on this plane, and it is on this plane that the battle must be fought and won.

Notes

10218⁴. "Goods from self and not from the Lord are not good, because those who do goods from themselves do them from evil."

10219⁴. Note the three penalties that come upon those who think that they do good from themselves.

10225. The four states of life: (1) Infancy—1 to 5 years—the state of ignorance and innocence in ignorance; (2) 5 to 20 years—the state of instruction and memory knowledge; (3) 20 to 60 years—which is the state of intelligence and is called adolescence, young manhood, and manhood; (4) 60 years on — which is a state of wisdom and innocence. Note the difference from our common idea of adolescence.

10225⁶. "A man is able to will truths and goods and to live them . . . just in so far as he believes that he has nothing of wisdom from himself but that whatsoever he had of wisdom is from the Lord; also so far as he loves to have it so. Number 10229 tells why this is so.

10236⁷. Why the sensuous man is more active in acquiring and de-

veloping the things of the world.

10248. The five meanings of the expression "an age."

ARCANA CLASS II—November, 1955 Volume VII, 5150-5242

November	
1- 7	5150—5173
8-14	5174—5193
15-21	5194—5214
22-30	5215—5242

The fulfillment of the dreams of Pharaoh's chief butler and baker and Pharaoh's dreams of the seven kine and the seven ears of corn are the subjects treated of in this month's reading.

In general, dreams, when mentioned in the Word, are prophetic, and tell of the Lord's Providence if the outcome of the dream is good and of His foresight if the outcome is evil. The butler who furnished drink for Pharaoh is, in the spiritual interpretation, the natural understanding, and the baker is the natural will. The understanding can be corrected and amended, but the will has to be replaced by a new will formed by means of truths from the Word. Even in the case of the Lord's life the natural will which the Lord received from Mary had to be rejected and replaced by a new will from the Divine within, and this by means of Divine truth (5157).

It was on Pharaoh's birthday that the butler was restored and the baker hanged. This indicates entrance upon a new state in regeneration, when interior things begin to obtain dominion, and the external things begin to serve the interior. It marks the time when the pleasures of sense and of the world cease to rule.

Changes of state take place in all men whether they are regenerating or not, because of changes in the body and changes in civil life. Sense pleasures which once ruled may have to be given up, as well as various activities, because the body can no longer engage in them. Our mental states change also, and things once attractive no longer appeal. And the desire to appear good, wise, and just may lead men to submerge and control their selfish loves. But this is not regeneration. With such men the things of the body and of the world still have dominion. Their spiritual state is not changed. They may even be

growing worse. There are such men even within the Church (5164).

The interchapter reading on the Grand Man deals with the correspondence of the organs within the body. Swedenborg's study of the human body made it possible for this knowledge to be conveyed to him.

The larger part of this month's reading deals with Pharaoh's dreams. The fact that two years had passed since Joseph had interpreted the dreams of the butler and the baker is mentioned to teach us that the internal does not come into power over the external at once. Truth has to be applied to life and so conjoined to good.

The two dreams—of the seven well-favored and fat-fleshed kine (heifers) feeding in the sedge, the coarser grass on the edge of the Nile, who were devoured by the seven ill-favored and lean-fleshed kine, and the seven good ears of corn devoured by the seven thin ears blasted by the east wind—represent how it is with the knowledges we acquire when we are in the period of learning. The well-favored kine represent the truths of faith and the lean-fleshed kine falsities. The seven full ears of corn represent truths also, but more external truths, and the seven thin ears blasted by the east wind represent falsities in which are the cupidities of the love of self and the world. The number seven indicates that both were truths concerning spiritual things.

Knowledges learned, if they are to become real knowledge, must be applied to life. This is not accomplished immediately. For a time the knowledges which cater to self eat up or banish the truths which teach us that the purpose of life is to learn and do the Lord's will—to minister, not to be ministered unto.

The words "And behold it was a dream" are a good description of what this ideal state seems to man at first. It seems visionary, a dream, something which has no reality or substance to it. But the dream troubles us, as it troubled Pharaoh, until we are able to find someone who can show us what it really means.

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SUGGESTIONS WANTED FOR

"HOSANNA" REVISION

The Rev. William R. Woofenden has just sent out a letter and a questionnaire to ministers and to Sunday School superintendents regarding the proposed revision of the New-Church Sunday School hymn book, *The Hosanna*.

He states that he would like to have on his mailing list all Sunday School teachers and others who are interested in this work, so that he can mail to them this first questionnaire and others that will follow.

Mr. Woofenden is desirous of getting as many suggestions as possible from members of Convention concerning the revision of *The Hosanna*. In this way he hopes to discover what the needs of the Sunday Schools are and what form of a revision may prove most helpful. All those interested in this work are urged to write to him. His address is:

The New Church House,
112 East Thirty-fifth St.,
New York City, N. Y.

SERVICE FOR STEWARDSHIP SUNDAY NOVEMBER 13

The task of formulating the service for Stewardship Sunday was assigned to the Rev. David Johnson, president-elect of Convention and pastor of the Kitchener, Ontario, Society. He suggests that the regular morning service be used, and that the following hymns, Scriptures, and selections be fitted into it:

Hymn: No. 34—Father of Lights.
215—Take my life and let it be dedicated Lord to Thee.

344—Rise up, O men of God—1st tune, J. K. Smyth.

Old Testament Lesson—Isaiah 2: 1-13.

New Testament Lesson — Luke 12:41-48.

Responsive Service — Page 117, "Following the Lord."

Psalm or Selections from the Word—Page 54-Psalm 34, v. 11 ff. (bottom of page)

It might be added that the following prayers in the Book of Worship seem appropriate for this day:

"Our Church," page 228.

"For the Leadership of Convention," page 231.

"For the Missionary Spirit," page 232.

Several churches, Mr. Johnson thinks, would like a theme for that day and he suggests the following:

"Our lives, our abilities, our worldly and spiritual gifts, are a trust from the Lord. How can we best use them to His glory?"

The purpose of these suggestions is to promote as far as possible a service which will be used in all New-Church societies on Stewardship Sunday. Those societies which in the past have adopted the suggestions made for this particular service have found them helpful. They have tended to create a feeling on the part of the worshipers of oneness with their brethren in the New Church. There certainly is a value in knowing that many throughout this land are united on this day in a common worship.

OHIO ASSOCIATION TO MEET

The 1955 meeting of the Ohio Association will be held in Lakewood, Ohio, November 11 to 13, so far as is, now determined the president, Bjorn Johansson the secretary, Leon C. Le Van, and the host-minister, Rev. Albert Diephuis, are formulating the program, welcoming suggestions from all quarters. In addition to the regular business sessions, Friday afternoon, Saturday morning and afternoon, there will be addresses and other features for Friday and Saturday evenings. One evening will be concerned with "The Kingdom Without and Within," with the Rev. Mr. Diephuis as the leading speaker. The topic for the second evening will be the "New Church and the Community." There will be an address by the president of Convention, the Rev. Franklin H. Blackmer. Additional speakers will be the Reverends Bjorn Johansson and Leon C. Le Van. On Sunday there will be the Communion Service and Association sermon. Costs for food and lodgings of ministers and delegates will be met this year by the Association treasury. An exceptionally good meeting seems in prospect, and good delegations should certainly represent the several societies.

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Natural Notes

By Carol Lawson

In Boston there are Some Ladies Aid Members You Should Know. If you want their names contact Rev. Antony Regamy who used the above for a title of a talk he gave before the Executive Board, Oct. 29.

In Vancouver, B. C. the Rev. John E. Zacharias has had success this fall with a Children's Day on the first Sunday of every month. We are not sure whether childless members are excluded on these particular Sundays . . . somewhat the same idea is being emphasized at the Bridgewater, Mass., New Church where the Rev. Harold R. Gustafson is campaigning for members to attend worship by families. The people came by families to their Homecoming Sunday at which 95 people of all ages were present. A coffee hour followed the church service. Several people who live at a distance were present, among them Mrs. Charles H. Kuenzli from Florida. The Bridgewater Society were hosts for the 251st meeting of the Massachusetts Association Oct. 15, which started with a devotional service, the offering at which will be sent to the Board of Missions' Appeal to help Korean students in their training for the ministry. Mr. Gustafson is vice-president of the Association.

Sneaking of meetings, if you are a young midwesterner, you were happy to know that you were not only invited to attend the Illinois Association meeting in St. Louis last week, but that it was easy on the pocketbook. Members of the St. Louis Church, kindly accommodated the young people in their homes.

Elmwood is bold, Elmwood is audacious, and the Elmwood New-Church League is 50 years old. Why bold? because we are told that Miss Marion Dunbar, Mrs. Beatrice Hall, Mrs. Maude Churchill, and Mrs. Lila White were all active in the League in its early days. Why audacious? because of out-bowling the Unitarians by 160 points. . . Incidentally a short story by H. G. Wells gave Mr. Paul Zacharias, Elmwood's Student Minister, an idea for a sermon which he gave one Sunday in October entitled, "The Valley of the Blind."

And that reminds us of a note received from Mrs. Sheldon Clark, Needham, Mass., which says that Mrs. Charles D. Watson, Clearwater, Fla., said to Mrs. Clark at the

Fryeburg Assembly that she had been asked to put into Braille Swedenborg's *Intercourse between Spirit and Body* for Helen Keller.

Going to St. Ives? Stop at Kitchener Kindergarten of Kits, Kats, and Kiddies, of which there are at least 16 (pupils). Phyllis Biggar kindly consented to help Mrs. Carl Schneider with the teaching. . . . Recently we received 2c from that same church, sent by the Rev. David P. Johnson. We are adding this to our Keep-The-Church-Doors-Open Fund, headed by Mr. George Pausch, Rev. David Garrett, Rev. Ernest Martin, and many others. We have a supply of golden spikes for nailing open church doors during the summer. Newest member: Mr. Johnson . . . Also at Kitchener the goblins and pumpkins and a mysterious gremlin named Ernest kept that society in a tizzie of anticipation of their Halloween masquerade last week. Everyone had to bring a calling card to present to Ernest which was to be not smaller than 5 by 3 inches nor larger than 5 by 3 feet. Won't someone let us know what Ernest was?

Recently the Rev. Leon C. Le Van, Pittsburgh, held a very instructive meeting at which the theology of the evangelist, Billy Graham, was discussed. He stated: "Graham's power springs mainly from his use of Scripture together with the enthusiastic sweep and storm of delivery." Billy Graham's moral teachings were described as particularly effective, overbalancing the grave defects of the doctrinal tenets. The young evangelist's personal charm was also regarded as important to his success.

The Women: Mrs. Le Van celebrated her birthday at the first meeting of the Pittsburgh Society's Ladies Aid in September. . . While the Ladies Aid of the Philadelphia Church entertained the church members with a reception in honor of Mr. and Mrs. Richard H. Tafel at the Tafels' home Oct. 9 . . . And on the very next day in St. Louis the Women's Alliance met. This was instead of a meeting previously planned for the week before but which the ladies moved closer to the date of the Illinois Association meeting, enabling them to draw up more exact plans for entertaining the Association. Their pastor, the Rev. David J. Garrett, asked, "Does this sound like feminine logic?!! Well, perhaps the men aren't meant to understand anyway!"

Spotlight on S. F.: The San Francisco Church is a recipient of the Julius Quetnick Fund for Religious Education. This fund was given by

an immigrant who was so impressed by the free and full education given to the children of America, that he divided his accumulated earnings among the churches of San Francisco to be used by them for religious instruction of the children. No special use is as yet planned for this fund, and the amount received, (\$1,000) was invested by the Board of Trustees . . . This same society says that although this may be October, nevertheless orchids bloom all the year for some people, as for example, Mrs. Tidmon, who presented the Parish House with new curtains for her husband's Sunday School classroom, and for Miss Jean Allan and Mrs. C. Reynolds who helped prepare the rooms of the Kindergarten and Junior High Depts. by washing, ironing, and hanging curtains. . . The San Francisco Church's choir, called *The Swedenborgian Choristers*, have been putting their heads together to try to find ways of assisting in raising the funds needed to build the projected "Parish Hall." They will give a series of five Sunday evening programs of sacred music with assisting artists.

It must be the sunshine or the orange juice, for music's bursting out all over California. In the San Diego Cherub Choir there are 18 cherubs, from 2½ to 9 years old; there are 10 in the Chancel Choir, from 9 to 14 years old; and there are 10 in the Sanctuary Choir, over 14 years old . . . And the choir of the El Cerrito Church is working now on their annual show, and is looking forward to the music they will sing during the Christmas season, Fred Waring's "The Christmas Story."

The California State Association meeting was a huge success, as someone said, "it was wonderful to see everyone again, a bit of whipped cream on the dessert of summer vacation." . . . The San Diego Alpha Omega Players are welcoming their member Val McClure back to town after his summer trip to Paris where he attended the International YMCA Conference. Val has just begun his work as Boy's Work Secretary at a branch Y.

All the decorations were pink at the shower which the Good Cheer Club, Cincinnati, gave for Jean Ann Owens Schehl, thereby causing many predictions that the infant-to-be would be a boy, because that is always the way. However when little six pound Billie was born, she was a girl! Her first name is in honor of her father while her second name, Jean, is for her mother. (See Births).

Births, Baptisms, Confirmations, Weddings, Memorials

BIRTHS

SCHEHL—Billie Jean, born Oct. 4, to Mr. and Mrs. William A. Schehl, Cincinnati.

BUSH—Robert Edgar, born July 1, to Mr. and Mrs. Edgar Bush, Burnaby, B. C.

ZACHARIAS—Berry Wayne, born Aug. 9, to Mr. and Mrs. Hugo Zacharias, Vancouver, B. C.

KLASSEN—Shirley Ann and Carolyn Jeanette, twin girls, born Sept. 14, to Mr. and Mrs. Wilbert Klassen, Surrey Center, B. C.

BAPTISMS

SEARS—Pamela Sears, daughter of Mr. and Mrs. Arthur Lockwood, San Francisco, baptized Sept. 11 at the San Francisco Church of the New Jerusalem; the Rev. Othmar Tobisch officiating.

HARDY—Ann Hardy, (Mrs. Barry Hardy), San Francisco, baptized Oct. 2, at the San Francisco Church of the New Jerusalem; the Rev. Othmar Tobisch officiating.

FRIESEN-MOORE—Alvin David, son of Mr. and Mrs. David Friesen, Jr., Roblin, Man., and Reginald James and Sharon Teresa, son and daughter of Mr. and Mrs. Arthur Moore, Dauphin, Man., baptized at Roblin, Sept. 18; the Rev. H. W. Reddekopp officiating.

ANDERSON—Cindie Lou, daughter of Mr. and Mrs. Roy Anderson, Jr., Lakewood, O., baptized Sept. 25 at the Church of The Redeemer, Lakewood; the Rev. Albert Diephuis officiating.

CONFIRMATIONS

FUNK—Mrs. Isaac Funk and her daughter and sons, Mary Kathleen, Thomas Henry, and David Albert, confirmed at Roblin, Man., Sept. 18; the Rev. H. W. Reddekopp officiating.

HARDY—Mr. Barry Hardy, San Francisco, confirmed in the San Francisco Church, Oct. 2; the Rev. Othmar Tobisch officiating.

WEDDINGS

BARNES-RICE—Carolyn Mary Rice, daughter of the Rev. and Mrs. Wilfred Gould Rice, St. Paul, Minn., and Mr. Gordon Donald Barnes, united in marriage Sept. 10, Saint Mary's Episcopal Church, Carle Place, Long Island, N. Y.

JOHNSTON-FLANAGAN—Joan Carol Flanagan, Boston, Mass., and Edward James Johnston, Bridgewater, Mass., united in marriage at the Bridgewater New Church, Aug. 21; the Rev. Harold R. Gustafson officiating.

BOGHER-UNRUH—Janice Marie Unruh, daughter of Mr. and Mrs. Galen Unruh, Pawnee Rock, Kan., and Mr. Virgil

Duane Bogher, son of Mr. and Mrs. Gael Bogher, Grinnell, Kan., united in marriage, July 2, at the New Church, Pawnee Rock, Kan., the Rev. E. J. Zacharias officiating.

MEMORIALS

HOECK—With the passing away Aug. 9 of Bertha Fischer Hoeck, widow of the late Rev. Louis G. Hoeck, there entered the spiritual world a loving, gentle soul whose work for her church, her family, for her neighbors and friends can rightly be measured by the perfect standard of its rich fruits. Despite invalidism, the advancing years, and what some would call retirement, she left this world while still at work so far as circumstances would allow, a coma at the close seeming to suggest the rest to the mortal of her which it abundantly deserved. Through that long pastorate of her husband at Cincinnati, at Newtonville, where they arrived in 1894, and at Brooklyn and Brockton, Mrs. Hoeck was his staunch right hand; raising too, a family of four lively boys. When the sad time came as the result of the affliction from which two sons still suffer, her great devotion to them, her wisdom in arrangements, was a true help and comfort to her busy husband and an inspiration to all who knew the family. In every activity in the Cincinnati Society, particularly, of course, in the women's work, her good counsel and many activities were, for nearly forty years, of much service. She founded its Club of Good Cheer. She organized the Longview Social Service League and was for years especially active in promoting the rehabilitation of mental patients at Longview Hospital, Cincinnati. When in the last years she and Mr. Hoeck went to live in a retirement home in that city their presence there, some of the residents had said, was like a benediction. One can become overly sentimental in paying tribute to such a person, and memories of her husband flow into it also, but it is just to say a necessary word on such an occasion. Daughter of the New-Church minister and author, the Rev. Robert S. Fischer, she was born, 1871, in Paisley, Scotland, which was also the birthplace of her husband.

—Leslie Marshall.

FOLGER—Herbert Warren Folger, Dayton, Ohio, passed away, Oct. 13, and resurrection services for him were held in his home city, Oct. 15; the Rev. Bjorn Johansson officiating. Mr. Folger was born March 11, 1862, in New Orleans, La. Early in life his family moved to

Cincinnati where he has long been a member of the New Church and deeply devoted to it. He is survived by three daughters: Miss Theresa G. Folger, Dayton; Mrs. Robert M. Gray, Hudson, Ohio, and Mrs. Alberta Quinn, New Orleans, La. A fuller mention of this beloved person will appear in a future issue of the *Messenger*.

TUCK—Edgar Tuck, a longtime member of the New York Society, passed into the spiritual world Oct. 7, following a traffic accident. He was 79 years of age.

BRYANT—Frank Bryant, Boston, was called to the spiritual world, Sept. 15.

SHAW—Nora Shaw, a longtime member and friend of the Boston Society was called to the spiritual world, Sept. 25.

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