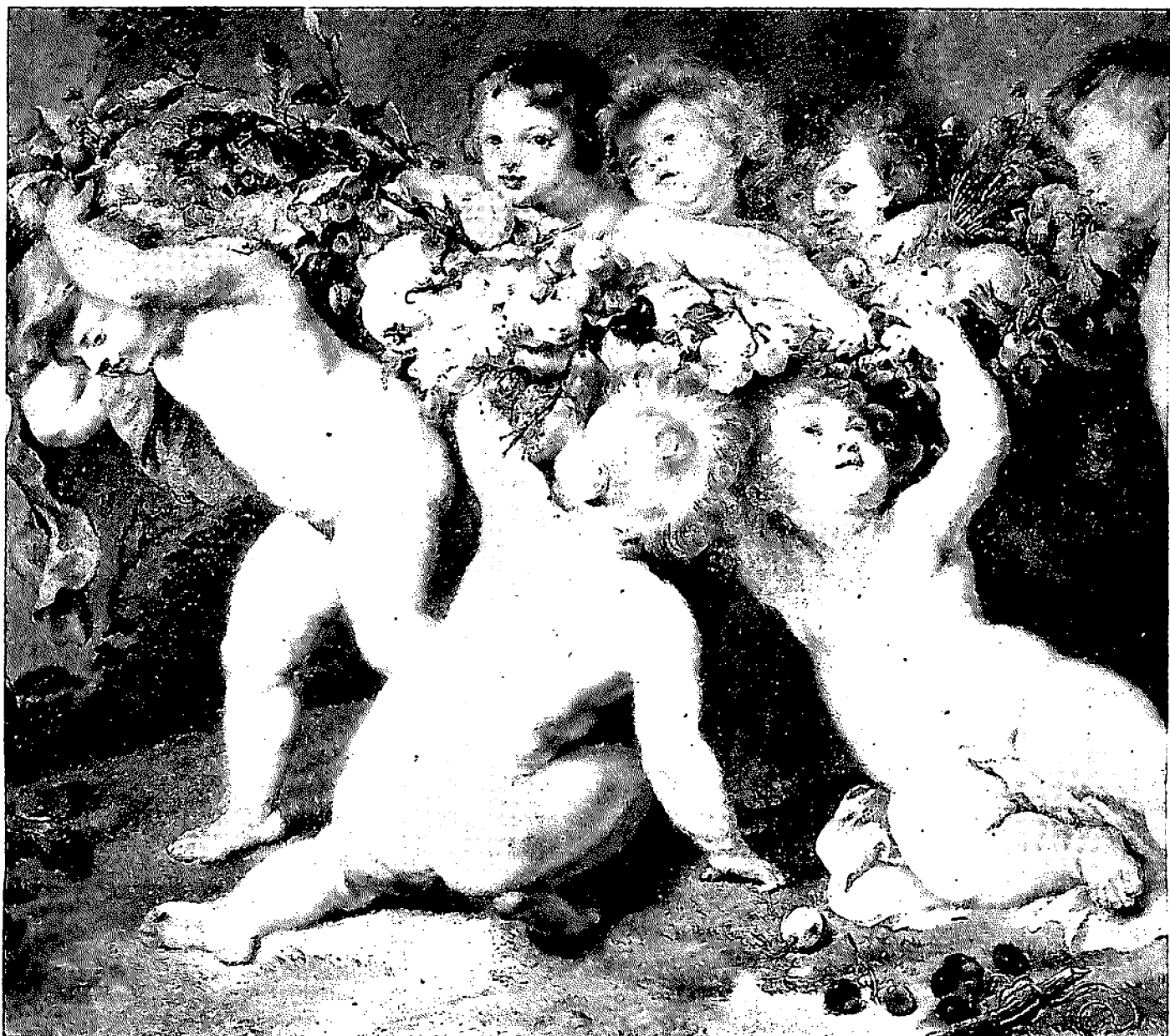


The
NEW-CHURCH
MESSENGER

Easter, 1954



Rubens

See next page

THE NEW-CHURCH MESSENGER

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OFFICERS OF CONVENTION

REV. FRANKLIN HENRY BLACKMER, 42 Quincy St., Cambridge 38, Mass.; MR. GEORGE PAUSCH, *Vice-President*, 209 Southway, Guilford, Baltimore 1, Md.; MR. HORACE B. BLACKMER, *Recording Secretary*, 134 Bowdoin St., Boston 8, Mass.; MR. ALBERT P. CARTER, *Treasurer*, 511 Barristers Hall, Boston 8, Mass.

MR. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johannson

Address all editorial correspondence and manuscripts to the Editor
380 Van Houten St., Paterson 1, N. J.

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Our Cover

This little known painting by Rubens hangs now in a gallery in Munich, the artist originally naming or describing it merely as "Children and Flowers." It seemed to us so wonderfully to represent the angelic influences all about the earth at the season of resurrection, that we ventured to reproduce this magnificent canvas as our tribute to Easter.

EASTER'S MOMENT: A TIME OF RENEWED INCENTIVE AND STRENGTHENED ASSURANCE

by Antony Regamey

O death, where is thy sting? O Grave, where is thy victory? — I CORINTHIANS 15:55.

IN ASSERTING his faith that death is not the end of life, Paul brings to a climax his great discourse to the Corinthians with that defiant note. The Apostle flings his double question in the face of the inevitable. It shall not have the last word. He has found something more substantial, more worthwhile to live by than the transitoriness of our physical existence. His very being is rooted in the enduring. He says to the darkness, I have a candle which you cannot put out till the morning dawns.

Is this mere bravado? A display of the pyrotechnics of oratory? On what is based Paul's confidence? Has he really found the secret whereby men can overcome their fear of the unknown?

One could harden oneself, of course, to the acceptance of death's finality. In stoic resignation one could reason that there is no unknown to fear because there is no beyond. But would not this answer to the age-old question be far too simple? And while it might deprive death of her sting, would it not be transferring that sting to life itself? Leave it with more unanswerable questions, or unbearable answers than before?

Surely, the elements of human personality at its best have nothing in common with the dust. That which makes man a man, apart from his physical body, cannot be buried in the grave. Neither is the real worth of life in those broken influences which outlast us, but only for a time. In any case, this is not Paul's conclusion.

Again, while one might not care so much for oneself, it is in what we mean to others and in what others mean to us, at the very core of those affections which make for us life worth living, that the sting of death is most felt, when we must face the loss of a dear one's physical presence. Can we harden ourselves to that?

When that time comes, no matter how prepared we are for it, a numbing feeling does overtake us, and we cannot help but give release to the grief that fills our hearts. It would be sadder still, however, would it not, if we were so insensitive that it made no difference.

Let us not chide ourselves for that, nor look on it as if it were necessarily a sign of weakness, or lack of faith. For the moment has come, a moment sacred and sublime in which, after the first shock, our love is to be tested, refined as if in a crucible, purified, cleansed of all self-centeredness and of self-pity. It is indeed, a challenge for us to live as we believe.

What Paul means here, by his taunting question, is that in the strength of our Christian faith we can rise above the cloud of sorrow, anguish and loneliness which then surrounds us, and find inner peace and courage and joy, despite our heart's pain.

We need not agree with all the details of his argument. We cannot go along with him, in some of his thinking, as to when and how the dead will rise. But we still share with him the main grounds of his conviction.

"If Christ be not risen," he says, "then is our preaching vain, and your faith is also vain." The basis of his confidence is that "In him," in the Lord God, the Savior Jesus-Christ, "We live and move and have our being." So he added, later on, "I live, and yet not I, but Christ liveth in me."

Because we partake of His life, there is no death. Because our dear ones are alive in Him also, "from them what can separate us?" And, a long time before Paul, indeed, the prophet Isaiah foretold that God Himself would 'swallow up death in victory . . . and wipe away tears from off all faces.'

Than this, there can be no greater comfort. For, can it be an easier thing for the Lord, our heavenly Father and Creator, to call into life than to keep alive? There is but one life in the universe, and that is His. Life is not creatable. It can only be extended, communicated, and received, with various degrees of response. Because he has fellowship with God, man's life goes on forever. And that is the only unanswerable argument for immortality there is, if we need one.

We know, today, that—in the words of Swedenborg—"man is so created that as to what he is in himself he cannot die." The very springs of his being are in the realm of the eternal. For man, whether he knows it or not, is a spiritual being. His temporal, physical body, is but an instrument of his spirit. As to man's true and deeper life, it moves already here and now on a range of realities which are neither corporeal nor earthy.

When sorrow comes, our challenge is then that we should learn the true meaning of love. It is that, leaving behind self-pity, we should love our dear ones for their own sakes more than ours, and look on death as a transition, a passage from life into life still more abundant. With the body, what is accidental, non-essential, unrevealing, incomplete and imperfect is left behind. But the spirit, which is in perfect human form, and which made the body what it was, goes on living.

So, freed from all the limitations of matter, in this new phase of life, our loved ones find it possible to be even more themselves, and even much closer to us, than they could possibly have been before. Death is not a separation.

"If Christ be not risen, then is our preaching vain?" Truly, was not this the meaning of our Lord's very words to His own disciples, shortly before His death? "It is expedient for you that I go away?" Risen and glorified, without the restrictions of a localized physical body. He could then

be with them anywhere and everywhere, closer to them than hands and feet.

He could come to them and make his abode in them, and they, in their turn, sense his presence, and receive the enlightenment and comfort of his companionship severally, at all times. "O death, where is thy sting? O grave, where is thy victory?" Because of this, though, we still miss the physical presence and nearness of those we love and who have passed on the other side of the veil, we know they are not far away. Their distance from us is governed only by the intensity and reciprocity of our affections. It is a closeness of the mind and the heart.

Moreover, coming back to what in His own resurrection our Lord did reveal, death is but a short sleep, then an awakening, after which life goes on as before, unbroken, uninterrupted. Whenever love is mutual, should it not be strange, therefore, that those who have preceded us in the full consciousness of that world which is our soul's true home,—a world in which we live already here and now, of our deeper life,—should cease to care?

To share with us our joys and our sorrows? And, in the ways of the spirit, to give us some of the strength, and peace, and happiness which they have gained? It is, indeed, our privilege to make ourselves receptive to their blessed companionship and influence. Not by seeking outward proof, mechanical guidance, or direct communication. But, by going

on loving them as before, and by remembering that their place in our hearts need not be empty.

Time will heal, we are told. It does. But in the right way, only if in trying to assuage the aching void, we realize there need be no void at all. Only, if we do not try to forget and to dismiss from our care and thoughts what we imagine to belong exclusively to the past, now irretrievable. We have more than memories of our dear ones to live by. We have their deep and sure companionship. They are still our comrades of the way, all the way. And it becomes doubly our task, so to live as to be worthy of them.

This is a moment of rejoicing, of renewed incentive, and of gratefulness to the Lord, as we go on with our earthly task. Let it strengthen our assurance that we are not alone, and our determination to be true to our Christian commitment. The only sting which we need fear from death, when the time comes of our happy reunion with our angel friends, is that of being found wanting.

If this is so, let us take heart in the words of the great apostle, and heed his confident exhortation: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain, in the Lord."

(Preached in the Boston church, of which Mr. Regamey is pastor, May 31, '53.)

Spiritual Life

By THE REV. HIRAM VROOMAN

March 1, 1871 - February 24, 1954

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—MATT. 5:6.

GOD'S Word contains some most marvelous promises and assurances. Our text brings to our spiritual vision one aspect of life's greatest prize. Before anything can appeal to us with power, it must first secure an introduction as a definite and concrete object of thought.

A home, for instance, is coveted only when its attractions fall into concrete form as a definite object of thought. The ownership of a comfortable home, the mastery of some favorite science, or the acquirement of an established position of honor in society are examples of temporal goals held in mind as definite objects of thought toward which men strive.

Our text brings before us a definite and concrete spiritual prize. And it represents what should be the chief object of all of our intentions. This prize or this goal is a certain spiritual state of mind. It is the state of hungering and thirsting after righteousness. If we once hunger and thirst after righteousness the result is assured. The promise is, and it is God's promise, we shall be filled.

We have a responsibility and duty and must play a part in first acquiring the hunger and the thirst for righteousness. This accomplished, and our part

is done. The Lord is the one who fills us with righteousness after we have once begun to hunger and thirst after it.

Do we hunger and thirst after righteousness? Do we know what it means to hunger and thirst after righteousness? It is in the hope that some light may be thrown on these two questions and that some may be led to seek aright this state of life that this sermon is written.

Another promise, strikingly similar to the one in our text, is made where the Lord again declares in His Sermon on the Mount, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (*Matt 7:7, 8.*)

Here it is shown again that the one and only thing required of us to insure our receiving any spiritual blessing which God has to give to men is that state of mind or attitude of heart on our part which *wants* it. But we can scarcely want it before seeing it in its concrete form.

The condemnation of any evil man is the state of condemnation in which he already abides, which is a state of wanting the things which are opposite to what the Lord wants for him. One of the most striking and illuminating passages in all the Bible is that short verse in *John 5:40* where Christ sums up all the reasons why evil men continue in their wickedness; "And ye *will not* come to me that ye might have life." Whether any man lives or dies spiritually is entirely dependent upon whether he *will* or not.

The whole question with us is whether we will or will not hunger and thirst after righteousness, whether we will or will not ask and seek and knock; whether we will or will not go to Jesus Christ that we might have life. Hence, whether we are truly religious or not is dependent upon the attitude toward religion which we are *willing* to have. The same truth is again presented where the Lord declares, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come unto him and will sup with him and he with me." (*Rev. 3:20.*)

As New Churchmen we believe that anxiety is a bad thing when it nullifies peaceful trust in the Divine Providence. But where there is no trust in Providence to be nullified by anxiety there may be a great use in having it awakened. With men who do not hunger and thirst after righteousness there is no real trust in Divine Providence to be nullified by anxiety.

If it were possible we would awaken in them that anxiety which would lead to a genuine desire to acquire a hungering and thirsting after righteousness. Those who do not hunger and thirst after righteousness, certainly have ample cause for anxiety—they have cause for the deepest kind of personal concern about their destiny. We would have this fact so impressed upon their minds that they could rest neither day nor night until they became sure that they had a genuine craving for righteousness.

Persons having their own best and highest and immortal personal interests truly at heart might be compared with the merchant man seeking goodly pearls spoken of in the parable of the kingdom of heaven. If they would only be willing to see the prize which our text holds up before their spiritual vision, they then would become as this merchant man when he had found one pearl of great price.

The parable reads, "Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who when he had found one pearl of great price went and sold all that he had and bought it." (*Matt. 13:45, 46.*) The kingdom of heaven as a state of life is here pointed out as representing the one supreme object of life which is worth more than all other objects of the world combined. And that is why the merchant man was willing to sell all that he had that he might buy this one pearl.

The Lord loves us in the sense of being in the constant desire of giving us the things which He knows we need. But before we can receive these gifts, we must first want them and then be willing to do the comparatively few things which are involved in taking care of them. We never receive any earthly gift from a friend without first complying with certain conditions. Some physical exertion is required in taking the gift, and attention thereafter is demanded for preserving it from rust or decay or from thieves.

To become the permanent possessor of anything of value, we must always comply with certain conditions, and this is true of material and spiritual things alike. And that is all that is involved in our being required first to hunger and thirst after righteousness before being filled.

One of the greatest helps at our command for seeing clearly our spiritual interests is the analogy that exists between material and spiritual things. Growth and health of the physical body is dependent upon daily activity and nourishment. The same is true of the growth and the health of the mind. The intellect must be almost continually active and must acquire new knowledge as its daily food or the mind deteriorates. The spiritual character of a man must likewise be almost continually active in good works and daily nourished by an increasing knowledge of truth.

We should note the decided difference, however, between intellectual food and spiritual food. A man may become scholarly from selfishly ambitious motives and thereby be a partaker of bountiful intellectual repasts. But there are many scholars with starved and famished souls. Men may have acquired almost physical perfection and made themselves authorities on certain scientific subjects, and yet be spiritual skeletons and imbeciles.

From the point of view of one's best and permanent interests the spiritual objects of life are primary. And it is for every Christian to so recognize them. All of our earthly experiences of work and play, joy and sorrow, friendships, struggles, disappointments and the rest are intended to be nothing more than instrumentalities in leading us to our best spiritual fruition.

We all remember the account in *Genesis* where the animals are described as being led before Adam. And then it is said, "And whatsoever Adam called every living creature that was the name thereof." (*Gen. 2:19.*) When we consider that the word "name" signifies quality and that Adam was to name the animals as they were led before him, we learn from this account an important spiritual thing which all men do.

All the animals that were led before Adam represent different inherited or inherent emotions or states of life which abide in us potentially. These are brought into our conscious lives one at a time, and always at the appropriate time, by Divine Providence by the instrumentality of circumstances. And as they are brought before our observation in this way by being made to become as so many conscious experiences, we give them names or decide what their quality and power are to be in our characters by the attitude we take toward them.

If we are hungering and thirsting after righteousness, let us understand clearly that we will in that case be as much in the effort of doing good as a hungry man is in the effort of finding something to eat, and we will be as diligent in studying revelation for more enlightenment as a thirsty man is in the effort of finding water.

It happens that this effort of ours to do good and to seek truth is facilitated by the organized church. With society as at present organized, and with the temporal cares that most men find themselves burdened with, the organized church is doubtless the most effective instrumentality of service in the world helping to spiritual attainments.

Most persons are occupied chiefly by the duties of their secular vocation. They are not, neither can be, students. And yet they require spiritual guidance in the daily performance of their secular activities. Without this guidance, they forfeit spiritual life.

All secular duties are performed either from religious or irreligious motives. The unselfish motives of the spiritual man, which direct his actions in business or in the workshop, or in any other field of labor, are subject to fatigue and exhaustion the same as are the nerves and muscles of his body. Just as the wear and tear of the body must be repaired by newly-made blood, so the depleted motives of righteous endeavor must be renewed

by spiritual food and drink. This means that serious meditation and a certain amount of study upon distinctively spiritual subjects are as indispensable, as a regular habit, at appropriate intervals, to a religious life as eating meals is to the physical life.

Many people there are who excuse themselves from church attendance on the ground that their secular labors during the week make such drains upon their physical vitality that it becomes a duty for them to devote their Sundays to physical rest and recuperation.

There are no objections to certain kinds of legitimate forms of rest and recreation for Christian people on Sundays, and particularly for those who become physically exhausted by the labors of the week. But there is this to be remembered: he who allows *anything whatsoever*, whether it be his physical needs when Sunday arrives, or, whether it even be his bread and butter before Sunday arrives, to prevent his worshipping God as a regular habit and of giving some serious time and attention to religion as a regular habit is forfeiting that in life which is worth far more than either a livelihood or physical health.

Where conditions are such that this regular worship and regular study of God's Word can be practiced as a habit away from church better than at church then it is likely that such persons would be justified in staying away from church. But how exceedingly few find themselves in such a situation!

Every person owes it to himself, to his God and to the cause of universal good, to form the habit, and then to follow the habit under any and all circumstances no matter what befalls him, of giving a reasonable amount of time and attention to the study of and meditation upon revealed religion.

"O, Absalom, My Son, My Son"

AT THE GATE to the ancient city of Jerusalem, stood an exceedingly handsome young man. He had a large shock of coal black hair that at once caught the eye, but his good looks were not confined to that. From the soles of his feet to the end of his hair, there "was no blemish in him."

Moreover, he was of royal blood—son of the powerful and popular King David. He met all that came in and captivated them with his smiles. Those who came to seek redress for grievances were assured by him that if he were king they would obtain justice. He promised to everyone just what that person wanted.

Likely he told the farmers that the price of their products was too low and that were he king more adequate price supports would be given; and to the laborers he may have said that wages were shamelessly small and that had he the power he would see that they were increased; the business men probably were assured that taxes were too high and that were he their ruler they would be lowered.

This agreeable individual was all things to all men in the hope of advancing himself. With the arts of the demagogue he "stole the hearts of the men

of Israel." He did not win their hearts, he "stole them."

Who was this charming young man? He was Absalom, the beloved son of King David. The story of Absalom is a sordid story, and yet it is made beautiful by the love of David, his father. This love is manifested in three things: in trust, in a grant of freedom springing from that trust and in forgiveness.

Absalom had been guilty of a crime. He had slain his brother, Amnon; had taken advantage of the trust which the king and others had in him to lure Amnon into the country, where he took his life. Then he fled. But David forgave, took him back to Jerusalem and again trusted him and let him be free.

For this Absalom repaid his father by stealing the hearts of Israel, setting up a revolt intended to depose David and elevate Absalom to the throne. But even here David's love remained as before. Although forced to call on his army to meet the rebels, the king gave instructions concerning his son, "Deal gently with the young man," he said. He forgave, as love ever must forgive.

Common sense may declare that this was foolish: transgressors must be made to suffer for their misdeeds. But love is not guided by rational and practical considerations of that sort. Love forgives, as its very nature demands forgiveness.

Recognizing Jesus

There were no nail-prints in His feet that day
The Stranger walked along the Emmaus way.
To Thomas He had shown an open side
To heal his doubt; but scars could not abide
With Him. And He is not a wound-marred Lord.
No grave could hold Him, and no earthly sword
Could leave marks in His flesh, nor thorns His brow.
His body glorified, is perfect now.
Love's victory, not scars, sets Him apart,
And recognition springs within the heart.
Those men who followed Him on sea and sod
Now saw His face aglow, and called Him God.

ALICE HOEY SHAFFER

The Unwanted

Perplexed he stood, distressed, forlorn,
Unwanted, feared and left without a land,
On all horizons, far as eye could scan
He saw the rising fires of hatred, fanned
By racial pride and prejudice, that found
In every lapse of his, a mote that grew
Until it overshadowed all the ground,
Where men of goodwill dwelt, alas! too few.

Now, as he looks with earnest eyes afar,
He sees his own loved land at last,
A haven, comrades, cities, and a star
Of hope arising. Are his sorrows past?
Let all, who pitied, now arise and cheer
His progress forward without want or fear.

LILLIAN E. ROGERS

David's love for his rebellious son pictures the love of the Father of all for His erring Children. David, in the higher sense of the Scriptures, represents the Lord. It is as hard for us to understand this quality of mercy in God as it is for us to understand why the innocent so often suffer for the guilty. We wonder why God does not destroy the evil men who have been responsible for so much of the world's misery?

Why was not the avenging hand of a God of justice in the beginning stretched out against the brutal dictators of two world wars. Yet such is God's forbearance, such is His love, that He does not take away the freedom of even the wicked. His children continue to err, yet God forgives them and trusts them with freedom.

In this lies man's hope. God does not make mistakes. He would not have trusted His children with this freedom, but for the fact He knows He can lead them in freedom back to Himself.

Human lips have never uttered a more poignant cry than that which fell from David when he knew his son was dead. "O, Absalom, My son, my son, would that I had died in thy stead." It shows forth in human terms the sorrow of God as He sees His children cast themselves to destruction.—BJORN JOHANSSON. Preached at Cincinnati, Feb. 14.

Easter: The Doctrine

Significant Passages From Our Church Writings

Sepulchers, by reason of the inanimate carcasses and bones therein, signify things infernal, but burial signifies the rejection thereof, consequently also resurrection: for when man rejects or puts off his material body, he then puts on a spiritual body, with which he rises again. Hence also it is that the death itself of man, in the spiritual sense, signifies the continuation of his life, although in a bad sense it signifies damnation, which is spiritual death. Whereas burial, with respect to man, signifies resurrection, and also regeneration, with regard to the Lord it signified the glorification of His Humanity; for the Lord glorified His whole Humanity, that is, made it divine, wherefore He rose again the third day with the Humanity glorified or made divine. Unless this had been accomplished, no man could have risen again to life; for the resurrection of man unto life is solely from the Lord, and indeed from the union of His Divine with His Human, which is properly understood by glorification, and by virtue thereof man has salvation.—E. 659

The reason why burial signifies resurrection into life eternal, or resurrection, is because the angels do not know what the death of man is, nor consequently what his burial is, inasmuch as there is no death nor burial with them; and still they perceive all things in the Word spiritually; wherefore where the death of man is mentioned, instead of death they perceive his transmigration from one world into another; and where burial is mentioned, they perceive his resurrection into life. From this it follows that not to be buried signifies not to be raised again into life, but into damnation, by which is understood spiritual death. Every man, indeed, after his departure out of the world, is raised up and rises again, but some to life and some to damnation, and whereas to be buried signifies resurrection to life, hence not to be buried signifies damnation.—E. 659

They who are in external things alone do not even know what it is to be in internal things, for they do not know what that which is internal is. . . . Consequently they do not believe in life after death, nor that any resurrection is possible unless they are to rise with their bodies, and therefore they are permitted to have such an opinion of the resurrection, because otherwise they would have none at all, for they vest all life in the body, not knowing that the life of the body is from the life of the spirit which lives after death. . . . They do

not at all comprehend how the Lord's Human can be divine; nor that the divine love in the Human can effect this; for they keep their thought in a human such as exists with man, and they do not recede from this thought when they think of the Lord, in such an entanglement are they. Neither do they comprehend how man can live after death, and at the same time have senses, such as sight, hearing, touch and smell, and be in a human form there.—A. 4459, 6945

It is the common opinion that the Father sent the Son to suffer the hardest things, even to the death of the Cross; and thus that by looking upon the passion and merit of the Son, He has mercy upon the human race. But everyone can know that Jehovah does not have mercy by any looking upon the Son, for He is Mercy itself; but that the arcanum of the Lord's coming into the world is that He united in Himself the Divine to the Human and the Human to the Divine; which could not be done except through the most grievous things of temptations; and thus that by that union it became possible for salvation to reach the human race, in which no celestial and spiritual, or even natural good, any longer remained. It is this union which saves those who are in the faith of charity, and it is the Lord Himself who shows the mercy.—A. 2854

The angels, who are in the internal sense of the Word, have no idea of a sepulcher because they have none of death; and therefore instead of a sepulcher they perceive nothing else than continuation of life, and thus resurrection—for man rises again as to his spirit and is buried as to his body. Because burial signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, as he then dies in respect to the former man, and rises again as to the new. By regeneration a man from being dead becomes alive; hence comes the signification of a sepulcher in the internal sense. That in the opposite sense it signifies death or hell, is because the evil do not rise again into life, and therefore when the evil are treated of and a sepulcher is mentioned, no other idea then occurs to the angels than that of hell. This is the reason why hell in the Word is also called a sepulcher. . . . The Lord comes forth and rises with man, when He is acknowledged. Before this He is in night because He does not appear; He rises again with everyone who is being regenerated.—R. 2916, 2917

More General Acceptance Of Swedenborg's Writings Is Noted

Not only are the book sales of the Swedenborg Foundation reflecting an increasing demand for the revelator's theological writings, but there are other indications of their more general acceptance today.

One such sign is that at least two large mail order book dealers now list Swedenborg's works, mainly "Heaven and Hell" and "True Christian Religion." These firms are, Union Library Association, 123 E. 24th St., New York; Merit Publications, 300—4th Ave., New York.

Association Admitted

The California Association has been admitted into the Southern and Northern California State Council of Churches. Official New Church representatives will be the Reverends Othmar Tobisch and Owen T. Turley.

Publishes German Booklet

The Rev. Dr. Friedmann Horn, assistant to General Pastor A. L. Goerwitz in German Speaking Switzerland, has prepared and published a booklet from his headquarters in Zurich concerning Swedenborg's "experience in both worlds."

Fifty-Year Medal

Col. B. B. Shed, well-known Boston New Churchman, secretary-treasurer of the Board of Trustees of the Rice, Rotch and Gray Legacies, recently was presented with a handsome medal by the Masonic Grand Lodge of Massachusetts for having reached his half century as a member of Dalhousie Lodge, Newton.

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Change Called Death

THAT "Heaven and Hell" except for the Bible and Bunyan's "Pilgrim Progress" is "the over-all best seller of all religious books continuously published in the United States since 1825,"* is more than an interesting fact. It discloses the persistent and penetrating desire among the people to know more concerning the whole of life, instead of the limited section of it confined to this world.

For many, as hundreds of letters have shown this writer, the interest centers on what takes place when the change comes called death, after which such knowledge as we may already have is confirmed by experience. So it is at this season, perhaps on Easter Day itself, that we give thought to the resurrection of the individual as well as to the commemoration of the wondrous occasion for which the day has been set aside. Probably there is no book in existence which treats so thoroughly of life after death as "Heaven and Its Wonder and Hell," to give it its full title, though many, from its very title, assume its content to be spiritism, or because of its religious theme, spiritualism, that being the difference to be found in those "isms." But one has only carefully to read Swedenborg's famous work to discover its author to be a Columbus of the mind and that, as the New Church translator John Ager states in his introduction to the Standard Edition, it is not treating of mere phenomena, but of human behavior throughout man's complete life.

Nowhere in the book is this dealt with so rationally, so interestingly, so convincingly as when the process of transition is explained. With the detached, precise words of an instructor in anatomy, Swedenborg (mainly at par. nos. 449-451) tells from "living experience" precisely what occurs at "Resuscitation From the Dead." (Chapter heading.) It is all the resurrection story in terms applicable to mankind; its narrator had dissected and described physical organisms, now he treats of that spiritual body to which the Apostle also so definitely alludes. (1 Cor. 15:44, 54.)

Nothing can transcend the wonder and purpose of the Lord's resurrection; it is the mountain peak of the Christian year, all His highways of glory and honor lead to it; at the same time we shall bear in mind His purpose in permitting the Cross, the Tomb, the "Ascension," and our experience's dim reflection of them. They were and are for *our* salvation.—L. M.

* "Golden Multitudes—The Story of the Best Sellers," Mott, Macmillan, N. Y. '47.

Must Identify

WHEN not long ago Prof. George Gamow of George Washington University wrote a book for popular consumption about the creation and nature of the universe, (Viking Press, N. Y., '53) and did not mention Swedenborg's contribution to the subject, a member of the Public Relations Bureau

called his attention to the matter. Doctor Gamow replied he had never heard of the Swedish Aristotle. Yet the New Churchman had at his hand, when writing the professor, a statement by perhaps an even more eminent scientist, in his own field at least, which pays high tribute to Swedenborg's eminence in the very science which is Dr. Gamow's specialty.

However, he is by no means solitary in his ignorance of the world's last great universal genius, as Emerson, for one, has in so many words described the revelator. In fact until comparatively of late, anyway, one might express surprise to learn of any notable person giving credit to Swedenborg for his contribution even to religion, despite nearly forty years' steady writing on the subject, not to say the distribution even then of his works to universities and libraries together with Printer Lewis' publishing and selling activities, from London.

We may well inquire then the reason for such a situation, deplorable as it has been in the cause of presenting the true Christian religion to the world on the basis of our especial teachings. Yet perhaps the only value in such an autopsy is in what it may disclose for the needs of the future. For one thing the inquiry will at least show that within the past two decades there has been an awakening to the necessity of "telling the world" more about the author of the books which contain the revelation concerning God, man and the universe, which we accept. Some assert he was not the author, for only God can be the "author" of truth, but even these good students do not eliminate Swedenborg's name from the covers and title pages of his writings. Identification is necessary, and it is the identity of this writer concerning which the world of education, especially, must know more.

In addition to the growing publicity work of the past twenty years, three long steps in the right direction as it seems to us are now being taken: these are (1) the employment by the Swedenborg Foundation of professional public relations counsel for the avowed purpose of further introducing Swedenborg's teachings into the stream of educated thought and instruction; (2) the publication of a book on Swedenborg's philosophy, itself, with the related purpose, in the future, of founding a university chair devoted to that subject; (3) the compilation of a popular, inexpensive 1-vol. concordance of Swedenborg's theological writings. When more and more the identity and service of our author becomes known we shall find more interest in us not only as a Church, but as a force for public service and as a means for enlightenment—the latter uses surely were Swedenborg's great aim.—L. M.

To paraphrase Joyce Kilmer, "Man can make an automatic manikin, but only God can make a man."—B. J.

CONVENTION

MEETS IN NEW YORK
JUNE 13-20, 1954

Quarter Century's Service

Two well known New Church people this year celebrate a quarter century in positions of responsibility in their especial fields. They are Edward F. Memmott who went to Urbana University in 1929 as instructor in English, and since 1946 has been its president; and Miss Cecile Werben, who became manager of the New Church Press, Brooklyn, in 1929.



E. F. Memmott

the New Church Press, Brooklyn, in 1929.

Mr. Memmott began his teaching career in a one-room rural school in New York State, where he taught from 1922 to 1924. In the three succeeding years he attended New York College of Forestry, connected with Syracuse University, and then took studies at Oberlin until his graduation with a B.A. in '28.

He then became an instructor in English at Oberlin, securing there, too, his M.A. and the following year was called to Urbana Junior College, as it became known, as professor in English, with other official duties. In 1946 he succeeded the late Reverend Russell Eaton as president. In Convention he is chairman of the Board of Managers of the Theological School and secretary of the Urbana Society.

The Schneider Story

One of the best known New Church households in Eastern Canada is the Schneider family, founded in the present generation by John M. Schneider whose home sausage making begun in 1890, developed within twenty-five years into what today is the great plant of the Schneider Packing Co., in Kitchener, Ont., location of the largest Convention church in Canada.

It all began when Mr. Schneider, born and raised on a farm near what was then called Berlin, moved into town, married, and with Mrs. Schneider's loyal help, when not busy with her four small boys, felt sure the town folk would buy country style meats, and began to supply them.

Gradually, after moving from one building to another for additional space, and then with twenty-five persons employed including the boys—Herbert, Charles (now deceased), Norman and Frederick, a packing plant was found necessary, until today it is expanded into one of the most modern of its kind in North America.

Miss Werben became manager of the New Church Press and subscription agent of THE MESSENGER in 1929, succeeding Elizabeth Scheiner, who had been preceded in that office by such well known New Church people as Henry W. Guernsey, L. S. Smyth, Marie Warner Anderson, in the sixty years since the Press was founded. Among the original board of managers had been J. Scammon Young, of Chicago, well known for his law association with Abraham Lincoln; James Reed, Chauncey Giles, John C. Ager. The late Robert Alfred Shaw before his untimely passing a few years ago, had been for many years the moving spirit of the Press' affairs.



Cecile Werben

Keeping pace with the times, and street floor location of the bookshop connected with the Press, at a busy Brooklyn corner, Miss Werben has developed a steady demand from the public for religious greeting cards, recent books of serious import, and of course Bibles and inspirational New Church pamphlets, all in addition to the writings of the Church. Her duties as agent for the church's official organ have been considerable, but with cheerfulness and industry, Miss Werben has borne her twenty-five years in that position efficiently and lightly.

The founder, having been a workman himself, was among the first of the large employers to institute welfare systems for his people that now are so common in all lines of employment. Home ownership, vacations with pay, security for old age through planned pensions, all are a part of the Schneider employee system.

Always staunchly New Church, the family ever has ardently supported and worked for the Church of the Good Shepherd in Kitchener. Its present beautiful edifice and parish rooms also bear testimony to their personal interest.—*With acknowledgments to F. Dienesch, writing in the League Journal's Canada edition.*

New-Church Centre

Florida's New Church Center at St. Petersburg whose beauties were pictured in THE MESSENGER March 21, '53, has been busy welcoming visitors, providing church services and offering its library. It is Mrs. Charles H. Kuenzli's tenth year there as Lay Leader and missionary.

Regrets Go Overseas

The Board of Missions learns with regret from the Overseas Missions Committee of the Conference, of the passing from the Church in this world of W. P. Jobson, many years a valuable member of the Committee, and correspondent of the Board; also deepest sympathy was expressed, on the passing away of his wife, to the well known member of the Committee, H. N. Morris, moving spirit in the Conference's India affairs.

Much missed also will be D. Gopaul Chetty, for a great number of years leader of the work of the New Church in India, notably Madras. Indefatigable in his labors to make Swedenborg's teachings better known in philosophical circles especially, this highly educated lawyer and lecturer, often would speak on our teachings to large numbers of Hindus, from the temple steps in large cities.

Mr. Chetty was long a correspondent, too, with the Church in America and his writings were well known here. Pictures he sent to the Board of Missions often had been on display at Convention meetings. This highly esteemed New Churchman entered the spiritual world December 30, after a long and disabling illness.

Academy Visitors

We learn from the *Massachusetts Church News* for March that an idea which had been germinating for several months was realized when the theological students of the General Church, Bryn Athyn, Pa., visited the theological students of Convention, during the first week of February.

The visiting seminarians sat in classes at our School, talked with its faculty, lunched with the President of Convention and had long discussions with the host students and their wives. The Academy visitors ate and slept at the School.

This opportunity for the two ministerial student bodies to meet and speak together has done a great deal towards promoting an understanding of the two branches of the New Church, among Convention theologians. The visit was a most happy and enthusiastic one. Everyone seemed sorry to see it come to an end.

Blood Donors Wanted

Relatives and friends of Mrs. Rosalie S. Hotson, seriously ill at a La Jolla, Calif., hospital, are urged by Mrs. Alice Spiers Sechrist, who keeps in touch with her case, to donate blood to their local blood banks, crediting them to Mrs. Hotson, San Diego Blood Bank. She has required frequent transfusions.

With The Practicing Psychologist

IN LINE WITH THE preceding study of love as doctrine, we note that whatever is loved in the higher meaning of the term enters with light into "the idea of the mind" (H. 608); and what a man thus loves he sees in light, what he does not love in shade. The latter he rejects, the former he chooses. The limit of truth with a man is entirely according to the state of his love: as the love is kindled, so the love shines. What a man loves remains inscribed on his heart. Hence a man not only thinks but acts from it. There are ways for every love and love opens the way, howbeit in all social relationships much depends on what is reciprocal. Thus if anybody loves another and is not loved in return his love withdraws, and conjunction does not take place. Deep within us the tendency to love in the sense of *being loved* is implanted, and the tendency to love in return is equally deep or central (P. 92).

Goods and truths seem to have life in themselves: but it is love that gives the life: what favors love is taken to be good. So, too, wisdom and intelligence derive their quality from love, because the divine influx is into the love. All freedom is from love, the great instance being in marital love at its best. What is most truly germane to man in his best estate is love to the Lord and to one's fellowman. Indeed love is so central to every phase of man's life that he pursues what is "from his love" even when his thought is not in accord with his conduct. In short, love as the determinant of what follows even when appearances due to his external existence seem to be in the ascendant.

It follows that love to the Lord is "true love," thus *the type* of what is highest in all relationships, love to the Lord being the fountain and origin of all spiritual and celestial love. It also follows that true love is not "one whit" of man as such, not even towards companions if loved solely for the sake of self. A man might know many truths from the Word and be able to speak about them from memory. But only when he loves them from the heart, acknowledging the love and charity, does the divine enter these truths to make them expressive of love. It is when one loves another as himself so that one sees the other in himself and himself in the other that love really conjoins (A. 1018). So it is the life of charity which constitutes the effective unity of truths with goods, it is the love and charity which unite the internal with the external man.

Loves of self and the world are at best "something like" love: simulations

of love which, as desires, impede the influx of celestial love, loves of self and the word being disjunctions although appearing as unions. Through these affections man looks below himself: from true love he looks above. True love is mutual, in contrast with loves so-called and their attendant evil desires. Given mutuality genuine love towards parents and children may follow, also love of brothers towards each other and love towards relatives; hence love in all degrees and orders.

As love toward the neighbor receives the life of heaven, while love of self is infernal, there is the sharpest possible contrast all along the line. Thus the spiritual principle once more gives the standard by which we are to estimate mental states in the long series of descent and ascent. Indeed "utter aversion" may well follow any attempt at doing well for the sake of self, in contrast with promptings to what is good for others when due to what has been received from the Lord (A. 5807).

To love anyone and not to do good to him when able is not to love. Love determines the degree in which each man is neighbor. From love to the neighbor come all requisite knowledges, intelligence and wisdom; spiritual love wishes to give its own to another, with the peace and blessedness resulting. In such love there is an image and likeness, the former being in essence the love, the latter the wisdom, each dependent on the other. Wisdom "not with love" would be merely apparent. So too with love when it seems to be alone.

But, given conjunction, these are the results: delights, pleasantness, deliciousness, sweetness, bliss, happiness, felicity. To say then that love spiritually "makes the man" is always to mean that love and wisdom are *together* in his inmost life.

As already indicated, love is the determining element, not wisdom: the love of knowing being wise, and of applying wisdom to life (W. 368). Hence love is the basis of classification, and the reigning love is decisive in the whole mind and disposition, from what is primary to what is most externally derivative in brain and body. Everything turns then upon the kind of love, for it is the dominant love that makes the man (T. 399). Subordinate to this love are many affections which form one kingdom under this ruler. Hence the need for distinguishing the *state* of man as particularly his love and the changes of state which constitute his affections (A. 1146). Love does, wisdom teaches: love at its best manifests good, while what wisdom teaches is truth: the best love and wisdom function simultaneously in reciprocal union.

It is also clear that there is intimate relation between types of love and the

opening of degrees with reference to the kind of union attained on each level, the ascent of love being according to degrees (P. 34). Hence it is a question of the natural, spiritual and celestial in successive orders. Rational life requires spiritual as well as natural love, although there is a measure of rational thought before spiritual life awakens. Spiritual love is known by its prompting to give what is its own to another and by its source. Man can "let himself into" natural love, but the Lord alone can let him into spiritual love (P. 272).

Celestial love does not want to be its own but wants to give to others, and is constituted by what is in the Lord's kingdom as pure love in relation to love to the Lord and the neighbor, all its attributes being pure.

As love and wisdom belong together, in their best estate love and faith are one also. Faith is of the understanding, love of the will, where distinctions are needed: faith is the form, and love contains faith. A man's faith is known from that for which he fights. Thus faith and love are real tests of belief. Love and wisdom would have no terminus without *use* to ground these qualities in concrete deeds; love, wisdom and use in an *end* are inseparable; the end fulfils the intention, wisdom makes it practical.—HORATIO DRESSER

A — Arcana Coelestia; H — Heaven and Hell; P — Divine Providence; W — Divine Love and Wisdom; T — True Christian Religion.

National Association Active

Convention's newest Association, the National, already is planning ahead for its next annual meeting, again to be held in conjunction with the Kansas annual gathering in Pawnee Rock, next October. President Clark Dristy, Rapid City, So. Dak., suggests it as a good time for his fellow isolated members to take their vacations.

President At Detroit

Detroit was host March 12 to a president of Convention for the first time in many years when the Rev. Franklin H. Blackmer visited the society and was guest of honor at a dinner in charge of the Study and Arcana clubs.

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Origin of Easter Customs Still Observed

The way Easter rabbits and yellow chicks, colored eggs and new clothes happened to be associated with the ancient religious celebration of Easter is reported by the Associated Press as being demonstrated in America by a famous Tyrolean family.

Having brought their Old World traditions with them, the Trapp Family Singers, as known on the concert stage, observe the Easter festival almost exactly as it has been celebrated in remote sections of the Austrian Tyrol for many centuries.

Although they now consider themselves seasoned New Englanders, the Baron and Baroness von Trapp and their brood have transplanted to their Vermont home the same colorful ritual that is followed by country folk in their native Salzburg region.

Their ritual begins with the pussy-willows of Palm Sunday, continued through an herb diet and all-night vigil from Green Thursday to Good Friday, includes the extinguishing of the fires on Holy Saturday, a sumptuous feast on Easter Sunday, and closes with the historic custom of egg rolling on Easter Monday.

The Tyrolean farmers of long ago invented a number of devices for getting their children up early in the morning. One of these, employed with considerable gusto, is that on Palm Sunday the last at table for breakfast is dubbed "Palm-donkey."

In mid-morning the family goes to church. The youngest carries his own special "palm," made in Alpine style of a bunch of long sticks topped with a beribboned bouquet of pussy-willow, in which are nestled fruits and cookies to be eaten after church.

Thursday before Easter is dedicated to welcoming back the green grass and leaves and vegetables. The family still calls it Green Thursday. There is always a soup made of seven green herbs (chicory, sorrel, dande-

lion greens, watercress, lettuce, escarole and parsley), and for lunch creamed spinach with fried eggs.

One of Green Thursday's eggs will be kept in the house all year to protect it from lightning, and another plowed into the first furrow to bring a rich harvest.

Eggs laid on Good Friday are good-luck pieces, too. When the youngest goes to school for the first time he carries with him a Good Friday egg on which his mother paints, in her very best script, all the letters of the alphabet to make a youngster learn quickly.

The evening meal on Green Thursday is a commemoration of the Last Supper. The family dresses in somber clothing. Each drinks a cup of wine and eats a piece of bread while listening to the Biblical account of the Apostles' last meal with their Master.

The main dish is a special roast of lamb, in memory of the sacrificial Lamb of God. There are little cakes called "Brezeln," made in the shape of the letter "B" to symbolize the bonds in which Christ was held after His betrayal. After dinner, the family does not go to bed, but stays awake all night, praying and singing hymns, "to keep Him company in prison."

On Good Friday, members of the family speak only when absolutely necessary; and even the church bell is stilled. The day is devoted to solitary prayer and meditation. There are only two scanty meals—a luncheon of cream soup, and a supper of water and "Kreuzbrote," little buns with crosses marked out on top.

Following the long Good Friday vigil, Holy Saturday is a welcome day of rejoicing in the coming resurrection. The young girls are busy decorating house and chapel with flowers and greenery.

All fire is extinguished, to betoken the hours when the Light of the World was eclipsed by death. Towards evening, come rain or shine, the family decks itself out for the first time in new Spring finery and straw hats.

Everyone in the household rises before sunrise on Easter morning. The four elder girls go to a woodland spring to carry home "Easter water." Each pitcher must be brimful, and if not a drop of water is spilled the bearer may expect to be married before the following Easter.

Then there are the songs at Easter services, lighted by the glow of numerous tapers re-kindled with "new" fire. Each lights a candle of his own from the tall Pascal candle at the altar, and carries it back to the house to re-light the fire in hearth, lamps and cookstove.

Baskets of bread, eggs and salt are blessed in the Easter service, and as the happy family walks down the mountainside to the farmhouse, they watch to see the rising sun leap three times for joy, as Tyrolean legend says it does every Easter morning.

Mother and sisters plunge into preparations for the dinner which will break the forty-day fast of Lent—a real feast, with a big ham, mounds of many-colored boiled eggs, and a cake baked in a mould to form the figure of an Easter lamb.

Meanwhile, the youngest boy looks for the eggs the Easter rabbit has hidden for him. The eggs are decorated with elaborate designs in the Salzburg peasant tradition, hand-painted by his sister Martina.

The season's festivities end on Easter Monday, with the children's sport of egg-rolling, an old Austrian game. The youngsters build a barrier of soft dirt and take turns rolling their eggs downhill against it. The owner of an egg which hits another and cracks it is allowed to keep both.

Visiting Preachers

Visiting ministers in New York the past month, included the Rev. Franklin H. Blackmer and the Rev. Edward B. Hinekey, Wellesley Hills, Mass., at the Manhattan church, and Rev. Edwin G. Capon, president of the Mass Assoc., at Brooklyn.

Havana Broadcast

The Rev. Dionisio De Lara, missionary for Cuba, broadcast on the University of the Air program over CMQ Feb. 7, the subject being the "New Testament." He had an opportunity to answer questions in the light of the New Church.

Annual Meeting Held

At the annual business meeting of the Wilmington, Del., Society March 17 Messrs. Stewart Ayton, David Wild and Reynolds Thomas were elected trustees for a three-year term. Alderson Lynch succeeded himself as secretary.

Kenwood Meets

The Kenwood parish of the Chicago Society held its annual meeting at its temporary church rooms in the Swedenborg Philosophy Center March 14, when current officers and committees reported, and elections held.

NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

EDWINA WARREN WISE, *President*
WILLIAM C. MORGAN, *Treasurer*,
27 Whitcomb St., Belmont 79, Mass.

Broadcast On Swedenborg's Birthday

(Radio interview over station WJAS, Pittsburgh, Pa., with Rev. Leon C. Le Van, Jan. 28.)

Announcer. Since tomorrow is the anniversary of his birthday, tell me first, Mr. Le Van, how do you describe Emanuel Swedenborg?

Le Van. The simplest answer is that he was the son of a Swedish Lutheran bishop, and he lived from 1688 to 1772. He is known as a seer and Christian prophet. He became super-eminent in the world of learning, particularly the sciences. But his supreme contribution is found in the field of religion.

A. Can you say that Swedenborg brought anything to religion that was not known before?

L. Yes. First of all, Swedenborg gave religion a new historical framework. He stated there have been four great Churches since the beginning of spiritual life on earth. The first he called the Most Ancient. The second the Ancient. The third the Israelitish. The fourth the Historical Christian. But he declared there will come a New Church—the true Christian church at last—the Lord's kingdom on earth. That true Christian church, he said, will be the "crown" of all previous churches that have existed on earth before and will last forever. The New Age or "New Church," as Swedenborg called it, is symbolized in the Bible by the "Holy City New Jerusalem, coming down from God out of Heaven."

A. When will the New Church or "New Jerusalem" come?

L. We would have to say the New Church or "New Jerusalem" is beginning to appear in the world already. It actually made its first appearance when the Lord revealed its divine truths to Swedenborg. Swedenborg published them in thirty volumes, known as the doctrines of the New Church. They are the Word of God opened. By them the world will be changed and become more like paradise again.

A. Would you say that Swedenborg's descriptions of the spiritual world are his main contribution to religion?

L. Oh no indeed! Swedenborg's principal contribution to religion is the fact he enables men to think truly about God.

A. That is a significant statement, Mr. Le Van. Just how does Swedenborg think about God?

L. Swedenborg finds the entire Scriptures, in their true, internal sense, testifying to one God in one Person, He whom we see as the Lord Jesus Christ.

The "Father" is the Lord's invisible divine nature, like the soul in man. The "Son" is the visible divine nature, like the body. The "Holy Spirit" is the active divine nature (or God's power) operating in men and the universe. Those three essentials of "Father," "Son," and "Holy Spirit" constitute one God in one Person, precisely as soul, body, and life constitute one man. I am not three persons but one man, God is not three Persons but one God. If you are three, then God is three. If you are one, then God is One. We are "images and likenesses" of Him. In the new Christian age or New Church, declares Swedenborg, men will think truly about God; and the current supposition that God exists in three Persons will wholly disappear.

A. But what about the Bible? Didn't Swedenborg depend on it? Yet it is common knowledge that the Bible contains many statements that modern science cannot accept. If Swedenborg depended on the Bible doesn't that tend to show he was mistaken?

L. Swedenborg was aware that the Bible, or divine Word, as he called it, contains many "natural" statements that should not be taken literally. But Swedenborg saw more and more clearly that the Scriptures have an internal meaning, a spiritual soul. The natural meaning does, indeed, contain statements that science cannot accept—also, contradictory statements. But the spiritual meaning is not contradictory—and it is eternally true.

A. How did Swedenborg learn about the internal, or spiritual, meaning of the Bible?

L. He was given to see that the spiritual meaning is signified by the objects and actions in the written Word. Those objects are properly called "correspondences," because they correspond to spiritual realities. Thus, "bread" in its highest sense corresponds to divine love. "Wine" in its highest sense corresponds to divine wisdom. We partake of bread and wine in the Lord's Supper because our souls must partake of the Lord's divine love and wisdom if they are to live. So in other cases. Take, for example, Jesus' healings of the body. Those physical healings, as re-

corded in the Gospels, correspond to the Lord's divine healings of our souls. The "lame man," for example, is one who cannot "walk"—that is, he cannot advance in spiritual life. The Lord heals us and enables us to advance. The "blind man" cannot see, cannot understand spiritual truths. The Lord heals him by giving him understanding of the Word. The "dumb man" cannot express anything of a spiritual character because it is foreign and distasteful to him. But when the Lord heals him, he can both praise God and instruct others. From this do you not see that the natural meanings of the Bible contain internal and spiritual truths within them?

A. I believe I do but you leave me with a problem: If Swedenborg thinks of Christ as the One and Only God of heaven and earth, as I judge he does, where does that leave the creation? That is, how could it have taken place before Christ's time? Also, who governed the universe while Jesus was on earth as the Bethlehem Babe?

L. Here is Swedenborg's answer: God has always existed and continues to exist from eternity. The creation of the universe was His divine love putting itself forth into uses. The Father or Creator is the infinite and eternal God. Him we do not see, because we cannot see God as He is in Himself. But we can see Him in the Son—that is, we can see Him as He makes Himself visible in Jesus. As for the further question, who governed the universe while God was in Jesus as the Bethlehem Babe, the answer is: The same eternal God who was from the beginning. The same eternal Father who created the universe. God was not less God because He added a visible human nature to make Himself known in the material world. Inwardly, He was the same eternal God, the same Infinite Divine, the same Jehovah. During the Incarnation, He made His earthly human nature to be divine also—that is, He glorified it—so that Jesus was finally able to say: "I am in the Father and the Father in me." "I and the Father are one." "He who hath seen me hath seen the Father." In the New Age of which Swedenborg speaks, Christians will acknowledge the One Eternal God, who is visible to the eyes of our spirits in the Person of the Glorified Lord Jesus Christ.

A. You have mentioned the "New Church" several times, Mr. Le Van. Will you tell me explicitly what Swedenborg says about the New Church?

L. I mentioned earlier that Swedenborg says the religious life of men on earth has existed in four great Churches or ages—the Most Ancient, the Ancient, the Israelitish, and the Historical Christian. But he says there will come a

(Next page please)

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MISSIONS STAMP OUTLET

380 Van Houten St., Paterson 1, New Jersey

How I Became A New Churchman, XX

It was a hard and long spiritual struggle before I became a member of the New Church, writes Mrs. Ruth N. Ebberts, of Eureka, Kans., now a member of the Pretty Prairie Society, long active and prominent in orthodox church circles.

In 1951 the Ebbert's little daughter passed away. Through the help at that difficult time of the F. Gardiner Perrys, of Utopia College, the bereaved parents were comforted by reading a New Church radio address entitled "Little Children In Heaven." In this leaflet was a reference to Swedenborg's "Heaven and Hell," and it was that book which started Mrs. Ebberts on her way to the New Church.

She had been a church worker and Sunday school teacher for years, and still teaches in a non-denominational church school. But now, she says, she teaches in light, and not only do the intermediates, juniors and primary

classes at the Community Church now receive the New Church lessons, but the adults voted to train the junior class' teacher through Convention's Bible Study School course, also taken by Mrs. Ebberts.

"In my experience," she says, "the New Church truth is the difference between being dead and alive. The New Church must not underestimate the spiritual ignorance 'outside.' It has a great work to do."

PITTSBURGH RADIO

From
page 123

New Church. He states this hundreds and hundreds of times. He declares the New Church will be the crown of all churches that have heretofore existed in the world, and will last forever—because it will be the kingdom of God at last.

A. Then, I judge, you are not afraid that atomic or hydrogen bombs will destroy the world, as many are predicting?

L. No, I am not afraid of that. Those fearsome weapons may indeed wreak indescribable damage and cause unimaginable suffering. But God has plans for this world. He is coming as He says "in spirit and in truth." He is raising up a New Age. The Second Coming of the Lord is His coming in the divine truths of the Word. The "clouds of heaven" are the Scriptures. We see the "son of man" in the "clouds of heaven" when we look for Him in the deeper meaning of the Scriptures. So you see, Mr. Zehner, the New Church brings a rational religion, a wholesome religion, a religion that shows us God in the Person of the Lord Jesus Christ, a religion signified in the Bible by the "New Jerusalem, coming down from God out of heaven"—a religion that "opens the Scriptures"—a religion that "makes all things new."

A. Since tomorrow is the 266th anniversary of Emanuel Swedenborg's birth, can you tell me, Mr. Le Van, what any other people think about Swedenborg?

L. To tell you what others have said about Swedenborg would require many broadcasts such as this, Mr. Zehner, but we have time for just the briefest mention. Dr. Helen Keller, that wonderful woman who despite, or perhaps because of her blindness and other handicaps, has inspired so many people, says: "The light broke upon Swedenborg's mind. The truth set him free. His message has traveled like light to the remotest corners of the earth. Angels were his teachers, his guides. He lodged his soul in heaven. I plunge my hands deep into my large Braille

Miss Ostrom Recovering

The many church associates and other friends of Miss Virginia Ostrom, Waquoit, Mass., a former president of the National Alliance, will be happy to hear she is making a splendid recovery from serious illness, at Cape Cod Hospital, Hyannis, Mass.

Tape Recordings Available

Tape recordings of church services of the Sunnyslope and Edmonton, Alb., societies now are available. Write the Rev. Erwin D. Reddekopp for information.

LETTERS TO THE EDITOR

Books Wanted

To the Editor:

The National Association, an organization of isolated New Church people, and the newest body in Convention, is seeking to build up a library of good used volumes of Swedenborg's writings and collateral New Church books for the use of its members, to loan and to give away.

We will buy these books from those who wish to sell them. Also we will accept donations, paying transportation, from those who may be disposed to present such books to a good cause and use. Anyone having a complete library of such books, or even one or two volumes, of which to dispose, will please get in touch with the writer.

While our interest is in all books of the Church, we are especially interested in those out of print and thus more difficult to locate, such as the *Spiritual Diary* and the *Journal of Dreams*. We could also use a *Potts Concordance* and a set of the *Sower Notes*.

The National Association, a growing organization, hopes to increase its membership and at the same time broaden its uses. It therefore invites correspondence with those who are not at present members of another New Church group. Especially those who are isolated and would enjoy the fellowship, by mail, of other New Church people. We issue a monthly bulletin to our members.

CLARK DRISTY, Pres. National Association, 316 E. Watertown St., Rapid City, S. D.

volumes containing his teachings—and withdraw them full of the secrets of the spiritual world." I wish I could quote Miss Keller more fully. But I want to add a few words from the late Joseph Fort Newton, who was known to radio audiences from coast to coast. Dr. Newton declared: "Swedenborg's experiences in the spiritual world were indisputable. His mind was prepared by God Himself. He attained to great spiritual growth. He was a high soul. This great and illustrious Christian seer helped me into a clearer insight into the meaning of love, and of my soul. No man in the history of man ever had more facets to his mind. Poet, mathematician, geologist, philosopher, botanist, saint, seer—the rosary of Swedenborg's gifts is dazzling, almost unbelievable. Such a mind shows us the divinity that dwells in our mortal dust. Such a character is the consecration of our race."

A. Just one final question, Mr. Le Van: What is the Swedenborg Fellowship of Pittsburgh?

L. Briefly stated, the Swedenborg Fellowship of Pittsburgh is a friendly association of persons of various faiths who believe that Swedenborg offers significant solutions for problems of the modern world. If you would like to see the Swedenborg Fellowship in action, let me invite you and any of our radio listeners to come to the Swedenborg Birthday Celebration on the northside tomorrow night at 8 o'clock. Rev. Paul Sperry of Washington, D. C., will give an address on "Swedenborg For Today." There will be musical selections from Handel's *Messiah*, and "The Lord is My Shepherd" from Tschai-kovsky. Also, anyone desiring to join the Swedenborg Fellowship may do so at that time. The celebration will be held at the New Jerusalem Christian Church, which is on Sandusky Street, one block north of North Avenue. All lovers of truth—all seekers of that Divine Light concerning which Swedenborg so matchlessly testified, are cordially invited.

(A report of the celebration at Pittsburgh was given in our Feb. issue.)

Children's Corner

Putting the Bible To Work

Sara Ostrom

AS THE GIRLS CAME out from Sunday school Hattie Wood stopped by the gate and read half aloud from a slip of paper which she held in her hand, "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." She was so lost in thought that she started when Julia touched her arm.

"O, Hattie, Elsie and I wanted you to walk home with us. Is that your verse? I think it's ever so much easier than mine."

"The hardest thing about them all is because one doesn't want to," said Elsie. "'Thou shalt love thy neighbor as thyself' is easy enough if one is in a good humor."

"I don't know," replied Hattie thoughtfully. "Reading a verse and living it as Miss French wants us to do, are very different things."

"Yes," said Julia, "and she said, 'Try every day to live just what you find in the verse.'"

"If one lives yours, 'Thou, God, seest me,' she will do the rest, I think," replied Hattie, as she said good-by to the cousins, and went on to her home.

The teacher had selected verses which she hoped would correct a fault in each of the girls, and the idea of putting the Bible into actual every day use, in this practical way, interested them all more than any lesson they had learned in a long time. Hattie was the most thoughtful of the three, but like many an older person, often made the mistake of thinking that the large things of life need our attention, and not the little ones.

As she walked along Hattie tried to think, and did not notice a little crying child on a doorstep. But when she reached the corner a light breeze fluttered the verse from her hand and blew it back down the street. It fell at the foot of this troubled "little one." As Hattie stooped to pick up the paper she noticed a heavy basket.

"What's the matter, little girl?"

The child caught her breath with a sob, and whimpered, "It's so heavy!"

"Where are you going?"

The little girl looked up at the kind tone, and poured forth her troubles. A lady had given mother a basket of coal, but it was too heavy to carry and she had no money to ride. Hattie thought of the five cents for her own use, and the earlier opportunity of reading her library book and then looked again at

the tired child who had risen from the step.

"Why, you are really too little to carry such a heavy thing," she exclaimed. "I will help you, and give you money to ride."

"I suppose that's only a cup of cold water anyway," said Hattie to herself, as she walked briskly home after putting the child and her basket on a car.

Julia and Elsie lived next door to each other and as they were cousins and near of an age they were much together. That Sunday afternoon Elsie wished to go in and read her book with Julia and as she was starting her mother called.

"Elsie, don't you want to sit by Harry awhile? Maggie wants to go to church, and he will like to have you read your book to him."

Elsie had felt very happy, for she had fully made up her mind to "love her neighbor as herself," but at this request she frowned. She was a light-hearted girl, naturally kind, but too easy to take much pains to please. "Y-e-s," she said slowly and came to Harry's couch.

He had been very ill and was slowly recovering, but being unable to use his eyes depended much on others for his amusement. Elsie was annoyed as she sat down to read, for Julia was more companionable to her than Harry. At first all went well, but when she became interested she read so rapidly that Harry had to pay the closest attention to understand her.

"Don't read so fast, please," he feebly interposed, but Elsie was so much absorbed in the story that she hardly heard, and went on still more rapidly, sometimes leaving out words and mispronouncing others.

Harry became flushed and tired by the unusual exertion of following the difficult reading and when their mother looked into the room she was troubled by his pale face.

"What is the matter, dear?"

"Has Maggie come home? Send Elsie away; she worries me."

"Well," declared Elsie, jumping up, "there's no use in trying."

"Never mind, dear," whispered her mother. "I'll take care of Harry now."

Elsie left the room much displeased. The book having lost its charm, she sat by the window looking into the street. In the lengthening of the shadows came the thought that she had not loved Harry as herself, for she read more for her own sake than his, and she determined to try again.

Julia was a bright, happy girl, very anxious to please everyone, but too apt to be careless of the exact truth in so doing. She did not always remember that God saw her, even when others did not. Her eyes were not very strong and as the afternoon light was fading, her mother said,

"Julia, you had better not read any more at present."

"Yes, mother," replied Julia, and closing her book left the room.

She was learning some verses from the Bible for next Sunday, and thinking how pleased Miss French would be if she had more than the allotted portion, sat by the window downstairs to commit another verse. But as she opened her Testament, her eyes fell on the text, "Thou God seest me." She started and closed the book. Though she could deceive her mother, could sit here where mother could not see her, yet there was an Eye that watched and that well knew her promise.

"I will live it," said Julia firmly, rising and putting up her book. "Miss French would be more pleased to have me try than to hear more verses — though it would be nice to be able to say them," she thought regretfully.

The three girls attended the same school and as Hattie was hurrying along in the morning she heard Elsie calling, "Wait, Hattie; I have so many books that I am afraid that I will drop some of them."

"Let me take two or three; I have very few this morning."

"It's real good of you," said Elsie.

"What's the matter?" inquired Hattie, of one of the younger children who was crying as she came along.

"I'm so sorry I'll be late."

"Oh, no," replied Hattie cheerfully, "take my hand and we'll run."

The child smiled and Julia said, "You are giving your cups of cold water this morning, Hattie."

Hattie nodded and they entered the school. Elsie went to the teacher's desk with her drawing, which was highly praised.

"I think it the best in the class."

Elsie had a struggle in her mind, for she remembered Hattie's drawing and knew that the latter was too modest to show it. As she went back to her desk, "Love thy neighbor as thyself" kept ringing in her ears. At last she asked permission and going to Hattie begged her drawing, which she took to the teacher, saying, "This is Hattie's; don't you think it's fine?"

No one knew what an effort it cost Elsie to do this, for she had been proud of her teacher's praise, and loving Hattie as herself was far from easy, though she was very fond of her. When the teacher called Hattie and praised her,

(Continued on page 128)

Search The Scriptures . . .

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REVELATION 22:14

IN SWEDENBORG'S *ARCANA COELESTIA*, at par. n. 13, in a short paragraph of but two sentences (relating to the "days" of creation), we read these simple but impressive words, "Those who are regenerated do not all attain this state (when love reigns and man becomes celestial). Some, and the greatest part at this day, only reach the first (state of regeneration); some only the second; some the third, the fourth, the fifth, rarely the sixth; and scarcely any one the seventh."

Reflection upon these words is sobering, indeed, when we stop to think of the deep pathos that is in them, of what we, and untold millions, might have had of a new and higher life from the Lord, but because of neglect and unwillingness to take up the cross and press onward and upward, we, and they, have missed.

Overawed, distracted, and dazzled as so many often are by the vast and ever new accomplishments of the natural sciences and by the allurements of modern life, how easy it then is to forget the meaning of these six steps upward from earth to the highest heaven. But here they are in their divinely given order; steps given to men through varying revelations of the past beginning in an age unknown thousands of years ago.

Do our young people know about these steps? Some of them taking scientific or business courses know what the many differing kinds of "graphs" are, and they know how to read the changes expressed by them, but do they know about the graph of eternal life given in the Word, a graph that may either ascend or descend depending entirely on what *they* do with the truth of heaven?

The graphs of natural life express but the changes in earth's passing and temporal experiences, but the graph of the life of the spirit expresses changes that have eternal consequences. This is why the Lord says, "Seek ye first the kingdom of God and his righteousness" . . . "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Seeking first the kingdom of heaven, and doing His commandments, turn the graph of spiritual life upward.

Turning to "Divine Love and Wisdom," 239, we find a short, but also a remarkable piece of biography which reads as follows, "I [Swedenborg]

knew a man of moderate learning in the world, whom I saw after death and spoke with in heaven, and I clearly perceived that he spoke like an angel, and that the things he said would be inconceivable to the natural man; and for the reason that in the world he had applied the precepts of the Word to life and had worshipped the Lord, and was therefore raised up by the Lord into the third degree of love and wisdom." (italics supplied).

This nameless man of but "moderate learning" was among the very few, probably, in Swedenborg's day who reached the seventh, or celestial degree of regeneration. But it must have been early that clearly, in the light of the Scriptures, in the light that the Lord gave him to see, that Swedenborg saw, as few of his contemporaries did, that it was not in what he knew, but in what he *did* with what he knew, that the wisdom of eternal life was to be found.

Whole libraries filled with the volumes of the learning of earth could not approach the deep, quiet wisdom of the love that was the Swedish seer's. He knew, as few of his day knew, and as probably few today know, the fuller meaning of the words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Because "the Lord as to the divine love is signified by the tree of life: and by a right to that tree is signified power from the Lord" (*Apocalypse Revealed* 951) and because by "gates are signified knowledges of good and truth from the Word, and by the city, or the New Jerusalem, the New Church with its doctrine is signified" (*ibid.* 951) we can understand, even if dimly, something of blessedness of this nameless man, a celestial angel.—WARREN GODDARD

Book Reviews

NEW WORLD OF THE MIND. By J. B. Rhine. William Sloane Associates, New York, 1963. \$3.75.

In this reviewer's opinion this is the greatest book of the year, if not of the century. It begins with an up to date picture of the work on parapsychology which, if Dr. Rhine did not father, he has most energetically and successfully stepfathered. Although the uninitiated will find much of this book difficult to follow he cannot fail to appreciate the amount of careful work it represents. But whether or not everyone persists in their reading they will find the later chapters of supreme value. In the first place it will be discovered that the author has forced an admission from one of those "orthodox" psychologists who will not accept the results of his work

and one who, there is every reason to believe, speaks for the fraternity, that the ground of his rejection is its destruction of that mechanist philosophy which he has accepted as his scientific creed. The critic says:

My external criteria, both of physics and of physiology, say that ESP is not a fact despite the behavioral evidence that has been reported. I cannot see what other basis my colleagues have for rejecting it; and if they are using my basis, they and I are allowing psychological evidence to be passed on by physical and psychological censors. Rhine may still turn out to be right, improbable as I think that is, and my own rejection of his views is—in a literal sense—prejudice.

In brief, in this case scientific truth is to be determined, not by facts but by a theory as to what facts ought to be. The Padua professor who refused to look through Galileo's telescope held the same opinion as this psychologist regarding the nature of the universe.

Dr. Rhine "carries the war into Africa" on another level by pointing out that the totalitarian monster of the present day originated in the mechanistic philosophy of the west and now comes to haunt its creator. The materialism behind the Iron Curtain has of course been denounced plentifully by religious organizations, but those same organizations have been singularly slow to perceive that western mechanists have sowed the dragon's teeth and that the only mortal blow launched at it is being delivered by the parapsychologists. Hitherto organized Christian sects seem to have been willing to maintain a gentleman's agreement with mechanistic science and their former difference with science over evolution has not left a happy memory. But there are plenty of people who place revealed religion on an equal basis with scientific pronouncement because it is "hallowed by time," certified to by numbers and by prestige, not without standing in the world where material things matter, and of probable, or at least possible, benefit in the world to come.

To New Churchmen the importance of parapsychology should be self-evident though, as with many in other communions, in my opinion it suffers from a wholly unjustified confusion with the more repulsive forms of spiritism and from that cardinal ecclesiastical sin, lack of respectability. It marks another milestone in the movement of world thought away from that insanity theory respecting Swedenborg with which it started.—JOHN R. SWANTON

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Births, Baptisms, Memorials

BIRTHS

SMITH.—James Larry, born to Mr. and Mrs. James Smith, Finley, Tenn., February 6. He has three sisters, so won't be lonely. Mr. Smith is vice-president of the National Association, and, as Secretary Helen Bowman happily announces, James Larry is the Association's first new baby.

HARDER, KRAHN.—Born February 9 to Mr. and Mrs. Henry Harder, Rosethorn, Sask., a daughter Rebecca Charlotte; and to Dr. and Mrs. A. Krahn, Hodgeville, Sask., four days later, a son Richard David.

BAPTIZED

ZACHARIAS. — Jeanmarie, infant daughter of Student Assistant Paul Zacharias, at Elmwood, Mass., and Mrs. Zacharias, was baptized in the church there March 14.

Memorials

CHAPMAN.—George L. Chapman, 63, Brockton Society, passed into the spiritual world February 2, at his home in that city. He was employed by Thompson Brothers Shoe Co. and although had been in failing health for some time, his passing was unexpected. Born July 3, 1890 of Sylvester and Lizzie (Ames) Chapman, he was baptized by the Rev. H. Clinton Hay June 17, 1900, and confirmed April 12, 1914 by Rev. Paul Sperry. Brought up in the Sunday school, he was a member of the Sons of the New Jerusalem and the Young People's League at a time when these organizations were most active. Upon his return as a veteran of World War I he was active in Boy Scout Troop 7, of which Rev. Russell Eaton was then scoutmaster. He served his church also as Sunday school superintendent and as president of the Society. With his sister, Inez, he was a frequent attendant at meetings of the General Convention and the Massachusetts Association. Although unable to attend its meetings, he maintained his membership in the New Church Men's Club. He was a member of Baulis Sanford Lodge, AF & AM, Satucket Royal Arch Chapter and Shedad Grotto. Besides his widow, the former Betty Elsdon, a well known Brockton nurse, Mr. Chapman is survived by a brother, Elmer, and three sisters, Miss Lucy Chapman, Mrs. Harry MacKenzie and Mrs. Richard Pratt. A lifelong New Churchman, Mr. Chapman looked forward to each issue of THE MESSENGER, enjoying especially

the personal items concerning acquaintances he had made in other Societies. His resurrection service was conducted by Ernest L. Frederick, theological student serving the Brockton Society, of whom Mr. Chapman was very proud.

G. Clement Allbut

G. Clement Allbut, 74, senior Lay Leader in Convention, and first appointed to that office in 1922, passed away at his home in Baltimore March 13. Leader to the last of the Northwest Mission in that city, it had been founded by his father the Rev. G. Laurence Allbut in 1900. A brother L. Gunton Allbut, who preceded him to the spiritual world in 1947, had been for many years connected with the Baltimore and Ohio Railroad. Neither had married. Until her death in the thirties their mother had kept house for these two stalwarts of the Church, of English birth. The Rev. Clayton Priestnal officiated at last services. Interment was at Loudon Park Cemetery.

HANNA.—Mrs. Jennie Hanna, longer on the roll of the San Francisco parish, than any other member, passed away February 26 while in the Villa Sanitarium, Daly City, Calif., after suffering repeated cerebral hemorrhages. It is hoped to publish at an early date a more complete tribute to her memory.

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Her Opera Presented

Considerable space, with pictures, was given in the St. Louis *Post-Dispatch* March 5 to the presentation by the Morning Etude Club of Rosalie Balmer Cale's opera "The Masque of Pandora," by Longfellow, as already announced in these columns. Mrs. Cale is St. Louis' organist. We hope shortly to publish an extended account of her life work as a musician.

Mr. Zacharias Well Again

The Rev. John E. Zacharias, minister at Vancouver, B. C., and missionary pastor for British Columbia got well quickly following a slight operation at the local hospital.

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CHILDREN *Concluded from page 126*

Elsie was very happy and was sincerely glad that she had lived up to her text.

"I have two fine drawings here," said the teacher, "and you may bring all yours now—just as they are without alteration," she added, as one of the girls stooped to put a stroke to her drawing.

As Julia took hers out of the desk, she saw a line that was incorrect and tipping up her atlas to hide her work under shelter of the girl walking between her and the teacher she took her rubber and hastily erased a line. But as she turned for the pencil, a sunbeam slanted through the window, and "Thou God seest me" came to her mind. She sprang up and took the drawing as it was to the desk, though her erasure was incomplete.

When the three girls walked home that afternoon they talked eagerly together of their new kind of living.

"I find so many cups of water to give," said Hattie joyously.

"It makes me real happy," exclaimed Elsie. "I feel full of love."

"It rather frightens me to think that God is looking all the time," said Julia, "but I'd rather be the same inside and out anyway." — From "Sunday Afternoons."

The
**NEW-CHURCH
MESSENGER**

April 17, 1954

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Man's Sure Destiny

Bernard E. Scriven

Will Christ Come Again?

New Pamphlet

The Swedenborg Student

Louis A. Dole

Geo. Wallis and Concord's Sage

Clarence Hotson

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OFFICERS OF CONVENTION

REV. FRANKLIN HENRY BLACKMER, 42 Quincy St., Cambridge 38, Mass.; Mr. GEORGE PAUSCH, *Vice-President*, 209 Southway, Guilford, Baltimore 1, Md.; Mr. HORACE B. BLACKMER, *Recording Secretary*, 134 Bowdoin St., Boston 8, Mass.; Mr. ALBERT P. CARTER, *Treasurer*, 511 Barristers Hall, Boston 8, Mass.

MR. CHESTER T. COOK
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Editor

Leslie Marshall

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Address all editorial correspondence and manuscripts to the Editor
380 Van Houten St., Paterson 1, N. J.

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PARTIAL LIST OF CHURCHES

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Bowdoin Street, opp. State House
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BROCKTON, MASS.
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FRYBURG, ME.
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INDIANAPOLIS
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KITCHENER, ONT.
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MANSFIELD, MASS.
West Street
MONTEZUMA, KANS.
Main Street
NEWTONVILLE, MASS.
Highland Avenue
NEW YORK CITY
35th Street, bet. Park and Lexington Aves.
Clark Street and Monroe Place, Brooklyn
166 W. 136th Street (Colored)
ORANGE, N. J.
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PALOS VERDES, CALIF.
Wayfarers' Chapel, Portuguese Bend
PATERSON, N. J.
380 Van Houten Street
PAWNEE ROCK, KANS.
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22nd and Chestnut Streets
Frankford, Paul and Unity Streets
PITTSBURGH, PA.
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PORTLAND, ME.
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PORTLAND, OREGON
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ST. PETERSBURG, FLA.
1915 Fifth Street, No.
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4144 Campus Avenue
SAN FRANCISCO, CALIF.
Lyon and Washington Streets
ST. LOUIS, MO.
620 N. Spring Avenue
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S.E. cor. Virginia and Selby Aves.
TORONTO, ONT.
College St. near Euclid Ave.
VANCOUVER, B. C.
2516 W. 12th Avenue
WASHINGTON, D. C.
16th and Corcoran Streets
WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street

PRINCIPAL FOREIGN MISSIONS

STATIONS AND OUTPOSTS OF
THE GENERAL CONVENTION
(Usually the city listed is the field headquarters of the missionary or leader.)

ARGENTINE
Buenos Aires, Calle Gualguaychee 4144
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Vienna, Liniengasse 31/16, VII
BRITISH GUIANA
Georgetown, Robb & Light Sts.
CHINA
Nanping, 52 New Town, San Yuan Fen
(Temporarily suspended)
CUBA
Havana, Campanario 609
CZECHOSLOVAKIA
Prague, Legerova 6, Praha-Kral, Vinohrady
Lipnik, Moravia, Nadrazni ul. 729
DENMARK
Copenhagen, Forhaabningsholms Allee 8
DOMINICAN REPUBLIC
Monte Christy, Palo Verde
DUTCH GUIANA
Paramaribo, 102A, Weiderstraat
ECUADOR
Cajimes, Manabi
FRANCE
Paris, 14 Sentier des Theux, Bellevue
GERMANY
Berlin, Geisenheimerstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 13
ITALY
Rome, Via G. Castellini 24
Trieste, Via Dello Scoglio 35
Venice, S. Croce 7a
JAPAN
Tokyo, 2398, 3 Chome, Setagaya, Setagaya-Ku
MAURITIUS
Curepipe, Rue Remono
Port Louis, Rue Champ-de-Lort Row 2
MEXICO
Monterrey, N. L., 132 Morelos Ave., Ote.
PHILIPPINE ISLANDS
Manila, 82 Leon St. Malabon
POLAND
Czestochowa, Ulica Street 7, Kamienic Nr. 21/m. 18
SWEDEN
Stockholm, Tegnerlunden 7
SWITZERLAND
Basel, Stadthausgasse 13
Berne, Kirchbühlweg 30
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevey, 3 Rue du Leman

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.

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.

SECURITY: ONLY REALIZATION OF DIVINE LOVE CAN GIVE MEANING TO IT

by William E. Fairfax

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—ISAIAH 55:2.

THERE is true security, something so many in the world consider they are greatly in need of today.

The question as to the true goal of life is so important that it justifies consideration from every point of view. One such, concerns this search for security. From the very beginning of life, as mere babes in arms we ever fear, if unknowingly, loss of support. Then as children we want to feel safe in the love of our parents and the stability of the home.

As we grow up we seek economic security. We want to be sure of always having enough to eat, clothes to wear, a roof over our heads. We do not want to be dependent on others. We also seek security of affection. Yet our hunger to love and to be loved may take many strange forms.

All of us wish the exercise of our powers to be unimpeded and we would like to feel that the future has in store no unpleasant surprises or unprovided for emergencies. This is something much more far reaching than what has long been recognized as the impulse to self-preservation as exhibited in flight from danger or impulse to protection for future needs. It is much wider in scope and it involves subconscious factors which give rise to modes of behavior which are not immediately seen as the expression of it.

What now are some of the mistaken ways in which men try to seek security? One, surely, is to attempt to obtain possession of those things on which life directly depends, or to get possession of the economic power to obtain them.

In a civilization such as ours naturally this takes the form of the desire for money. Recently an author complained that the American ideal seems to have been shifting from the aim of making this a nation of rich people, to the purpose of making it a nation of secure people. Why this seemed to him a vital loss is a mystery, since for most people at least, the aim of riches is security.

The possession of money seems to mean that a man will be in a position satisfactorily to deal with whatever emergencies may arise. It is true that a certain minimum of this world's goods is needed for each individual to be able to live freely and develop fully, and to give his best to others. But far from making men satisfied and secure, the more money a man makes often seems to make him want still more, and to become less and less satisfied.

Another way some seek security is by the struggle for power. There are doubtless many pleasant aspects to its possession, but one of them surely is

that to the extent that one may become powerful to that degree he may endeavor to secure his own advantage in time of distress. Such a motive tends to defeat itself. The more power a man has, the more he is likely to crave and the more dissatisfied and suspicious he may become.

Frequently such a one becomes so much a tyrant that finally those over whom he viciously exercised his dominion will tolerate it no longer, and he loses everything. The more subtle forms of seeking power by possessive affection, and domination of others have a similar tendency finally to destroy themselves.

Men have sought security through the avoidance of all that is unpleasant or unfamiliar, through resistance to change and in many other ways. These are much more deceiving, and the motive of security is not conscious at all. As a matter of fact, both greed and security and the lust for power can easily be detached from obvious connection with what actually is the search for power or security.

As it is, nearly all of us seem to possess a body of prejudices, instinctive dislikes, hatreds and enthusiasms, which really are ways in which we seek to protect ourselves from persons or conditions which we believe threaten our security. To the unprejudiced observer these may seem quite irrational, in spite of the elaborate reasons we advance to justify them to ourselves.

A clear example of this can be found in situations where there are race relations leading to tensions. The dominant group always is uneasy and sees in the presence of the other a threat to its security. In most cases the menace is quite imaginary or exists only as a reaction to oppression, but those of the self-conceived superior stock will have a set of beliefs as to the nature of the race, the character of the supposedly inferior one and how it is likely to behave if it is not kept in its place, which no amount of scientific knowledge or rational argument can move. In this case the relation to security is plain. In mere intemperate outbursts or petty resentments the connection may be more obscure, but is easily traceable by the psychologist.

Man does not singly seek security, but also by associating himself with others in various social groups. Therefore he hopes to escape the unpleasant possibilities which lurk in the future. He tries to accomplish this by cooperative effort, or to eliminate those who threaten to compete by his use of the superior force inhering in greater numbers. That also may involve the promotion of group solidarity by the regimentation of ideas and the suppression of any one who questions majority opinions. Anything which tends to throw doubt on basic ideas produces at the same time a sense of security.

Examples of such ways of seeking protection may

be found at all levels of group association, from the simple social club which blackballs prospective members who do not fit into the pattern, up through the nation which suppresses in a greater or less degree freedom of speech, and on to the Church which tries and condemns heretics and pretends to keep its hands clean by leaving them to the secular arm to burn.

When church people take a smug or cruel attitude toward those whom they regard as sinners, they unconsciously acknowledge some sense of insecurity in themselves.

Again, men seek in many ways to find security of affection. They flit from one unsuccessful romance to another. They indulge their children to flatter their friends or curry favor with the prominent, or by more subtle methods try to assure themselves of a place in the regard of others. Sometimes they make a veritable idol of the object of their devotion, to their mutual misfortune. In other cases excessive sentimentality clouds their real motives from view.

As a matter of fact, none of these ways of seeking security is completely effective, and while each of them may succeed to a certain degree, otherwise no one would waste time with them, the fact remains none of them can be absolutely counted on for self-sufficiency.

There are always circumstances which no foresight can provide for and sometimes the effort to find security seem to generate the very conditions which produce a new threat. This should be very clear to us now, when we are trying to provide worldwide security by means of armed force and international machinery. If there is one clear lesson which can be drawn from history it is that these things alone never work. Time produces new movements, dissolves old alliances and creates new ones. The balance of power is a very unstable equilibrium.

A sound religion cannot offer security on such terms. It calls on everyone to assume responsibility for his own opinions, decisions and actions. It looks forward to a blessed future, but it calls on men here and now to do what they can to alleviate misery and distress. It calls for selfsearching which recognizes our own shortcomings, and the work of repentance which is to bear the consequences of its own misdeeds and to amend the conduct which has merited condemnation.

The security that religion offers does not consist in lack of change, although people sometimes seek it in that way. Real religion should help people meet change in a wholesome and constructive manner.

The true Christian religion can satisfy one's deepest longing to be loved and needed. This desire represents a seeking for harmony and perfection that human love alone can never satisfy, since only the Divine is perfect and can never fail. In the widest sense our sincere desires can find satisfaction only in God. We recall Augustine's famous words, "The soul is restless till it rests in Thee."

Our ultimate security is in the salvation the Lord has made possible to us by showing us the divine purpose in His own life. In His life of love and service to others He expressed the purpose for which the world was made. When we have come to seek that way of life, we are working with all the forces

of goodness in heaven and earth. We are never unloved and alone, for nothing can separate us from the divine love that the Lord forever expresses. Nothing can happen to us that cannot contribute to our spiritual growth.

Such a faith and love of God or for God give us a new sense of security as persons, and a new appreciation of others because they, too, are the objects of God's love and are important to Him. Love, because of its responsive nature, demands a differentiation into individuals. It finds a value in variety. At the same time it demands a binding together of separate individuals into one. Therefore it gives not only the security that comes from having a unique contribution to make that no one else can give to the whole, but also a sense of security which comes from the feeling of solidarity and brotherhood with all those who are also trying to give effect to this love in their lives.

The essence of the true Christian religion is that God is a loving God who cares for all His people, rich and poor, high and low, saint and sinner; that He is ever active for them; that He desires them to be happy, and rules the world so that in any case nothing but their own unwillingness can prevent their spiritual growth.

Such a religion can give true security. It makes it possible to find a meaning and a value even in the most trying circumstances, because it relates them to a goal which is greater in value than immediate pain and suffering. Furthermore, because it summons men to live from God it provides an incentive for them to do away with pain and suffering and strife as far as possible. For if we are truly God's children we will share His purpose. Everyone is called upon to exercise all possible prudence and foresight in preparing themselves to deal with the future. In the Lord's love is real security. We all need it if we intend to save our soul.

(Mr. Fairfax is pastor of the mission church of his race in Harlem, N. Y., where he and Mrs. Fairfax, superintendent of a thriving church school, have labored since 1934.)

April's Welcome

O April, welcome, welcome!
Forsythia is in bloom,
A joy in shining yellow
From nature's wondrous loom.

When all the earth was somber,
From out her golden bowl,
She chose her cheeriest sunbeams
To match her heart and soul.

And wove these dainty blossoms,
Herald of myriad hues
That soon will come all smiling
Through springtime's morning dews.

On April's budding landscape,
In sun-lit robes of gold,
Forsythia nods and dances,
As wand'ring winds grow bold.

FLORENCE BRINKERHOFF

Man's Spiritual, Eternal Destiny

by Bernard E. Scriven

AS WITH MANY AMERICANS, this writer early conceived a strong desire to visit some of the places in England and France he had heard and read about. We studied available guide books and gave the matter much thought. Later, we spent over five years abroad and found the information already secured most useful and warranted.

As the years have passed we have often wondered why more people do not show at least an equal interest in finding out all they can concerning that unknown country we all eventually find is our home, after this earthly proving ground has served its purpose. It is because there is a great deal of information available about the spiritual world that we hope this article will be of interest.

One outstanding proof that God is continually blessing mankind was brought home to us while still in England. From 1903-1906 this writer was employed there by the Westinghouse Electric & Manufacturing Co. of Manchester. They had contracts to supply the London Underground and Clyde Valley Railways with the powerful generators and hundreds of car motors needed to electrify their lines. The generators were designed to furnish electric current to drive all car motors on its line regardless of being miles apart, and on fast moving trains.

The reader will recognize a similarity between the transmission of electrical energy from the generator to its countless motors and that current of continuous life that all living creatures receive from their Creator. Both life and electricity are invisible and beyond the comprehension of man yet both are practical, efficient and of vital importance. Both provide many blessings for which we can sincerely thank God.

Electricity is the Lord's wonderful gift to man as atomic energy will probably be in the near future. Electricity has become practically indispensable. Without it we would have no telephones, no cables, moving pictures, radio, television, electric light, power service or the thousands of household appliances which have contributed so greatly to our comfort and convenience. Man has had direction through inspiration as to how to build these utilities, but all original ideas that benefit humanity we can safely believe are of divine origin and gifts from our heavenly Father to His sometimes thankless children.

Just as mankind has enjoyed blessings that have added much to the progress of world civilization, it is only reasonable to believe, if it is for our good, the things we do not yet understand will in due course be revealed.

It may be remembered that when in the world our Lord said, "I have many things to say unto you but ye cannot hear them now." This would seem to be practically a promise that more knowledge concerning our earthly and heavenly life could

be expected when we were better able to understand it.

As any such revelation can only reach us through the medium of a human being, with the integrity of a prophet, many sincere truth seekers believe this added information from our Lord has already been given to mankind and that such explanation is contained in the Theological Works of Emanuel Swedenborg written by him in the years 1745-1772.

That Swedenborg was worthy to receive and transmit such all important communication from the Lord can be better understood when it is known there is much proof that he possessed one of the most talented minds this world ever produced. He spent his entire life in the supreme effort to prepare himself to meet his Creator with the hope that he could obtain from Him alone the truth concerning the continuation of life and Eternity.

Swedenborg most solemnly affirms that the Lord appeared and talked with him concerning His plans to acquaint humanity with the knowledge He thought all believers might wish to know about the future life. Later, the Lord opened the eyes of his spirit so that he could see into the spiritual world and visit, in his spirit many persons and places there. He was thus enabled to enter the heavens and the hells as well as the world of spirits where all souls first enter before their resurrection.

Swedenborg talked with many he knew on earth as well as a number who had lived in eternity for hundreds of years. For seventeen years he was permitted, he states, to visit the spiritual world almost daily while at the same time conscious of what was transpiring in the natural world. During all this time he was commissioned to record outstanding things he there saw and heard.

All Swedenborg's works, theological and scientific, are available at book depots in various cities as well as at the publishers, the Swedenborg Foundation in New York City. Also at the churches where worship is held in accordance with these revelations. Nearly two thousand public libraries throughout the world contain Swedenborg's writings, and yet there are a vast number of believers in God who do not yet realize the comfort and assurance these revelations are bringing to mankind.

We have all from earliest childhood wondered just how heavenly blessings could be described, but only in Swedenborg's writings are to be found specific explanation as to their character and importance.

To mention just a few: He reveals that everything in the spiritual world is of a seemingly living, spiritual substance. It is so pure it is invisible to mortal eyes. Otherwise all things of that world at first appear similar to what one is accustomed to see on earth. The clothed spirits of the men, women and children show no change. Their homes, gardens, the fields, rivers, lakes, mountains and general landscape seem to be about the same as they are here. Those to whom Swedenborg talked had the same inclinations, memory, will, understanding and sense reaction as enjoyed on earth.

Swedenborg further states that after decease all are resurrected within three days by angels of the highest heaven who extend every kindness to each newcomer impartially, regardless of his financial status in life. Unfortunately for many though, when the worldly minded find they still retain perfect freedom and enjoy

even in a greater degree their sense of sight, smell, touch and hearing as well as the same desire for the things they have loved, they gradually separate themselves from those who could do them every good and seek the companionship of those whose habits and affections correspond with their own.

As no one is denied their freedom of choice, everyone eventually finds the environment where they feel most at home. This may even be in one of the hells, but it is at least the company and location they crave.

Spirits on the contrary whose intentions and affections are good, gratefully appreciate the kindly offers of the angels, and if sincere in their desire to live in accordance with say the Golden Rule, are instructed and directed toward that way that in due time leads them to heaven.

Swedenborg repeatedly asserts that the joys and blessings of heaven are infinite. All that attain that state find they have inherited the extreme happiness of regaining their youth. Women and men, no matter how old they may have been, eventually arrive at the condition of maximum strength and efficiency. They attain, according to the state of their love and wisdom, a beauty and perfection in face and form far surpassing their best days on earth.

As God created man male and female for happiness and for a comfort to each other, there are also the happiest kind of unions in heaven. Swedenborg states there are marriages there, but not as in the world. In every instance they are contracted between true mates who in the sight of God are entirely suited to each other. Both husband and wife receive a divine blessing in the form of a love for each other that increases to eternity. They enjoy a marriage love of true sincerity.

Married pairs in heaven dwell in garden-enclosed homes amid flowers, shrubs, fruit trees and wonderful landscapes that cannot be described or compared with the imperfections of earth. The architecture, furnishings and ornaments are all of celestial design and likewise greatly superior to anything the ingenuity of man could fashion.

Each angel enjoys a home, magnificent in accordance with his integrity and the importance of the service which he feels it a privilege to render towards the happiness and well being of his community government. In addition to their important occupations angels have their assembly halls, churches and pleasurable forms of relaxation together with the best of health to ensure full enjoyment.

A blessing of major importance throughout the spiritual world is that all there are clothed, housed and fed by the Divine Providence. Each spirit receives this beneficence commensurate with his character and co-operation. It is obvious that such provision for millions of millions in the spiritual world could only be possible where all things are under the direction of the Creator.

Swedenborg relates that there are infinitely greater opportunities for benefits in the world of the spirit, particularly in the heavens, due to the superiority of that spiritual substance of which everything is composed.

It is reasonable to believe then that God reserved His greatest works of creation for the preparation of eternity. This would seem to be justified for the span of life on this earth is extremely short compared with the everlasting life He has promised to His children in that world to come.

It should not be too hard to realize that all of us are in reality spirits. "God is a Spirit" and although this veil of flesh, our earthly dress, blocks our view of all things spiritual, the world is full of evidence of the Creator's operations and power.

It is revealed that everything that has life in the ani-

mal and vegetable kingdoms has its "spirit" within it, enmeshed, as it were, with every part of it. The spirit gives its outer shell its form, its life and ability to exist. That is why man's immortal, humanly formed spirit is the man himself in all completeness.

The spirit lives totally independent of its mortal body which has been added only to serve the spirit in this natural world. Earth's dust is no longer needed by the resurrected, nor can it be seen in the spiritual world. All earthly material is dead, totally useless in that world beyond.

The wealth of information Swedenborg has left us concerning the spiritual world, life on other planets and the infinite mercy of God, is a heritage humanity cannot afford to overlook. It required nearly a lifetime for him to educate himself for such a mission and afterwards to record what he saw and heard. One of his great impelling motives was an unselfish desire to enlighten mankind concerning the future life. His insatiable thirst for knowledge would have enabled him to be financially successful in any field of endeavor but he refused everything that stood in the way of what he knew was his mission.

To believers it must be reassuring to learn that if the Creator ordained that we grow up in the natural world, gaining useful information daily, it is because knowledge and particularly wisdom are among life's great objectives. The sum total of what we have gleaned and used here, Swedenborg states, we take with us into the spiritual world. We know it determines our character here and can readily see it must decide our destiny there.

That those of goodwill can dwell in heaven forever in peace, happiness and security, our Lord tried to teach us, but because He did not include the resurrection of our earthly bodies, many have refused to believe. But it is the truth that God's kingdom is spiritual.

(Mr. Scriven is a New York business man who has contributed previously to these columns.)

Sweet Impulse

I stood beneath the boughs, and looking through,
Scarcely bore the joy of blended blossoms spread,
In rosy interlacement, overhead,
All trembling toward a pale, ecstatic blue,
Stood hushed, as if intruding, shrinking tread
Might past a group of angel children led,
By one sweet impulse, up to turn each face,
In silence so the clusters low communed
As flung, for joy, by victor—souls attuned
To love . . . in Christ-lit space.
"Why grieve, in life's low, sodden grave," and thought,
". . . while seen
Such skies as sapphires send these buds between?"

ANNE FITZHUGH WILMER JAEGER

Another Sunrise

Somewhere cometh morning light—
Another sunrise far away;
Every instant of our night—
Each moment of our day;
Over countless other earths,
In God's boundless universe.

Someone's dark skies roll away—
Every second, night and day.
For within the lights called "stars,"
There are suns and earths like ours,
Alive with peoples whose bright suns—
Out from the dark are leading on
Their new days—through open gates
Of breaking dawn which, glad, awaits.

H. MILDRED HERRICK

Yes, Indeed!

From *The Free Europe Press*, N. Y., comes the following anecdote current in Budapest: Two little boys becoming frightened in a storm, thought they should say a prayer. "But we haven't been taught any," the younger said. "Never mind," answered the other, "we know the alphabet and God will surely know how to put the letters together to make a prayer."

Philadelphia's Meeting

Philadelphia holds its regular spring members' meeting April 24, 7:30 p.m., preceded by supper at 6:30 o'clock in the parish house.

Our First Negro Church Society

AFTER THE CLOSE OF the Civil War, during what is usually termed the "reconstruction period," a Chicago New Churchwoman went South, probably to engage in missionary work. Meeting a full-blooded Negro by the name of Peter Louis who appeared interested in spiritual subjects, she gave him a New Church pamphlet. He was greatly impressed by what he read, and asked for more literature.

The New Churchwoman frequently talked with Mr. Louis respecting Swedenborg's teachings and found that although he was a man of limited education, he had a receptive mind. Later he drifted to Washington and became the pastor of a Methodist church located on the corner of 10th and V Streets. The building in which this Society met was a dilapidated one, a relic of the Civil War.

Peter Louis here came into contact with General R. D. Mussey, a member of the Washington Society. He was widely known and trusted by the colored people, having been the first officer of the regular army to volunteer to raise colored troops during the Civil War. He enlisted ten regiments, and was himself the Colonel of the 100th Colored Volunteers of the United States.

General Mussey was deeply interested in what he learned from Mr. Louis, and with Mrs. Mussey visited his congregation regularly. Interest in the New Church rapidly increased among the colored people, and several New Church members became connected with the work of this group.

General Mussey, who had been in ill health for some time, having passed away May 29, 1892, the work was then taken up by a committee consisting of C. A. E. Spamer of Baltimore, Mrs. Mussey, Eugene E. Stevens, Dr. Mal-

FLASH!

For the first time in many years, the Annual Appeal has been subscribed 100%. Congratulations to the new chairman of the campaign, Adolph T. Liebert, Jr., Philadelphia, and to his associate Stewart E. Poole, Wilmington, former Appeal chairman, and who instituted the system under which it is operated. We hope to publish complete figures in our next number.

"Alice In Wonderland"

The New York New Church League Players, under the direction of Margaret Sampson, will present "Alice in Wonderland" in three gala performances April 23-25, the Saturday afternoon program being especially for children. The group is making its own costumes and properties.

colm Cameron, and Albert N. Prentice, all of Washington, D. C.

Among those who became interested in the work later was Mrs. Hannah Sperry, mother of the Rev. Paul Sperry. It became the practice of this committee to attend the colored Sunday school regularly, and otherwise to keep closely in touch with the work.

Finally, reports in *THE MESSENGER* and elsewhere secured support which justified an effort to raise the money for a lot and a suitable building.

Among others who had become interested in this mission was the New Churchman, Paul J. Pelz, architect of the much admired Library of Congress. He drew the plans for a mission church and presented them to our committee. The edifice was to have a main auditorium on the second floor, and a pastor's study, school rooms for a kindergarten, and other conveniences on the first floor.

By this time, the committee previously named was constituted a board of trustees, and was duly incorporated under the laws of the District.

The contract for the building was with a colored firm of good standing, which complied faithfully with the specifications as given by Mr. Pelz, the architect. The building was duly dedicated with proper services by officers of the Maryland Association, with, as it is now recalled, the Rev. Frank Sewall officiating.

The first free kindergarten for Negro children in Washington, D. C., was established in this building. The colored people themselves equipped the unoccupied part of the lot as a playground. This was also the first free playground for colored children in the District of Columbia.

The Colored Society at this time numbered about forty members and the congregation at evening services averaged from forty to sixty.

Convention Reservations

It is not too early to make your hotel reservations for the forthcoming session of the General Convention to be held in the church of the New York Society, 35th Street, between Park and Lexington Avenues June 14-20, at the invitation of the New York Association. By special arrangement, excellent accommodations at prices beginning at \$3.00 have been arranged for at the Hotel Shelburne, two blocks from the church. Address all communications to New Church House, 112 E. 35th Street.

The Sunday school, consisting of thirty or forty members, was especially interesting, and there were frequent visits from white friends passing through the city. Among them were Mrs. Mary Ware and Mrs. Clara Louise Burnham. In some of the famous books of which Mrs. Burnham is the author, are incidents which occurred in this Sunday school.

There were but few colored teachers, but these had a rare gift for giving the children the right impression of the Bible and its teachings. One of these teachers was familiarly known and loved as "Sister Hattie Jones." Mrs. Ware was very deeply interested in this woman. She passed away after several years' faithful service.

When the Reverend Peter Louis (ordained) began to fail in health, it was felt that a younger man should take his place, so the Rev. James Thomas, also a colored man, entered the Theological School, and succeeded Mr. Louis as pastor. Although a man of good education, Mr. Thomas did not seem to appeal to his people in the way that was necessary to carry on this unique work and it gradually weakened.

No other colored minister being available to take his place, in 1902, by and with the advice of the General Convention, the property was sold and the money turned into the funds of the Convention for work among those of the African race.

In the decade of its existence, the first African New Church Mission was universally respected by the colored people of Washington. It did a work for the Church, the value of which cannot be estimated, and it laid the basis for future work among Negroes.

The seed sown in those ten years may some day surprise us by its fruitage.—ELLEN SPENCER MUSSEY.

(From an article in *THE MESSENGER* May 25, 1932.)

Where Seek The Lord?

“**T**O THE grieving women at the Sepulchre on that memorable Easter morning long ago, an angel brought a gentle admonition: “Why seek ye the living among the dead? He is not here, but is risen.”

The Resurrection means that His followers are not idolaters of a martyred leader, but worshipers of the living God, the God who because He lives is to be found in the realm of the living. A blind devotion to even a heroic past, as this may have congealed into institutions, ceremonies, customs and traditions, is but to seek for the Lord among the tombs. To think of Him as on a cosmic throne in a world that by its nature is remote from human striving, is equally futile. It is in the dynamics of life; in the arena where the children of men struggle, suffer and are tempted that the Risen Lord is to be found.

To find the Lord in the year 1954, or any other year, we must first turn to His Word, for it guides us to Him. When Peter and John came to the sepulcher and found it empty, as Mary Magdelene had told them, they were bewildered, “For as yet they knew not the scripture, that he must rise from the dead.” On the road to Emmaus, two disciples talked sadly to one another, and then to a Stranger who joined them, about the frustration of their hopes because their beloved Leader had been crucified and they thought Him dead. Then this Stranger “expounded unto them in all the scriptures the things” concerning their Lord. The hearts of the disciples burned within them, but it was only after they had been thus led to the Word that they recognized the stranger as the Risen Christ.

It is not in the Scriptures studied or thought of as the history of Israel, together with a collection of Israel's poetry, wisdom, literature and prophetic utterances of rebuke and hope to that nation, that we find the living Lord. No, it is not even in the Gospels considered as a record of the external events in the earthly life of the Lord that we find Him. It is in the response that our hearts and our minds make to the living and timeless spirit of the Word that the Lord is found, and it is there, in that inner response of our being to the spirit of the Word, that we shall become richly aware of Him alike in moments of brightness and moments of darkness.

When, with the help of the Lord, we stand up strongly under the shock of a bereavement, felt in every fiber of our being, we are finding the Lord in life. When tragedy that seems overwhelming strikes, but we refuse to abandon ourselves to despair and we somehow win through, gaining a new understanding and a new sympathy for our fellowman, then we have experienced His everlasting arms about us. When we can cast our cares and burdens upon Him; when in His name we can overcome temptation then we have heard Him say, “Lo, I am with you always, even to the end of the world.” When our hearts are moved with compassion for those who are in

distress, when in His name we give the cup of cold water or give bread to the hungry and visit the sick and imprisoned, when we give encouragement to the weary, then we have looked upon the Lord in the land of the living.

Above all, the Easter admonition of the angel given at the empty tomb, should remind us that because the Lord has risen, we, too, may rise. It should remind us that because He lives, we shall live also. To us shall be given a newness of life, and in that newness of life we can participate in the Lord's resurrection. Over us then, the second death, which means the severance of our spirit from God, can never prevail. It was this newness of life, this participation in the resurrection which transformed into the indomitable evangelists of a new faith, the cowed and perplexed disciples who were in hiding. That same newness of life can transform the common man into a hero in any crisis through which he may go.—B. J.

“Take Heed”

IMMORTALITY actually is a frightening idea. Or if that be too strong an expression, we can say that belief in immortality calls for a soul-searching analysis. It challenges one to earnestly consider whether he is fit for immortality. We are not thinking of hellfire, nor even of the milder punishments, that many see as lying in store for the sinner. Rather we have in mind that the beginnings of an eternal home are being built by us during our brief stay in an earthly domicile. What a grave task! What responsibilities it involves! Just as in childhood and youth we seek to acquire the knowledge, the attitudes, the strength with which to carry on when we become adults, so throughout our sojourn in this realm of mortality we are building the personality that should be prepared to take on the tasks of a life beyond. Fortunately, we are not left in the dark as to how the task may be done. Unfriendly circumstances may deny us the opportunity of a full and rich life on this earth, but they can never deny us the power freely to commit ourselves to God and His purpose of good in the world. In so doing we raise ourselves above all that is narrow and petty, selfish and mean and make ourselves fit for eternal life.—B. J.

April's Notable Dates

Looking over the calendar for April one is struck by the number of important anniversaries it records: The 4th is Jefferson's birthdate; on the 5th, in 1856, Booker T. Washington was born; Wordsworth's natal day was on the 7th; Franklin Roosevelt passed away on the 12th, nine years past; the Spanish American war began the 21st, just 56 years ago; Kant's anniversary was the 20th; the poet philosopher Shakespeare was born on the 23rd; Samuel Morse, without whom we might have no telegraph, was born on the 27th in 1791, as was Grant in 1822; George Washington was inaugurated on the last day of the month two years before Morse was born.

New-Church Musician Honored

Comparatively, the New Church has had in its membership quite a number of noted musicians and composers.



Rosalie Cale

Poets, artists, sculptors and literary people also might be named at some length, but particularly in the world of music New Church people have been distinguished.

Noteworthy today as musician and composer, particularly in the middle west, is Rosalie Balmer Cale, organist of the St. Louis Society, and a sister of the well known members there Doctor and Mrs. Malcolm Robb. Her late husband, Charles Allan Cale, was a member of the St. Louis Symphony Orchestra, and wrote its analytical program notes.

Mrs. Cale inherited not only her musical and dramatic talents but her interest in Longfellow as well. On her mother's side she is descended from the Mendelssohn-Bartholdy family and Charles Balmer, of the old Balmer and Weber Music House of St. Louis.

On her father's side she is descended from Sol Smith, one of the celebrated comedians of his day and a pioneer theatrical manager. She began composing at the age of ten and her "Song Without Words" written for piano a year later was arranged for and played by famed Gilmore's Band.

Her great grandfather, Henry Weber, was a staunch admirer of Longfellow as the outstanding literary figure of his day, and included in the Cale family treasures are letters from the laureate to Weber regarding translations by the St. Louisan of the poet's work.

When she was only twenty-one, Mrs. Cale was sent as one of the representative women musicians of St. Louis to the convention of the National Music

Massachusetts' Meeting

Dr. Forrest L. Knapp, executive secretary of the Massachusetts Council of Churches, was the principal speaker at the annual meeting of the Massachusetts Association April 3 in the Boston church. Miss Kazuko Tanabe, of the Tokyo Society, a resident student, gave a talk on the New Church in Japan, illustrated with slides.

Mrs. Woeller Showered

Kitchener's newest newlywed, Mrs. Michael Woeller, was honored with a miscellaneous shower by the ladies of the church, March 31. She is the former Marion MacPhail.

Teachers' Association in New York. This was given her in recognition of the three-act operetta, "Love, Powder and Patches," which she wrote in only four weeks. It was produced by the Tuesday Musical Club at the Union Club and later at the Fourteenth Street Theater.

While in New York, she was elected the first recording secretary of the then newly-formed National Federation of Music Clubs.

Recently she was honored by the Missouri Historical Society, where her sonata for violin was placed bringing an ovation.

The St. Louis *Post-Dispatch* reported at some length March 5 on Mrs. Cale's opera "The Masque of Pandora," by Longfellow, presented that week by the Morning Etude Club of St. Louis.

Fellowship's Program

Pittsburgh's Swedenborg Fellowship presented a program of Readings and a drama, *The Holy City*, March 30. Scene of the latter was the Garden, with Mary at the Tomb and a Roman soldier on guard. Those participating in both events included, Ray and Gilbert Heddaeus, Marilyn, Judy and Virginia Dennis, Jane Black, Emma Smith, Henrietta Zelmer, Carl Svensson, R. Schoenbeger, Lillian Novack, John Mucka, Frances Heer.

A Notable Life

Since the memorial for the late Rev. Hiram Vrooman appeared in our columns March 20, additional information has been received concerning his long useful life and work.

Activities other than serving as pastor were many. Before he was twenty he wrote daily articles for the New York *Daily Recorder*. While in Baltimore, in his early twenties, he organized the first good government club there, founded the Union for Public Good of Baltimore, and participated vigorously for two years in city and state political affairs.

While pastor of the Roxbury church, then called Boston Highlands, Mr. Vrooman was a leader in industrial co-operation in New England.

He spent the summers of 1905 and 1906 in the Klondike in an unsuccessful effort to dredge for gold in the Hootalinqua River.

From 1914 until his retirement at the age of eighty, Mr. Vrooman, among numerous other activities, managed Illinois and Iowa farms for his brother, the Hon. Carl Vrooman, a former Assistant Secretary of Agriculture.

A Traveller Returns

Miss Jean Allan, New York area New Churchwoman, originally a member at Paisley, Scotland, has returned to the states after a stay abroad mainly in Australia. She now resides in San Francisco, where she already has joined the church family, and has expressed her regard for the beautiful building and grounds there.

Leaving New York in the summer of '52, she first visited her family and friends in Scotland, then travelling to Australia visiting a sister near Melbourne. Sailing again for America, she left Sydney Jan. 1 on the "Oransay" the trip taking three weeks.

Stops were made at Auckland, N. Z., where there is a New Church Society, Suva, Fiji Islands, the home of the Williams family, devoted Swedenborgians, Honolulu where lately a young San Diego member has established a new reading Circle.

Upon reaching the west coast Miss Allan spent two days in Vancouver, where the Rev. John E. Zacharias is pastor. She also was entertained by the Driedgers.

Miss Allan forwarded *THE MESSENGER* a Paisley newspaper article concerning the New Church, and a picture, which we hope to publish shortly.

Missionaries From Tokyo

The Rev. and Mrs. Yonezo (Fujie) Doi, New Church missionaries in Tokyo, having charge in Japan and Korea, sail for the United States April 23 on the "Nachiarn-Mar" to attend the June 14-20 annual Convention of the Church in New York. They will arrive in San Francisco May 4-5, and will visit a number of the Societies enroute East, returning home about the end of June.

Mr. Hamilton Stricken

The many church associates and other friends of the Rev. Earl C. Hamilton who retired from active service in our ministry some years ago, will regret to hear just recently he suffered an apoplectic stroke. He is reported to be recovering nicely. He resides at 139 E. Limestone St., Yellow Springs, Ohio.

Sperry's In California

The Rev. Paul Sperry, pastor emeritus of the Washington Society, accompanied by Mrs. Sperry, were in California March 25-April 8, when Sperry attended a meeting of the board of managers of the Wayfarers' Chapel at Portuguese Bend.

Guest Preacher

The Rev. John C. King, Theological School instructor in Scripture Interpretation and Homiletics, was guest preacher at Wilmington, Del. April 4.

GEO. WALLIS and EMERSON'S MANCHESTER LECTURE

By Clarence Hotson

It is a considerable time since this writer published anything further in his long series of articles on Ralph Waldo Emerson's relation to the New Church. Yet since he has undertaken this year to write a complete history of the New Church, in one volume, preliminary reading has led to still another discovery of unusual interest, in his especial literary field.

* * * * *

The excellent biography of an outstanding New Churchman, John H. James, *A Buckeye Titan*, by W. E. and Ophia D. Smith, lately published, refers on page 173 to an English New Churchman's visit to Urbana for the official opening of Urbana University, July 4, 1853.

In his address at the ceremony, Colonel James suggested that in a changing world it might be well to let the Declaration of Independence pass away. He knew that a British commissioner to the New York World's Fair was in the audience, and in offering a toast to the university, he mentioned this gentleman, who responded tactfully that the English thought the Americans had done a good work for mankind in declaring themselves independent.

The commissioner had come to see Urbana University because he was a New Churchman. He had been in effect an infidel, but Emerson's lecture on Swedenborg had started him reading *Arcana Coelestia*. The first six pages convinced him that he had found what he had been seeking all his life, a rational faith.

Who was this Englishman? The Emerson connection prompted me to ask Dr. Ophia D. Smith for his name. She very kindly copied out the following entry from James' diary, and sent us a typescript:

In the afternoon I got my buggy and drove him round the town to see the surrounding country. He is much delighted with all he sees and says that it is one of the White days of his life. He is a member of the New Church & first began to read Swedenborg from hearing Emerson's lecture on Swedenborg at Manchester in 1848.* That lecture contained statements which caused the Rev. Mr. Smithson to give notice that he would reply to him from his pulpit on the next Sunday evening. Mr. Wallis went to hear him, along with many others who would never have heard him otherwise, and the results [were] that he sought the works which were in the Library of the Manchester Athenaeum, of which Mr. Wallis was a Director. Mr. Smithson announced that the Library of his church contained the books, which they readily lent to such as wished to use them. Mr. W. preferred to get them elsewhere. Up to the time he had been regarded [as] an infidel. He had adopted the morals of the Bible and endeavored to do all the good he could, but he saw much profession and so much shortcoming in practice that he did not believe that a single Christian existed. As a man of science he had learned that the Book of Genesis was untrue in regard to the creation & age of the earth. He procured the first vol. of *Arcana Coelestia* & had not read six pages until he said to himself, "This is what I have been hunting all my life." His

* The date should be November 4, 1847. See *Emerson's Manchester Lectures on Swedenborg*, *New-Church Magazine*, Hotson, Jan. - March, 1933.

devotion to the works caught the attention of his wife, and she began to read.

Then the diary speaks of giving Mr. Wallis a cup of tea, and putting him up overnight.

Armed with this information, we went to the Academy Library in Bryn Athyn, Pa., to look up various Wallises in the *Dictionary of National Biography*. The first entry, George Wallis (1811-1891), obviously was our man. He had been keeper of the South Kensington Museum. Born Wolverhampton, June 8, 1811, educated in grammar school, 1820-27, he practiced as an artist at Manchester, 1832-1837, won one of six exhibitions offered by the government in 1841, and joined the school of design at Somerset House, London. Became headmaster of the Spitalfields schools in June, 1843, was promoted to headmastership of the Manchester school in January, 1844, resigning the position in 1846.

In 1845 Wallis organized at the Royal Institution, Manchester, the first exhibition of arts manufactures ever held in England, and lectured on the principles of decorative art, illustrating his talks with blackboard drawings. He was appointed a deputy commissioner for the Great Exhibition of 1851, and acted in 1850 for several manufacturing districts and all of Ireland. In the 1851 exhibition he was superintendent of the British textile division, and a deputy commissioner of juries. He was then made headmaster of the Birmingham school of design.

In 1853 Wallis was one of the six commissioners sent by the British government to the United States to report on art and manufactures. From his report and that of Sir Joseph Wentworth was compiled (1854) *The Industry of the United States*. During the great International Exhibition of 1862 he acted in the same capacity as in 1851. He was active in the British section of the Paris universal exhibitions of 1855 and 1867. In 1858 he left Birmingham and joined the South Kensington Museum as senior keeper of the art collection, resigning shortly before his death. He fostered the system of circulating works of art in the provincial museums.

In March, 1878, he was elected F.S.A. He contributed to all the leading art periodicals, and gave many lectures on design. He married, June 30, 1842, Matilda Cundall, and left several children. He wrote numerous books in his special field. The compiler of this D.N.B. article here summarized lists several sources, but nowhere mentions Mr. Wallis' New Churchmanship.

For a really human account of a notable artist and New Churchman, we turned to the *New-Church Magazine*, for April, 1892, for the article *George Wallis, F.S.A.* The portrait of Mr. Wallis published with the article makes one think more of the commander of a battleship than of an artist. For much of his life Mr. Wallis had to make quick decisions and see to it that his plans were carried out. But he was always considerate of the rights and feelings of others. "I know that in one case, where he was obliged to discharge a subordinate, he afterwards did all that could be done to save him from ruin, and to ameliorate the suffering that by his reckless conduct he had brought upon himself and family." †

George Wallis' father died before he was eight, and he was educated by his uncle. When that gentleman died George was sixteen, the estate was thrown into the Court of Chancery, and the boy had to give up his hope of a university education and a career as a painter. He apprenticed himself to a coach and heraldry painter, and painted carriages with coats of arms, doing also signboards and stagecoaches before the railway era. He

† Letter from a Mr. Leresche, November 22, 1891.

worked also for japanners at Wolverhampton, decorating their wares.

At the age of thirty he attended the School of Design in London. His practical experience gave him a great advantage over most of his fellow students, and he was selected as one of the six chosen to give exhibitions. He became a teacher in the School of Design in the center of the London silk weavers' industry, and was then promoted to take charge of the School of Design in Manchester. In 1842 he married Miss Matilda Cundall, a lady of Quaker ancestry.

Though he was raised in the Church of England, by 1843 Wallis' religious opinions were very unsettled. His biographer, John C. L. Sparkes, says that his first introduction to the New Church was through a friend, a Mr. Patterson, who induced him to attend the Rev. John Henry Smithson's preaching, which much delighted Mr. Wallis. But it was Emerson's Manchester lecture on Swedenborg that started him reading for himself.

In November, 1847, Ralph Waldo Emerson lectured in Manchester on invitation of the Manchester Athenaeum, of which Wallis was a director. Emerson repeated his Boston series on *Representative Men*, leaving out Plato, and starting in with Swedenborg after his preliminary lecture on *Uses of Great Men*. Mr. Wallis, among others, attended these lectures, and made some marginal notations of his own on his copy of the published lectures. On the lecture on *Swedenborg, or the Mystic*, he comments:

When I heard Mr. Emerson deliver his lecture, I knew little or nothing of Swedenborg or his writings; except that he was a reputed mystic and a great natural philosopher. The false logic and contradictory criticisms uttered by the lecturer induced me to read for myself, and I found how much he had misunderstood his subject. Ever since, I have had reason to thank Mr. Emerson for his blunders, since, had he been correct, I might have been satisfied with his views. (*New-Church Magazine*, 1892, Vol. XI, 156)

From the James diary we learn that Wallis heard the Rev. J. H. Smithson lecture in reply to Emerson, before himself starting to read. Thus Emerson's highly unsatisfactory talk on Swedenborg was the means, under Providence, of bringing about a notable conversion to

the faith. From that time on Mr. Wallis, after his start with *Arcana Coelestia*, read with delight the writings of Swedenborg. In his diary, in May, 1849, on leaving Manchester for London, he wrote: "But there was one thing above all others I was especially thankful for: that was the light so mercifully vouchsafed in things spiritual."

Wallis' interest in its doctrines and in all concerning the New Church was of the keenest. He was a subscriber to the Swedenborg Society of London, and for some years on the board. He wrote several articles for New Church periodicals, and gave a lecture on Flaxman before the young people of the Argyle Square church in London, Nov. 10, 1866. He read a paper on *Swedenborg and Modern Culture* before the Swedenborg Reading Society in 1871.

On a visit to Bath occasioned by an attack of bronchitis toward the close of his earthly life, he met again his old friend Sir Isaac Pitman, inventor of a well known system of shorthand, and an ardent New Churchman. Though he retired on a pension, his death followed too soon on his retirement for him to receive any of it. He seemed to welcome death as the means of becoming reunited to his beloved wife, who had preceded him by a few years into the eternal world.

It is a curious fact that a distinguished man may be dealt with in some detail in a biographical dictionary without the most important fact about him being noted, namely, his devotion to a very definite religious system. Is this the result of a settled policy, or is it inadvertent?

General Convention of the New Jerusalem In the United States of America

The 131st Annual Session of the General Convention of the New Jerusalem in the U. S. A. will be held in the Church of the New Jerusalem, 114 E. 35th Street, New York, N. Y., from Friday morning, June 18, to Sunday, June 20, with preliminary meetings of auxiliary bodies from June 15. (The Council of Ministers will convene on June 15, at 9:30 a.m. in the church auditorium.)

HORACE B. BLACKMER,
Recording Secretary.

FRANKLIN H. BLACKMER,
President.

Trends and Trails . .

Construction soon of a channel of communication across the Oresund Straits which separate Sweden and Denmark, bring recollections of the stupendous engineering feat in that area conceived by Polhem and carried through by his young pupil Swedenborg, when a brigantine and several galleys, lacking other communication, were transported overland for the siege of the Fredrickshall fortress in King Charles XII's Norwegian campaign.

As the result of a poll of the clergy of the nation taken by the *Christian Herald*, it is found that nearly 4,000,000 Roman Catholics have been converted to Protestantism the past decade, compared with about 1,100,000 Protestants entering the Roman Catholic church during the same period, as reported by that body.

The American Legion's "Back to

God" program Feb. 7, a tribute to the Four Chaplains heard over the leading networks, was an outstanding success. Prominent clergy of the three great faiths participated.

At Loma Linda, Calif., June 14-25 will be held the fifth annual session of the Institute for the Scientific Study of the Prevention of Alcoholism. Noted physicians, judges and educators will participate.

According to a report just published by the New York City Youth Board, in 1953 child delinquency (under 16) increased 14% in its area over 1952, and 40% over 1947. These figures parallel the record in most of the larger cities. Equally serious is the fact authorities seem unable adequately to deal with the situation.

The Dominican astronomer Prof. Petronio Mejia, who incidentally is interested in Swedenborg's writings, re-

ports to authorities there that nothing has been seen on his apparatus similar to "flying saucers." A news clipping concerning this comes from E. Juliao Abreu, National Association member in the Dominican Republic.

Can the air be "conditioned"? Some British engineers seem to think it is at least a possibility. Pictures in the British Broadcasting Co.'s magazine *The Listener* show "overhead gas heaters hanging from poles in Newcastle-on-Tyne" for a trial period.

L. Eric Wetthey, indefatigable New Church publicist in eastern Canada, sent to famed Prof. Wilder Penfield, of the Montreal Neurological Institute, *THE MESSENGER* article [Jan. 23] by Prof. H. W. Haggard, M.D., concerning Swedenborg's physiology, and inquired if he was acquainted with the Swedish Aristotle's attainments in that field. Prof. Penfield expressed his interest.

"WILL CHRIST COME AGAIN?"

THE BURDEN OF THE teaching of the Old Testament is that there is but one God, the Lord, and that in the fullness of time He will come into the world to be its Redeemer and Saviour. It is not prophesied that a man will come into the world. None other than Jehovah God will come. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (*Isaiah* 45:22.) "I the Lord am thy Saviour and thy Redeemer." (*Ibid.* 60:16.) This prophecy has been fulfilled. It was the greatest event of all the ages. In the fourth century the calendar was changed to date our era from the birth of our Saviour into the world, and indeed that birth marks the turning point not only of time but of all history, and is the key to its interpretation. History before His birth was a preparation for His coming, and history after it is but the gradual working out of His Spirit and the establishment of His Kingdom.

This coming was necessary to the salvation of man. Outwardly the world was at peace, subject to Rome. But it was not a true peace, for peace is not the dominion of one nation over the world. True peace must come to all alike from the Prince of Peace. Darkness was upon the world—spiritual darkness. The deepest and most fundamental concern of man is religion, and knowledge of God and of the way of life had been lost. False philosophies and worldly ideals possessed the minds and hearts of men, so that they were without light or hope. At the time of the coming of the Lord, man had fallen into a condition spiritually so debased that all evil influences had undue power over him, a power too great for him to withstand and threatening to become absolute and inevitable.

Then help came, sufficient because it was almighty. God Himself took on man's nature. God became Man, took on our humanity, met and overcame all evil, and through the power of this victory holds evil forever subject to Him. As we receive life from Him, we become formed into His image and likeness, and as we look to Him, we receive power from Him. Only in this way can He ever help any man, and only in this way could He have saved the human race.

The Gospels are the record of this life. They tell of His Advent, of His life and works. It is a unique life. He never yielded to sin. He never made a mistake. He never had to retract anything that He said or did. After the Resurrection He said, "Behold . . . It is I myself." (*Luke* 24:39) and confirmed His teachings to His disciples.

Yet the world would not receive Him. Though He sought neither riches nor glory for Himself, though His only effort was to help and bless, He was put to death. The world is always slow to hear and believe.

The First Advent was not sufficient in itself to meet the advancing needs of humanity. In three centuries,

through many persecutions, the Christian religion was recognized by Rome and gradually became the religion of the western world, but its original purity had been compromised and its spiritual power weakened. It was an external conquest, accompanied by intellectual confusion and spiritual decline. For Christianity was not first given to men as a body of doctrine. It was first embodied in the Lord Jesus Christ, the incarnate Word, and was a concrete revelation of "the way, the truth, and the life." And in the New Testament this truth is presented not in the form of theory or of logical reasoning, but to the outward perceptions of men as the embodied Divine life with its grace and power and authority.

The early Christians' knowledge of God was their knowledge of Christ. The appeal was a personal appeal. They felt His truth and power. They were witness to a fact. But the power generated by physical contact soon wanes. We remember how we are told in the first chapter of *Exodus* that after "Joseph died, and all his brethren, and all that generation . . . there arose up a new king over Egypt, which knew not Joseph."

Again we read early in *Judges* how "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua who had seen all the great works of the Lord."

So it was with the Christian Church. When the generation of those who had seen the Lord personally was gone, the arrogant rational mind of man began to assert itself and to attack the bases of Christian faith. Questions were

raised which could not be answered without further knowledge. We are all familiar with the centuries of increasing dissension and division, and with the Church's consequent loss of power over the individual and over the social life of mankind.

These things were foreseen and foretold by the Lord Himself. He promised to come again, for He had more things to tell us which the men among whom He came in the flesh were not able to receive. The apostles looked forward to this second coming, expecting it to take place in their own day. They did not, as some do now, identify it with the giving of the Holy Spirit at Pentecost. They continued to look for it, and in every generation since there have been some whose religious life has been governed by a belief in the imminence of the Second Coming of the Lord, looking for a literal fulfillment of the prophecy: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." (*Matthew* 24:29-30.)

This is indeed one of the prophecies of the Second Advent. But prophecies of the First Advent are similar: "The earth shall quake before them; the sun and the moon shall be dark, and the stars shall withdraw their shining . . . for the day of the Lord is great and very terrible; and who can abide it?" (*Joel* 2:10-11.) Was this fulfilled literally? When the Lord made His First Advent, He came in such a gentle, quiet way that He lived His whole life without notice by the world at large, and even after twenty centuries, many do not know that He has come.

Might the world be equally mistaken about the Second Coming? The language of prophecy is symbolic language. If we think of the sun, moon, and stars as symbolizing love, faith, and knowledge of spiritual things—the lights of the soul—we can see the fulfillment: love of God had all but ceased, faith in Him had grown dim, and knowledge of spiritual things had disappeared from the minds of men. This was true of the time when the Lord came in the flesh.

There is a teaching in the Christian world—not generally known nor widely accepted—concerning the Second Coming, which points to the fact that in the middle of the eighteenth century, as a result of the decay of Christian teaching and life, conditions prevailed in the world quite similar to those into which the Lord first came. It also offers evidence that at that time, to meet men's needs, the Second Coming took place, as quietly and as inconspicuously as did

(Next page please)

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(From preceding page)

the First Coming, in a new revelation of the Lord to the rational understanding of mankind.

We are living in a new age. No rational man can doubt it. Printing, the steam engine, the automobile, the airplane, telephone, radio, television have made the external life of man new. And now the development of atomic power has begun. Externally, it is obvious we are living in a world quite different from that of two centuries ago. And there is a new spiritual life abroad; we are living in a new religious atmosphere.

True science was born when true knowledge of the sun was found. True religious knowledge depends upon a true knowledge of God. True religion cannot be developed on a basis of falsity any more than can true science. Falsity is never harmless.

It was prophesied that at the Second Coming we should be taught plainly of the Father, that "the mystery of God should be finished, as he hath declared to his servants the prophets." (*Revelation 10:7.*) The time has come when men cannot be satisfied with contradictions. We cannot have faith in irrational dogmas which we cannot believe.

There is a new Church in the world today which teaches that the Lord has made His Second Coming in a specific way. Through an enlightened servant, Emanuel Swedenborg, He has revealed to man a new body of truth, and it is this truth which has set the minds of men free, and which is the real cause of the new age.

In the middle of the eighteenth century, the midnight of the Christian Church, Swedenborg, under enlightenment from the Lord, wrote and published an interpretation of parts of the Scriptures, showing that they are written according to a certain and fixed law, the law of correspondence (or cause and effect relation) between the spiritual and the natural worlds, and that by this law the Word's deeper meaning may be seen and understood in ever increasing fullness and light.

The prophecies of the First Advent were fulfilled spiritually, not naturally; so of the Second Coming. The Second Coming was not a bodily return. In it the Lord came in the spiritual meaning of His Word, revealing Himself anew. Though a human instrument was used, yet it was the Lord who opened the Word. It is from the opened Word of God that the new age springs.

The Second Coming, like the first, executed a judgment upon the motives, thought, and conduct of men. As one writer puts it, "A spiritual sunrise and intellectual daybreak surpassing anything ever witnessed in human history followed this judgment day. A new spirit was breathed into humanity, and

the world, in all departments of education, art, science, politics, and religion awakened to a new life; and the succeeding hundred and fifty years mark progressive movements unparalleled by the seventeen preceding centuries."

The scientific developments of the last two centuries are but the most external manifestation of this new spirit.

LETTERS TO THE EDITOR

Nature Of The Cosmos

To the Editor:

Another note of interest to us has turned up. This is the theory of P. A. M. Dirac, a Nobel prize winner, outlined in the *March Scientific Monthly*, pp. 142-146, in an article headed "Quantum Mechanics and the Aether."

He shows in a highly technical way the reason for the present attitude of physicists regarding the nature of the cosmos, and concludes that, although he himself is indifferent to the result, cosmic theory may be forced to restore the concepts of the aether and of absolute time.

In that case, instead of starting from "the vacuum state and then proceed to study departures from it," his theory "does not allow the perfect vacuum state to exist," though one gets closer to it without limit.

JOHN R. SWANTON

Newtonville, Mass.

Tolstoi and Swedenborg

To the Editor:

The statement in *THE MESSENGER* [March 6], that Swedenborg was well known to Tolstoi, is of deep interest to his still devoted readers of whom I count myself one, although a not very well-informed student.

Always on the alert for traces of Swedenborg's influence, either direct or indirect, I have found no evidence of direct influence in anything of Tolstoi's, or in anything about him, which I have read.

Of course, there is similarity of many of his conceptions to those of Swedenborg, but it has always seemed to me that so sincere a person, with so illuminated an understanding, and so charity-filled-and-actuated a will, could not have stopped short of a fuller comprehension of the truth, and of open acknowledgment of its great source, had he really come into contact with him.

There is, necessarily, so much that an average person has not read, that we humble lovers of Tolstoi would be most grateful for any information as to the sources of information upon which your statement is based.

CLARA MACCOY DEPRIEST
Lynchburg, Va.

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Lent's Litany

To the Editor:

Having just read the interesting *Question Box* answer by the Rev. Wm. H. Beales in *THE MESSENGER* of March 6, "What is the New Church attitude towards the observance of Lent," I am surprised that he did not refer to the thorough and beautiful service of *THE LITANY*, given in our former *Book of Worship*, page 434 and after.

This service, covering several pages, makes a careful examination of the soul as to sins against God and sins against the neighbor, with the humble responses after each inevitable discovery. (There is no mention of suitable foods for the season!)

If New Church societies could hold this service while on their knees, in their churches, or parlors, with the chanting of the penitential Psalm "Out of the depths" it could be a clarifying exercise, as intended.

It has been the "New Church attitude towards the observance of Lent" in the Urbana Society, if in no other.

A. A. SEWALL JAMES

Columbus, Ohio

"Die Neu Kirche"

Die Neu Kirche the magazine edited and published by General Pastor the Rev. Adolph L. Goerwitz for the German speaking Swiss church, is full of good things in its current number, a copy received here shows. Helpful articles, a memorial to the late Rev. Jar Im. Janeeck, news of the worldwide church, report of a lecture on Swedenborg are among the features.

Elected Research Fellow

The final choice among sixty candidates, Prof. Leslie Hotson, formerly of the Brooklyn Society, has been elected First Research Fellow of ancient King's College, Cambridge. His specialty is in the field of Shakespeare and other Elizabethan literary history.

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OLD GEMS IN NEW SETTINGS

The Beginning of Life

Thos. A. King

The beginnings of the spiritual life—how interesting they are! God said: "Let the earth bring forth." Up to this point, He has done everything, but now the earth, which has risen out of the waters, is called upon to bring forth. Childhood is a period of preparation for the spiritual life. This is what makes child life so sacred. But when the memory is stored with truths, and the understanding of them in their relation to life has been formed, man is then capable of co-operating with the Lord. He can hear, understand and obey the Divine commands. He has come into his own responsible life. He is, spiritually, of age, and can act as of himself. He can receive and become conscious of God's operation in his soul, and is able to cooperate with the regenerative endeavor of the divine Spirit. Thus God says: "Let the earth bring forth."

* * * * *

What is brought forth at first is very tender and feeble. It is called, in this story "the tender grass." Self-compulsion is the first conscious step man takes in his effort to cooperate with the Lord's endeavor to regenerate him. The natural man is born into the love of evil; and his natural inclination is to those things which were habits of life in his parents. This is not the old doctrine of original sin, for no one is born into sin. It is the doctrine of heredity—the fact that we inherit from parents and ancestors the love of self and the world. These two evil loves are the very life of our natural mind. This evil life must be forsaken; we must act against and reject it if we would come into the life that makes heaven. This is what our Lord meant when He said: "Except a man hate his father and mother, yea, his own life also, he cannot be my disciple." And self-compulsion, self-imposed obedience to the Ten Commandments, is the first step. The spiritual life that comes as the result of this self-compulsion is what is meant by the "tender grass."

The Church must learn to deal gently and patiently with this state. There is much of self in it, and its motive is very external, but it is something, it is a beginning. How thankful we should be that the tender grass has no seed in itself. It appears in the beginning, serves its use, passes away and makes room for something higher.

* * * * *

This higher form of spiritual living is represented by the "herb yielding seed." A higher motive for life comes and a more spiritual thinking, and doing follows. The habit of obedience is formed. The truth is delightful. We love it, and do it because of our love for it. A new life center is formed. The love of the Lord and the neighbor becomes our very life. We have lost our life for the Lord's sake, and have found His life and made it our life. The natural man is being put under the reign of the Lord's truth. The herb yielding seed has sprung up, and is growing in the soul.

But something more than the herb comes in this day of man's spiritual creation. The tree bearing fruit makes its appearance. There comes the perception that all truth, all good, is from the Lord. This is the tree of the third day. How patiently the Lord waits for us to come into this state! He lets us, in the beginning, think that we are thinking the truth and doing good from ourselves, because He knows that at first we cannot act otherwise. And so He leads us on step by step, like the loving and kind Father that He is, until the tender grass and herb states are lived through, and then He causes this tree this perception, that all truth is from Him, that all good flows in from Him, to grow up in the mind. What a revelation it is to us! How the very thought of it humiliates self! How it exalts God! It brings a new state of life with it. It bears fruit. This was not so of the tender grass, nor of the herb. But of the tree it is said: "And the tree bearing fruit after its kind, whose seed was in itself after its kind." The fruit the tree bears is the fruit of repentance. For we are told in the writings of the Church that this third state is one of repentance. In this state a man sees the evils that are in his natural mind—evils of heredity and evils that he has acquired by the wrong acts of his life. It is the state of self-revelation.

* * * * *

Repentance follows—a repentance that is deep and sincere. For in this state a man not only sees his evils, but he acknowledges them, makes himself guilty before God, confesses them to the Lord, implores forgiveness of them, and then desists from them and enters upon a new life. And when they rise up he turns from them and seeks Divine aid in being withheld from them. This is the fruit the tree bears. In this way the Lord introduces us into the spiritual life, and communicates to us the inward joy of heaven in a peace that passes all understanding, that is unspeakable and full of glory.

As To New Readers

The experience of various publishing and extension bodies of the Church that a college education is not required in order to grasp Swedenborg's religious system is borne out by a report recently issued by the Society of Goodwill Toward Men, of Summit, N. J., which refers to a number of families which have had little educational privileges but who earnestly study and effectively use the doctrines of the Church. Probably 200 new readers of Swedenborg have had their start through the Summit center.

Chapel Commended

That the uniqueness, beauty and service of the Wayfarers' Chapel, the memorial to Swedenborg at Portugeuse Bend, Calif., gradually is becoming widely known is indicated by a Letter to the Editor, published in the *New York Times*, March 28, from a visitor there who resides in New York. She referred to it as "A glass structure which affords a perpetual view of the eternal beauty and majesty of nature, which is our best reminder of God." Adjoining the letter, the *Times* published a picture of the Chapel.

Japanese Magazine

"The New Church," a monthly published at his own expense by the Rev. Shiro Torita in Tokyo, contains much of inspiration and instruction for his people, according to the table of contents in English just received by the Board of Missions. He is to be commended for this self-sacrificing effort on behalf of the Church in Japan.

President In Oregon

President Franklin H. Blackmer, and Mrs. Blackmer, visited the Portland, Ore., Society March 23, 24, both speaking before the men's and women's groups, respectively. A dinner was held in their honor, at the church.

Awarded Scout Star

Hugh Hammond, youngest son of the Rev. and Mrs. Paul Hammond, Rosemead, Calif., received a Star Scout Award, the Alhambra, Calif., *Post Advocate* reports.

Recovers From Operation

Mrs. Leon C. Le Van, wife of Pittsburgh's pastor, has now completely regained her health after a successful operation at a local hospital.

According to a report in *New Church Life* for April, the total membership of the General Church of the New Jerusalem is 2,776. It was organized as such in 1890.

The Swedenborg Student

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

Arcana Class I — May, 1954 Volume X, 8970 - 9025

May 1 - 7	8970 — 8980
8 - 14	8981 — 8989
15 - 21	8990 — 9003
22 - 31	9004 — 9025

The Israelites are at Sinai and have received the Commandments, but many laws must still be given them and the tabernacle must be built before they can continue their journey to the land of Canaan.

May's reading is concerned with the first of these laws called "judgments." The Church writings make a distinction here. "Commandments" refer to the laws of life, "judgments" to those laws which belong to the civil state, and "statutes" to the laws which belong to worship.

We read that the laws called "judgments" and "statutes" were abrogated by the Lord as to their literal sense when He came into the world, as they were in this sense laws for a purely external and representative Church, not for an internal Church. But we should note that the Commandments were never abrogated in their literal meaning.

The first few of these "judgments" or laws of the civil state have to do with slavery. The Hebrews had been slaves in Egypt, and in the time of Moses and for many centuries afterward slavery was universally practiced. In their letter the laws given here are the most humane of the time, since they look to the freedom of the slave after six years of service unless the slave shall of his own choice renounce his freedom.

In our day physical slavery has virtually disappeared, but spiritually these laws will never be abrogated, for they have to do with spiritual slavery. Spiritually those are slaves who know and are controlled by what is true but are not in the corresponding good. If one knows what is right and does it from a sense of duty only, he is not free. He is under a master. And it is of course better to do what is right from obedience than not to do it at all.

"Six years shall he serve and in the seventh year he shall go out free for nothing." This does not mean, as we might expect, that after six years of obedience such a man will necessarily come into the love of doing what is right, but merely that he will become so confirmed in obeying the truth that it will no longer cause a struggle within himself.

One is a servant, too, when he learns the truths of the Church in order to obtain salvation. Such in the other life

are at the entrance of heaven, but not in heaven itself. In the Grand Man they correspond to the skin. The interchapter readings on the Grand Man were a preparation for understanding these laws.

"If he is the master of a woman." There are many people who choose to live for this world, yet want to live a good life. What this type of "servant" wants is the enjoyment of this world, and he gets enjoyment out of obeying truths in his feeling that he is a good person, not from heart-felt delight in doing good.

The "woman" which the servant has means this type of enjoyment. Swedenborg's writings state it in this way: "They do not do truth for the sake of truth, nor good for the sake of good, but for the sake of delight arising from this glory." (8987²)

"And his master shall bore through his ear with his awl, and he shall serve him forever." Those who are in truth alone, or in faith alone without charity are not free, but are servants. "They do not act from themselves, because they have no good in themselves from which to act; but it is outside of themselves and they act from it as often as they remember it." (8990²)

Hearing corresponds to obedience, and fastening the ear to the doorpost with the awl means that the servant is assigned to his master forever and is to hear and obey continually. Such men, too, are not free, but because they are not evil, they are in the outmosts of heaven.

8998 contains an important statement concerning marriages.

9009. In the Gospels we read, "at the mouth of two witnesses shall he that is guilty of death be put to death." Both the will and the understanding must consent or act in unison; otherwise man does not act in freedom, or from a set purpose.

Arcana Class II — May, 1954 Volume V, 3741 - 3821

May 1 - 7	3741 — 3757
8 - 14	3758 — 3776
15 - 21	3777 — 3801
22 - 31	3802 — 3821

The Well of Haran

In the story, all the people of Haran got water from one well and about it were gathered all their flocks.

A "well" represents the Word, particularly as to the truths of its letter, and from the Word, directly or indirectly, all people get whatever spiritual truth they have. As the body is nour-

ished by material water, so the soul receives life from the truths of the Word. The natural man without revelation can know only moral and civil truths.

It is knowledge of eternal life, of the Lord's kingdom, and of the Lord Himself that gives light to the mind and enables man to do genuine good works, for of himself he can do nothing really good. The reason for this is that without knowledge from the Word the loves of self and the world in the end extinguish even natural light.

"The Collateral Good of a Common Stock"

All goods and all truths are related. From the inmost things of celestial affections and understanding to the outmost natural and corporeal affections and knowledges there is a relationship as of a series. Abraham, Isaac, and Jacob and their relatives represent this series. This is what is meant in our teachings by the relationship between Laban and Jacob, Laban representing "the collateral good of a common stock." The family relationships, father, mother, husband, wife, son, daughter, sister, brother, and so on down to servants in a household all represent spiritual relationships. And all spiritual relationships are determined by the states of love to the Lord and to the neighbor. (3815)

Doctrine, Not Isolated Truths, Forms a Church

It is important to note that the flocks were all gathered about the well before the stone was taken from it, the water drawn out, and the flocks given drink.

"Flocks" signify those who are in the Church, and in general those who belong to the Lord's universal Church in the world. All quench their spiritual thirst from the same well—the Word. But in the abstract sense "flocks" signify the doctrines which distinguish the different members of the Church universal. These doctrines must be collected together before the water can be drawn out.

An important lesson in this is that every truth belongs to a system and takes its meaning from that of which it is a part. It is the duty of the Church to form this system and so to formulate its general doctrines that they may be known. One who accepts a truth here and a truth there but does not accept any general method is not a church or a member of a church.

3769. The Word is closed when it is explained according to the letter.

3773. The commandments are a summary of the Word; all things in it have reference to them.

3796. The test of the genuineness of the affections is whether they have self and the world as an end or the good of the neighbor and of the church for the sake of the Lord.

BAPTIZED

HAYNES. — Kathryn Lee, infant daughter of James LeRoi and Nell Naomi Search Haynes, was baptized at the Church of the Holy City, Washington, D. C., by the minister February 28. Kathryn's grandparents are Mr. and Mrs. James Haynes, of Cherry Hill, Va., and of the Washington congregation.

Maitland Memorial

A memorial service for Rollo F. Maitland, Mus.D., for many years organist of the Philadelphia Society, was held there March 14, when the combined choirs of the First and Central Presbyterian Church, Wilmington, Del., the Trinity Memorial Protestant Episcopal Church, Varsity Singers of Drexel Institute, and the New Church, all of Philadelphia, presented Dr. Maitland's "The Glorified Christ," with text selected by the Rev. Antony Regamey. C. Robert Ege was at the organ.

FREHNER. — The New Church in Switzerland recently suffered a great loss in the passing away of Carl Frehner, president of the Herisau Society and the Federation's treasurer for many years. As reported by the well known New Churchman in Austria, Felix Prochasta, it will be difficult to replace Mr. Frehner's ability and devotion. He had suffered greatly toward the close.

MORTON.—Frederick W. Morton, 81, long an active member of the Detroit Society before removing to Clio, Mich., passed away at his home there March 26, the church's weekly bulletin reports.

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Horatio Willis Dresser

The Reverend Horatio Willis Dresser, Ph.D., passed away March 30 at the Osteopathic Hospital of a heart difficulty. He was eighty-eight. Until his last illness of three weeks he had been active in his profession as consulting psychologist with his office at Marshfield, Mass., where he had transferred his practice after many years as Consultant in Psychology at the Associated Clinic of Religion and Medicine in Brooklyn, N. Y. Ordained in 1919, Dr. Dresser had withdrawn from our ministry in 1929, in order that the Church would not seem to be responsible for his secular work, but he was reinstated at his own request in 1942. His only pastorate had been in Portland, Me. for a short time following his ordination. Dr. Dresser's inspirational writings had some public note and further details with respect to his literary life are expected for his formal Convention memorial. Notable in research was his editing of *The Quimby Manuscripts*, published by Crowell, N. Y., the original of which now is in the Library of Congress. This collection consists of writings of Phineas Parkhurst Quimby, as alleged to have copied or drawn on by Mary Baker Eddy for her teachings called Christian Science. Julius Dresser, the father of Horatio, Paul and David Dresser, was Phineas Quimby's secretary. It is a lengthy and interesting history, deserving more notice than suitable here. Dr. Dresser's aim evidently was to secure fair play for the old Portland, Me., mental healer who as the *Manuscripts* show sometimes called his system "Christian Science," anticipating Mrs. Eddy. Dr. Dresser was for many years a valued contributor to New Church periodicals. Latterly he was happy in conducting a new feature in *THE MESSENGER*, "With the Consulting Psychologist." The surviving brother, Dr. David Dresser Seabury, is a practicing psychologist on the Pacific Coast. He is also survived by his wife, a daughter, Mrs. C. H. Reeves, with whom he was residing, and a son, Malcolm, and numerous members of the family at large well known in the church. By the desire of the deceased, there were no formal services. As has been well said, Doctor Dresser's entire life had been dedicated to truth and to service.—L.M.

India has introduced into the proceedings of the United Nations its proposed new "World Calendar." Jan., Apr., July, Oct. would have 31 days each; Feb., May, Aug., Nov., 30; March, June, Sept., Dec., 30. The remaining day would be World's day, a public holiday, and Leap Year similarly.

New Books

THOSE OF THE FOREST. *Wallace Byron Grange. Flambeau Publishing Co., Babcock, Wis., '54. 314 pp., illus. \$4.75.*

Highly praised by naturalists, nature writers and the press generally this book should be the companion of all who love wild and tame animals and the world they live in, summer and winter. It is all life, whether tempestuous or serene.

THE PALESTINE PROBLEM TODAY: ISRAEL AND ITS NEIGHBORS. *Carl Hermann Voss. The Beacon Press, Boston. Maps, illus. \$1.50 hard-covers; 75¢ paper.*

Says Gov. Theo. McKeldin, of Maryland, of this little book: What a joy it has been to read Dr. Carl Hermann Voss' "The Palestine Problem Today: Israel and Its Neighbors"! Small, it yet embodies more complete and accurate information than one is likely to find anywhere about the history of the region, the story of Israel in ancient and modern times, the relation of the new state to its Arab neighbors, the interplay of complex religious, economic and geopolitical factors, and the respective roles of Israel, the United States and the United Nations in the great struggle of the Western World for survival and peace.

THE CANONS OF THE NEW CHURCH. *Sveedenborg Society, London, '54. F. F. Coulson, editor. 78 pp. viii. Bl. cloth, gold. 30¢.*

Of course, this new issuance should not really be called a new book, under this column heading, nor yet one that actually requires review, being of our Church writings, and yet there is a newness about it which should have notice, as the publisher asks. However, the student may easily discover this for himself by ordering from any New Church bookroom. As the editor says in his Forenote: "As a concise doctrine on the above subjects [God; God the Redeemer, Jesus Christ; Redemption; The Holy Spirit; The Divine Truth;] this work has its own place in the revelation made by the Lord Jesus Christ, at the end of the First Christian Church, and a warm place in the hearts of all who love truth for its own sake."

SONMOR.—A memorial service was conducted for John E. Sonmor in Edmonton, Alb., March 4, by the Rev. Erwin D. Reddekopp, missionary minister for that area. The deceased was the father of Lee Sonmor, of the No. Battleford Society.