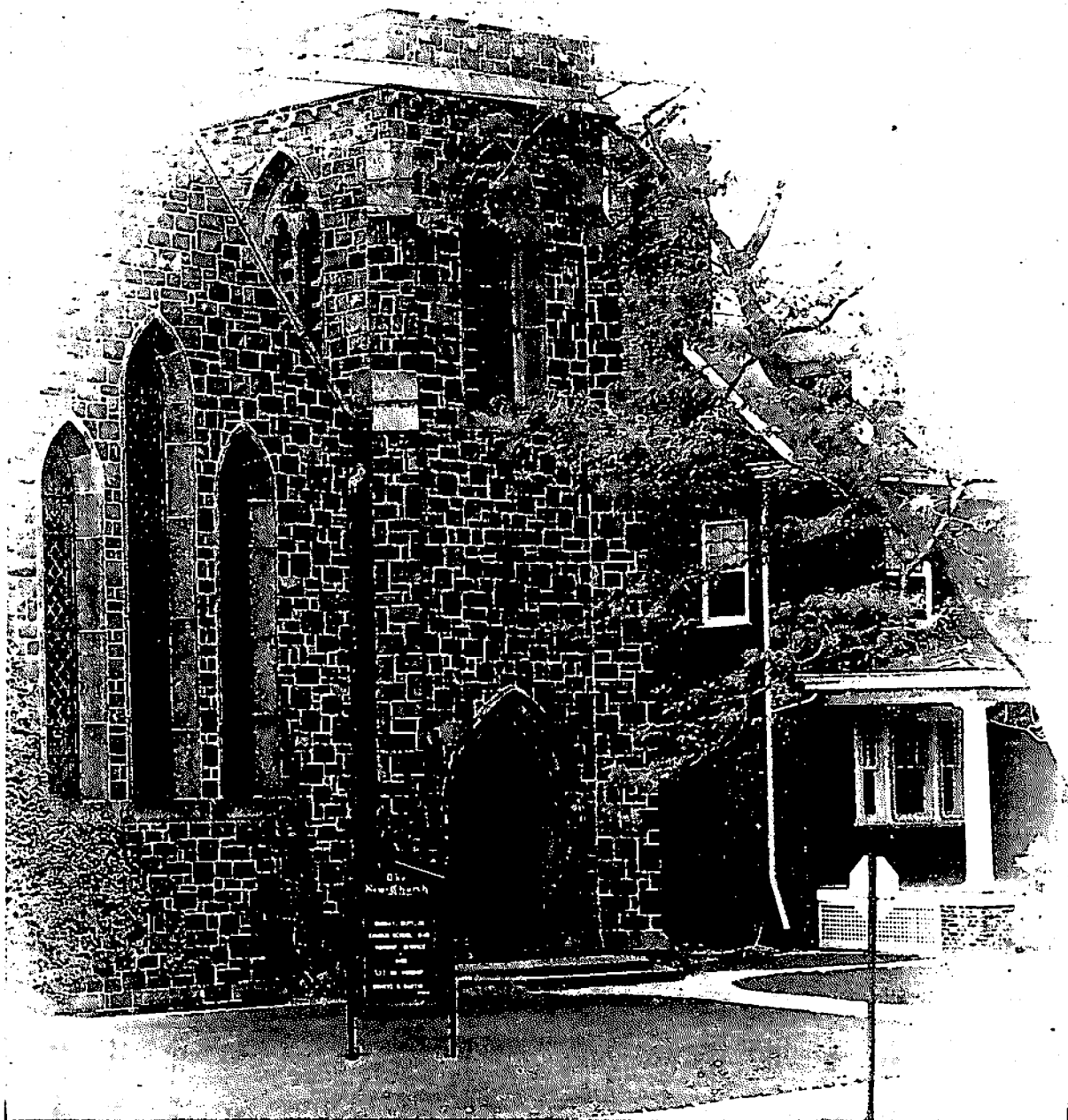


# *The* NEW-CHURCH MESSENGER

May 1, 1954



See Next Page

## THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

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May 1, 1954

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## Our Cover

This, the fourth in a series of similar covers, depicts our church in Wilmington, Del., except that it was necessary to eliminate its beautiful spire from the photo. The present handsome edifice was built in 1918 and dedicated the following year with the Reverends George Henry Dole, Julian K. Smyth, Paul Sperry and William L. Worcester as officiants. Its architect was William Potter whose design, at the request of the membership, followed that of the society's original church erected in 1858, very shortly after the parish was organized. The stone is Brandywine granite, and the style pure Old English gothic. A commodious parish house, offices and minister's study, adjoins.

# "HONOR THY FATHER AND THY MOTHER": A NOTABLE SERMON FOR MOTHER'S DAY

by John Worcester

*"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12.*

"**T**HAT which is born of the flesh is flesh," the Lord said, "and that which is born of the spirit is spirit." And as the natural father and mother are the parents of the flesh, so the Lord and the Church are the parents of the spiritual man.

In the development of the flesh, or the natural man, the life is from the father, or through the father, and the clothing of the life, or the body, is from the mother. And correspondingly, in the development of the spiritual man the love which is the life is from the Lord, and the body of truth by which that life is received and clothed and embodied, is of the Church.

To the little child the mother is the caretaker and provider. From her it receives food and clothing, instruction and guidance and love; and it scarcely knows that the father largely provides what the mother thus dispenses. And so in the regeneration—the spiritual man is taught by the Church and trained by her to ways of good life; and at first scarcely knows that the things which the Church teaches are of revelation from the Lord, and are not of her own thought. And yet the Church, if she is a true mother and wife, teaches only what is of the Lord, and is constantly leading her children to the Lord Himself, that they may know Him, and both love Him and enjoy His love for them.

It is a beautiful work which the Church may do, to nourish and bring up children to the Lord—to teach them of Him, train them in the ways of life which He loves, and bring them to Him to love and be loved. But it is a use which she cannot do until she herself lives in the love of the Lord, and is truly the wife of the Lord. It is one thing to know of the Lord, and love the truth about Him, and faithfully try to live it; and altogether another thing to know the Lord as our very life, to have His love always in the heart as an inspiration and a joy, and be really one with Him.

It is one thing for the Church to be a Bride to the Lord, and another thing to be His Wife. Her state as a Bride is the state of learning about Him, reforming her ways of life according to His Word, and in all things accommodating her thoughts and her life to the truth of the Divine Life. But her state as a Wife is the state of reception of His love in her heart as a new life to herself, and from that life loving as He loves—and especially loving everything that is of Him in men, and from love for it cherishing it and rejoicing in it. She is not truly a mother to the Lord's children until she thus shares the Lord's life and loves His children with the inspiration of His own love. Not until then is the Church really fruitful.

An individual and a Church may have the truth about the Lord and His Kingdom, and may love to learn it and to talk about it, and even may earnestly try to set the life in order according to it; and with all this much good may be done by making known the truth, and the order of life that it teaches; but the heavenly fruitfulness will not come until there is an inspiration of joy in the truth because it reveals Him Who is loved more than life, and until the purpose in teaching it is to bring others to the Lord, and to the joy of living and loving from Him.

The church home may be an intelligent and orderly home, but it is not a loving and happy home where the children of the Lord will grow and thrive, until the Lord's love is a joy in the heart, and the truth is loved as a means of making it known, and men and women and children are loved as possible children of the Lord.

Such experience of the Lord's love is not now common in the world. There is no part of the Church which now fulfills very perfectly the duties of a Wife to the Lord or of a Mother to His children. And men hardly realize that His love can be such a presence and a power in their hearts as is represented. And yet the Lord's love is the only power and the only life in the universe. The energy of the sun is from the Lord's love for men, and for making a home where they may live.

The power by which the Lord in His life on earth resisted the accumulated perversity of the race, expelled it from His human nature, and ever since has held it in control for the benefit of all who are willing to be freed from it, is the power of the same love for men. And as when He removed evil from His own human nature the love came forth in all its power to create and to heal and to give life, so when men with His help and strength resist the evil of their natures and overcome it, the same love will come into their souls healing and blessing and becoming to them a spring of life and joy, with inspiration to do every good.

And then first, from her reception of the love of the Lord in her heart, the Church will become a Wife, and be able to do the duties of a Wife. Then she will love the Lord because His love is her life; and she will love the truth because it interprets to her His love.

And from Him she will love all the possibilities of life from Him in others. She will love to teach the truth that leads to Him, and will patiently and tenderly cherish every feeble effort to live according to it.

As a loving mother cares for her children, filling their childhood with love and pleasant instruction, and introducing them into deeds of friendliness and sympathy and childlike usefulness, so the Church will care for her spiritual children when they first receive from the Lord the desire to live the life of

heaven which is the beginning of a new spiritual life to them.

She will tenderly love that innocent desire and will cherish it with truth from the experience of her own heart, and as it becomes able will introduce it to spiritual usefulness, and to brotherly sympathy with all the Lord's children, and this she will do in the hope that it may come at length to a full and happy union with the Lord.

Everyone who shares the Lord's love has duties to His children at home and in society, and in the Church; at home in loving and reading the Word of the Lord, and in all things making its teachings the guide of his life and showing the goodness of it; in society in just confession of the Lord, and in all possible helpfulness and encouragement and sympathy toward those who are becoming the children of the Lord; and in the Church in the expansive sympathy which recognizes and loves and cooperates with the larger brotherhood of essential principles under diverse forms of development and modes of operation.

When the individuals who compose the Church live thus from the love of the Lord, the Church as a whole will be filled with the spirit of the Lord, and as a true Wife will do her whole duty in loving and nourishing the Lord's children, and helping them to live in the ways He loves.

But besides the duty of sharing in the mother's work toward the children of the Lord, there is the duty of honoring both father and mother as faithful children. And this, too, is a duty that belongs to us all; for we all are children, since we all are desiring to receive more of the heavenly life, to learn more of the Lord's will and to come into a more full and perfect usefulness. This expansion of the life of heaven which all desire is meant by prolonging the days in the land which the Lord gives us. And

the means of thus prolonging them is to honor our father and mother.

If a little child who knows nothing of life should go his own way, refusing to honor father and mother, he would fall into every ill. His knowledge of a good life, his training in it, and his readiness to enjoy it, depend upon the faithfulness of his honor to his parents—provided they do their duty as parents. And as regards all new developments of spiritual life, of which we are not yet worthy—if we should go the way of our natural inclinations, we should lose the hoped-for gains, and come into grief of mind.

The way of progress to fuller life is faithful honor to the Lord and to the Church. It is to seek earnestly and only the good ends which the Lord teaches—the good life from His love—putting aside our own will. And it is to love the truth which the Church teaches, to listen and learn, to be gentle and obedient.

The Lord will provide that we shall be led on in ways that we have not known to a fuller and happier life with Him, and a broader sympathy and usefulness in the Church.

Our days will be filled with good, and it will go well with us in the land which the Lord our God shall give us.

*(This article when originally published in THE MESSENGER's 1946 Mother's Day number, brought a number of requests for republication, especially as a pamphlet. There has not been an opportunity to respond to this, but it is now a pleasure to offer Mr. Worcester's helpful message again. It was found among his papers by his late daughter Margaret after his decease in 1900. He served the Newtonville Society, his only pastorate, for forty-five years. He was president of the Theological School from 1881-1894, and president of Convention 1894-99.)*

## The Way To God Through Reason

W. R. Matthews

**I**T MAY be that some will doubt whether the way of reason is a way to God at all. They may point to the fact that hardly anyone seems to be converted by argument alone, and they may indicate the further fact that quite a number of people appear to have reasoned themselves out of religion.

Admitting all this, we must still maintain that the reason offers us a way to God, and we can see why this must be so. The aim of reason is truth. The man who really follows the path of reason is looking for a particular kind of good—to know the truth. That is the satisfaction and fulfilment of the quest of reason.

If we believe in God as revealed in Christ we must believe that He is the supreme value, and that in Him all the thirsts of our spirits are met and satisfied. And among them is the thirst for knowledge of the truth. You remember that Christ said not

only that He is the way and the light, but also the truth. He could not be the way and the light unless He was the truth as well. It seems clear, then, that to use our reason is a duty and can be a religious act. A great philosopher said once: "Thinking is divine worship," If he meant sincere and reverent thinking he was right.

We often hear it said that modern thought has undermined religion, or at least has made it more difficult to believe than it used to be. And there is a sense in which that is true: I will deal with it later. But here I am going to say something which may strike you as a paradox. I believe that the chief obstacle to religious faith today is not modern thought but the modern absence of thought. I am not foolish enough to deny that there is much thinking going on today of a high order; certainly in very many directions we have surpassed the intellectual achievements of our fathers. But I do not think that we give as much attention as they did to the fundamental questions; to the problems that lie behind all thinking and all living.

In former times people were ignorant of many subjects on which we are very well informed, but my impression is that they often saw more clearly

than we do the ultimate questions which matter and which affect all our lives, and many of them found some answer to those questions in the religion of Christ. Perhaps we might say that they had more wisdom and less knowledge, and we have so much knowledge that we often find it hard to see the wood for the trees.

Anyone who stays a moment to think about himself and his life in this world is confronted by the need for meaning: our reason impels us to a kind of faith and hope that there really is some scheme of things, some significance and meaning in existence. We do not easily accept the dismal conclusion that there is, in the last resort, no sense in existence. But what is this sense? What is this meaning? When we really face this problem of meaning we realize that we have to grapple with it, and at the same time we realize that much of our knowledge throws practically no light at all on this problem.

What does it profit me to know a great deal about the stars and the atoms if I have no clue to the riddle of my own position in the universe, my own nature and destiny, and the purpose of life? That popular phrase, "I haven't a clue," is most expressive. It indicates surely a complete perplexity. It describes the state of mind of large numbers of people now on the fundamental questions. In reply to the question "How does life make sense?" "How does existence get a meaning?" they would have to say "I simply haven't a clue." And yet the question is a reasonable one. It is reason that leads us to ask it.

Reason, we may say, takes us to the bounds of faith. And if I make the venture of faith then I have a clue. If I believe in God revealed in Christ, there is in my hand at least the beginning of an answer, and this belief is not simply credulity. There are many good reasons for believing in God, in a creative mind behind all that exists, and for believing that God has revealed Himself to us.

I do not think that the existence of God can be demonstrated so conclusively by reason that everyone who understands the argument must be convinced, but I do claim that belief in God is rational, in that it can be defended by arguments which have real weight.

I know that today many philosophers would call themselves "agnostics," and some would go so far as to say that the proposition "God exists" is meaningless, but I would observe that these agnostic thinkers do not agree among themselves and are agnostics for different reasons. And I would add that if we are to reckon the testimony of this philosophy, as surely we ought to do, then we must not confine our attention to one school, or one phase, in the long history of philosophy.

We ought to look at the whole long line of famous thinkers, and then we shall find that the great tradition, which includes most of the honored names from Plato onwards, has certainly held that the question, "Does God exist?" is a real and meaningful question of the utmost importance. And the members — the representatives — of this ancient tradition, have, on the whole, I would say, been on the side of the affirmative answer and of religious faith.

You will remember that I admitted there was a

sense in which modern knowledge had produced difficulties for religious belief. I do not think it has this effect with regard to the fundamental belief, the belief in God. On the contrary, it seems to me to be less difficult intellectually to believe in God now than it was, say thirty or fifty years ago, and this is due partly to the fact that some of the rival interpretations of the universe have had some staggering blows.

Take materialism, for example. Not only is materialism in both its forms, the old-fashioned form and the form of dialectical materialism, fading away as a possible theory, it is now almost impossible to formulate the materialist theory, simply because no one knows what the word "matter" means.

Some of the accepted doctrines of the Christian faith, however, have not fared so well. They are not in harmony with our ways of thinking or with modern knowledge. What would reason suggest that we should do in these circumstances? I do not think that the reasonable method would be to cut out and jettison the beliefs which present difficulties. We have, I suggest, a harder task, but a more rewarding one. We have to re-think these doctrines. These doctrines have been the inspiration of many generations, and they represent profound religious experience. If we are anxious to know the whole truth we certainly do not want to lose all this.

We must then, I suggest, strive to preserve the precious substance of religious reality which they contain by translating them out of the language and modes of thought of other times into terms of our own day and generation.

That brings me to a point which I wish to emphasize. We have plenty of criticism of the Church, and many kind persons are ready to explain what is wrong with it, but I do not often hear it said that Christians do not think hard enough, and yet that would be a true indictment. The Church is called to be a believing and praying and evangelising fellowship, it is true, but also to be a thinking fellowship.

Did you ever reflect what ardent and creative thinking went on in the Apostolic Church when people like St. Paul were struggling with the great problem of how to interpret the meaning of Christ for the world? We Christians believe that the Apostle and others, at that time, were inspired by the Holy Spirit, but that did not mean that they did not have to stretch their minds.

The effort of the reason, I suggest, could be summed up very well as "the struggle for meaning" — for meaning on every level up to the highest — the meaning of existence, of life, of the world. If we have accepted faith in God revealed in Christ, we have a clue, we have *the* clue, but it is a clue and not the final and complete answer. Unlimited tracks lie open for further reflection. Innumerable questions present themselves. We can grow indefinitely in the knowledge of God. In that greatest of all researches there is no finality short of the vision of God of the perfected saint.

(*The Very Rev. W. R. Matthews, is dean of St. Paul's Cathedral, London. His broadcast was published in BBC's weekly, "The Listener," Jan. 28.*)

## Of Interest To All Our Churches

Action taken, and the discussion, at an open meeting of the trustees of the North Side Church, Chicago, March 9, seems of such importance and interest to the Church at large that we reproduce below the main part of the report of the meeting as given in the Society's parish paper for April.

Guests at this gathering were President Blackmer and Dr. William H. Leach, of Cleveland, well known to the New Church, editor of *Church Management* and an authority on church planning and construction. Opening the discussion of the Society's decision to "undertake an expansion and missionary effort . . . and to build a worship center in one of the newer residential communities," Mr. Blackmer stated that what Sheridan Road is doing is of great importance to the Church nationally as well as locally.

Many of our churches are in locations where they have very little contact with their communities and these groups face a serious problem. Some of our people seem to have felt that a community relationship is not necessary and does not belong to the New Church. But there is a growing realization that we must work at this problem as stewards and must increasingly plan a New Church in relation to a community.

Mr. Blackmer felt the work with its Nursery School over the past five years had served as a positive conditioning influence in development of a community consciousness. He said he believed that planning a new building was a further extension of an attitude already well developed and that they were to be congratulated in having gone through this conditioning influence. This is a practical expression of what New Church thinking implies.

Mr. Blackmer further pointed out that this kind of attitude to a new situation was very different from the approach made fifty years ago when the Sheridan Road church was built. This represents the different way in which the New Church is taking form in our time. He also believes that what is now planned is what the whole Church organization is feeling for. There will be variations from place to place, but the general pattern will be the same.

President Blackmer predicts other groups will in a few years be looking to what North Side has done as pioneers in a new development of a new phase of the life of the Church. He went on to say that he is watching the new effort with intense interest because of the significance it has for the whole Church.

Dr. Leach brought an effective sum-

mary of modern trends in church building. He said the churches of yesterday were built layer on layer, from basement to second, third and fourth floor levels. The modern church uses considerably more ground and is spread out, built on ground level with no basement and no steps up to enter the church.

The modern edifice has adequate off-street parking available with spacious grounds. A very modern church at New Castle, Delaware, is on a ten-acre plot of ground.

North Side's steering committee has been intensely active in studying the problems involved in the selection of the site. It feels that two acres of ground is the minimum needed to provide for off-street parking and future expansion of buildings. It is obvious that it will be difficult to find a plot of ground as large as this within Chicago's limits.

Other considerations that must be taken into account were discussed at a meeting with the director of the Church Federation Bureau of Planning. It is the desire to be a church that will serve a specific community and work intensively in Sunday school development.

Sheridan Road's tentative plans call for facilities for at least fifteen classes which is about double its present number. But in addition to this community emphasis there must also be a regional church, and this involves a location with easy access.

A meeting with Albert F. Heino, a church architect was also held. He showed colored slides of new church buildings his firm has designed.

The "Chicago Plan" deserves the considerations of all Societies in Convention facing a location problem.

### Philosophical Centre Needs More Members

Friends of the Swedenborg Philosophical Centre again are demonstrating interest in its activities through the renewal of their memberships.

It would be difficult to name any activity where a contribution can be more effective, because every gift is matched with an equal amount by Mrs. Mary Barbour Blair for the lecture series named for this benefactor of the Centre.

Four public addresses are presented each year. These are printed and distributed to universities and theological schools throughout the United States, Canada and other countries. Reaching the most distant points are those mailed to Dr. Benjamin Mazar, president of the Hebrew University, in Jerusalem who requested copies for his faculty.

Dr. Mazar, an archaeologist, was a house guest at the Centre in 1951 while teaching in the Oriental Institute,

Chicago University. He came directly to the Centre from the excavation he was supervising at Beth She'arim. We feel that the distribution of lectures in such and similar instances is bound to assist in bringing Swedenborg's religious philosophy to a gradual prominence in centers of learning.

The Centre is at present working on a lecture mailing list of 655 seminaries and universities. Two copies are sent to each, one to the theology department, the other to the department of philosophy.

Lectures also are sent to each person contributing a five dollar membership. We would like to send copies to all who send in lesser amounts, but the overall expense makes this impossible. Anyone may, however, purchase copies of the lectures from their church bookrooms or send 15¢ to the director of the Centre for each copy desired.

Membership dues help to pay the Centre's expenses, advertising, general overhead, etc., enabling it to hold classes and discussion groups continuously. The institution's facilities provide for holding lectures and group meetings of all kinds. Every contribution assists in the new approach being made to present Swedenborg to the world of today.

The dues paid also provide a reference library for the use of the whole midwest area because, by paying postage, members can borrow books of which the Centre has duplicate copies. While a membership contribution is \$5.00 a year, smaller gifts will help to sustain Centre activities, and of course larger contributions will be appreciated.

Another purpose for annual dues is that they help maintain a resident director who is at hand to greet, and consult with, visitors. He leads classes and discussion groups and arranges the public lectures with all the attending advertising, publishing, distributing and other detail work.

Remember, membership dues do double service and become doubly effective in carrying on the diversified work which is called "activities of the Centre." *Become a worker for the Centre today.* Let every dollar do double duty in this wise investment. Address all communications to Rev. Immanuel Tafel, Resident Director, 5710 So. Woodlawn Ave., Chicago 37, Ill.

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# Paterson Churchman Is Honored

One of the legal profession's highest honors was achieved by Forster W. Freeman, Jr., president of the Paterson



F. W. Freeman, Jr.

Society and Convention's general counsel, April 29, when he was elected president of the New Jersey State Bar Association, at its annual meeting in Trenton.

He now heads an organization representing nearly 3,000 lawyers and in a state noted for the high standard of its judiciary and celerity of its courts. Much of its procedure has been the model for the codes in other jurisdictions, and Counselor Freeman is expected to add further lustre to the state's legal prestige.

Well known in the New York Association of the Church and in Convention, Mr. Freeman has been practicing law since 1921. His father is a former judge of the local district courts. The

## News From Bridgewater

Highlights of recent church activities and community service by the Bridgewater, Mass., Society, include the recent formation of a Young People's League; Holy Week services for students of high and junior high age at the church; participation by these New Church teenagers as ushers at the services, with Pastor Harold R. Gustafson in general charge of the week's program.

## Awarded Scholarship

Jeannette Reddekopp's spoken address "Four Freedoms" won the Odd Fellows Fifth Annual United Nations Pilgrimage For Youth Contest the past month. Sixteen years old, and a junior member of the Sunnyslope Society, Jeannette will be given a guided tour of Canada and the U. S. A., including a visit to the United Nations in New York.

## Organist Injured

Miss Margaret Keith, organist of the Bridgewater, Mass., Society suffered a serious and painful accident April 4 when falling in her home, breaking her ankle in several places. She has been at the Brockton hospital.

## New League Formed

Following news elsewhere in this issue of a new Young People's League at Brockton, Mass., announcement is made of its offices: Nathan Ward, pres.; Wayne Lovell, vice-pres.; Norman Churchill, secy.; Linda Ward, treas.

bar's new head is a former president of Paterson Chamber of Commerce, and Rotary Club. He is a director of the Swedenborg Foundation and local YMCA, a past master of Ivanhoe masonic lodge, and a past member of the state's grand lodge.

Mr. Freeman was a special master in the courts, '40-'48; president of the Passaic County Bar Association in '37, and served as a trustee of the state bar group '37-'46.

## California Institute Holds First Session

The California Association sponsored a two-session "Institute" at the Los Angeles Church, March 24, the object being to present the New Church approach to ministers of other denominations in the Los Angeles area.

A personal letter had been sent to a number of ministers, explaining the purpose of the meeting, inviting them to the two sessions, one at 10 a.m. and the other at 2 p.m. A luncheon would be served, and to all this we bid them welcome.

At the morning session, the Rev. Othmar Tobisch, pastor of the San Francisco society, presented a well prepared lecture on "Historical Aspects of Swedenborgianism."

In the afternoon, the Rev. Robert L. Young, pastor at San Diego, ably presented "Swedenborg and Modern Theology." At the close of each lecture opportunity was given our guests to discuss the points raised.

While the attendance of visiting ministers was not as large as expected, those that were on hand entered heartily into the discussion with a truly brotherly spirit.

Just what impressions our guests carried away with them can only be surmised. However, for our New Church ministers this first "Institute" gave an insight to their reactions both toward us, and the subjects presented. We were able, in some measure, to see where possible difficulties lie, or, where in we differ, and why; what our guests were really interested in. In answering their questions we were able to let the visiting ministers understand that we were standing on Scriptural grounds.

At the close of the day's sessions, after our guests had departed, Mr. Boyer called a meeting of our ministers to recapitulate, while the day's effort was still fresh in our minds.

The following conclusions were reached:

1. The subjects presented in the future should not be too technical. Ref-

## FLASH!

For the first time in its 32-year history the Annual Appeal has been oversubscribed. Contributions totalled \$19,150.00, or 112% of the goal set. While not the largest response ever made to the Appeal, it is in many respects the best record. It is a result both inspiring and encouraging, a further indication of a swelling flow, rather than an ebb, in the New Church tide.

erence to Swedenborg as an authority should be modified by first referring to other authorities concluding with Swedenborg's approach.

2. Avoid being on the defensive. This can be done by asking the one making the inquiry to explain his position.

3. Historical aspects had less an appeal than angelology.

4. One question that continued the discussion longer than any other was, "On what authority do we separate the historical and the allegorical?"

There were many other questions, but those referred to seemed to be the most important.

As a guide for our next "Institute," which will be held at San Diego next year, the following conclusions were reached.

1. To make the invitations more stimulative, thus creating more of a desire to attend, a brief summary of what shall be presented will go with the invitation.

2. There will be a general invitation extended instead of a select group.

3. The local preacher should not be one of the speakers. The out-of-town man has the stronger appeal.

All in all our ministers gained much from the exchange of views. We now know along better lines what to expect and to prepare accordingly. Naturally, as ministers of the New Church we refer to Swedenborg's writings but we do not always make clear "why" we do so. That word "why" is uppermost in the minds of such visitors. To meet this query logically, historically and spiritually should always be uppermost in the mind of the speaker on such occasions.

The ministers who attended this first New Church Institute felt that much good was accomplished, and are looking forward with even stronger hopes for results at its next session.—JOHN L. BOYER, president, California Assn.

## Mrs. Frederick Recovers

Mrs. Ernest Frederick, whose husband is a student at the Theological School, and is serving the Brockton Society, has returned home from the hospital following an operation.



## "His Wonders To Perform"

**T**HAT simple little expression "God moves in mysterious ways his wonders to perform," obviously is pregnant with the most wondrous truths, the warmest manifestations of God's love and the greatest possible uses. A new bomb comes on the scene—strangely, paradoxically, it seems to say "No more world wars"; a dangerous disease infects the populace—a million individuals are stirred to finance its submission; slums and sanitary lags blemish a great city—the ensuing scandal develops some great and handsome housing. All these things the New Churchman sees as evidence of the marvelous, mysterious permissions of the Divine Providence. But the connection may not be as easily seen in a report made by some aspiring investigator that "church rows" are on the increase. The long suffering music director, the perspiring chairman of the building committee and only thirdly, it seems, the minister, head the lists of storm centers.

What then does the average New Church membership regard here as the divine providence at work when these little "misunderstandings" raise their hydra heads? Does it coolly and carefully examine all the circumstances in the light of the New Church principles concerned, and not take any course until prayer—that "speech with God" as Swedenborg calls it—has calmed the troubled spirit and guided in the way? If each individual member does thus, and if his fellow members do likewise, how can anything result but mutual respect, broad tolerance and eventually the harmony for which all sincerely are aiming?

It is true that such a matter involves many "ifs"; dead ends, and "after alls we are but human," etc., etc., but the fact still remains that the test and proof of our faith these days is not in the lion's den or under the lash of the Roman consuls, but in dealing successfully with contentious things so common, so obvious, by putting into practice what we as New Churchmen are presumed to know, and of which we certainly inform others when queried as to our teachings.

Yes, God does move in mysterious ways, and never it would seem are His purposes more deeply hidden than in the relationships we humans have one with another. This is not cause for discouragement, but for joy in the work it means we have to do.—L. M.

## International Communism

**O**CCASIONALLY we are asked to define communism. In what respect is it different to socialism. Is it a religion? A mere political ideology? We do not regard these columns as a suitable platform on which to expose or explain this subject and never treat of it in *THE MESSENGER*, any more than we do other "isms," but for the benefit of anyone looking merely for information, it seems to us that as in our opinion no clearer explanation of commu-

nism's beliefs and aims has as yet been presented than the statement made in an address March 10 before the Tenth Inter-American Conference at Caracas by Secretary of State, John Foster Dulles, that we might well publish it in full:

"International communism is that far-flung clandestine political organization which is operated by the leaders of the Communist Party of the Soviet Union. Since 1939, it has brought fifteen once independent nations into a state of abject servitude. It has a hard core of agents in practically every country of the world. The total constitutes not a theory, not a doctrine, but an aggressive, tough, political force, backed by great resources, and serving the most ruthless empire of modern times.

"Most of the leaders of the Soviet Communist Party appear before the eyes of the world as responsible officials of the Soviet Government. In this capacity they conduct relations with the other governments through the traditional institutions of diplomacy. But at the same time they operate and control this worldwide clandestine political organization to which I have referred.

"Until the World War II, Moscow's control over this organization was exercised openly through the central headquarters of the Communist Internationale, the so-called 'Comintern.' That was a political association to which all of the communist parties belonged, and it had its seat in Moscow. During the war the Comintern was officially abolished. Since that time the control over the foreign communist parties has been exercised by the Moscow leaders secretly and informally, but for the most part no less effectively than before. . . .

"The disciplinary requirements include a firm insistence that loyalty to the movement—which means in effect loyalty to the leaders of the Communist Party of the Soviet Union—shall take precedence over every other obligation including love of country, obligation to family, and the honor of one's own personal conduct. . . . The overall purpose for which this organization is maintained and operated is to act as an instrument for the advancement of the worldwide political aims of the dominant group of Moscow leaders.

"This, then, is the answer to 'What is international communism?'"

## Church Calendar

	Altar Cloths
May 2 — Second Sunday after Easter	White
May 9 — Third Sunday (Mother's Day)	"
May 16 — Fourth Sunday after Easter	"
May 23 — Sunday Before Ascension	"
May 30 — The Glorification	Red
June 6 — Pentecost Sunday	"
June 13 — First Sunday After Pentecost	"

**CONVENTION**

MEETS IN NEW YORK  
JUNE 14-20, 1954



## Upon The Farthermost of the Stars

Bess Foster Smith

**P**ERHAPS I shall never reach the farthestmost star, but if I ever do, I know one person I will find there. That person is Copernicus, the great astronomer of the Fifteenth Century who overthrew the ancient theory that the earth was flat and fixed at the center of the universe, while the sun, moon and stars sailed 'round it. The same Copernicus who had, thereby, brought an age-old belief of both philosophy and religion tumbling down around people's heads like a circus tent.

You can't blame him for getting as far away from the incredulous world as was possible. I doubt if he ever even looked back to see what a shock his "Revolutions Of The Heavenly Bodies" really produced, but struck out for the farthest star, where doubtless he still is, proving to his own satisfaction just how right he was.

And now, after four hundred years of observations beyond the beyond, he might be glad to hear what has been going on in the world since he left it so far behind. Anyhow, I think he would receive me kindly and let me look through his powerful telescopes at the stars above the milky way. After that we would just sit and remain. I will lead him on to tell about himself and bring him up to date on the results of this marvelous discovery.

"How did you come to devote yourself to the study of the stars and the movements of the earth?" I ask.

He explains, "My uncle, being a bishop, gave me the opportunity of studying at several universities. I learned medicine because so many people needed a physician, but I was always intrigued by the study of mathematics and the stars. None of the existing theories about the universe satisfied me and I believed a more accurate measure of years and seasons could be worked out. I could not accept Aristotle's theory that the earth was the core of the universe made up of land and water and air and fire. I could not believe that beyond the moon a substance called aether existed in which the heavenly bodies swirled round the earth.

"Neither did the Christian's idea seem to be true to me except in a symbolic sense. They held that God had made the world not so very long ago, for man's abode. They, too, believed it was a flat disk and the center of the universe. It was a stage on which the great drama of the fall and redemption of man was to take place. Heaven was directly above and hell beneath the earth's crust. Some of the early mystics held to the swirling disk idea, their theory being that all other bodies whirled around and around seeking the perfection of God just as love pursues the object of its affection.

"There was, also, a very ancient study of the stars called astrology, which dealt chiefly with the influence of the heavenly bodies upon nature and mankind and the correspondence of certain constellations to certain organs of the body. In my day these ancient mysteries had never been fully recovered. They dealt with man's spiritual relation to the stars rather than the earth's physical relation to the universe.

"After I returned to Frauenburg, a little province in Poland over which I had jurisdiction from my uncle, I decided to make a few experiments. I established myself in the northwest turret of the cathedral where there was a door leading out on to the wall. From

there I made observations night after night. Mine was a lonely life, but I had the stars for friends. The face of the sky became, to me, a great clock—a calendar—an almanac.

"I was a churchman and thought only to be of service to my church and to humanity. It was here a young German scholar named Rheticus, came to learn what I had discovered. Our meetings were necessarily secret as he was from a Protestant university and I, of course, was a Roman Catholic. He finally persuaded me to have my findings published in a book. He insisted I owed it to science."

"He was quite right," I interrupt. "But for your revelation we might still be in the dark ages. I have read the Dedication of your book written to Pope Paul III. It is considered a classic. If you will excuse the slang, I would say, 'you used your Dale Carnegie' in it."

"I did my very best. I sincerely wanted the pope to approve it" he answered. "I knew I was launching a theory that might cost me my head if it got the wrong start."

"That's what I mean," I explain. "I think you used good psychology. You commended the pope for his great learning and understanding and then explained all the help these new facts would be to the Church. The holy days could be established with a certainty."

"I still often wonder why it took them so long to accept it," he said sadly.

"I think their main trouble was that they didn't know how to find God or how God would find them in such a fast spinning universe. They could not fathom a space without beginning or end, without center or boundary. They were completely frustrated."

"It was a long, long way back, somewhere along the way in the history of mankind," Copernicus said reflectively, "man became conscious of the mystery of the world about him. Later he discovered that in this mystery there is an essential orderliness of nature. This discovery marks the beginning of science.

"One of your later scholars has put it this way. 'The Great Bible of God is ever open before us upon the earth and in the sky, and the art of learning to read it is called science.' He said further, 'The more man learns the greater proof he has of an infinite God—a God of beauty and of harmony—A God that is limitless and boundless and One who carries on His infinite works of creation now and forevermore.'

"That scholar," I prompt, "was Emanuel Swedenborg whose revelations are only now beginning to be understood in the 20th century. The mind of finite man can hardly conceive of the infinite. It was as late as the 16th century that one named Bruno was burned at the stake for trying to explain just such a God."

"It seems too bad," he sighs, "the world must demand a sacrifice of so many of its great ones."

As we sit in silence I think to myself, except for Copernicus' death following so soon after his book was published, he, too, would have been among the martyred ones. But he was well on his way to this retreat long before his book ever reached Rome.

And now, after four hundred years, scientists have, with the aid of giant telescopes, established the truth of these movements of the earth and stars which Copernicus discovered with only a crude measuring device, and a piece of string to aid his two naked eyes.

*(This is another of Mrs. Smith's thought-provoking imaginatives which have appeared in these columns the past few years. Her home is in Weiser, Idaho.)*

# Births, Baptisms, Marriages, Memorials

## BIRTHS

**HAXTON.**—Mr. and Mrs. John L. Haxton, Indianapolis, announce the birth of a son, Rickey Leo, March 13. The maternal grandparents are the Rev. and Mrs. Klaas L. Peters, of that city.

**SHELLENBERG, FRIESEN, SPENCER.**—Gerald Wayne arrived to bless the home of Mr. and Mrs. John Schellenberg, Transcona, Man., Feb. 15; a daughter was born to Mr. and Mrs. Edward Friesen, Roblin, Man., Feb. 24; born to Mr. and Mrs. James Spencer, March 29, a son, Wyn Francis.

**GEIGER.**—Announcement comes from Bavaria of the birth March 17 to Capt. and Mrs. Richard A. Geiger, Wilmington Society, of a son, to join his two little sisters. Mrs. Helen Geiger, of the church, is the maternal grandmother.

**GODDARD.**—Mr. and Mrs. Burnham Goddard, New York Society, announces the birth in White Plains Hospital April 7 of a son, their second. The new arrival will be named Steven Hopkins.

**DENNIS.**—Born to Mr. and Mrs. Harold (Patricia) Dennis, Jr., Lakewood Society, a daughter Judith Elizabeth, their third child and second daughter. The maternal grandparents are Mr. and Mrs. Otto Miller, long identified with the church, now residing in Alpine, Calif., and the paternal grandparents are members, Mr. and Mrs. Harold Dennis.

**HIEBERT.**—Kenneth Roy, born to Mr. and Mrs. Norman Hiebert, Fort Qu'Appelle, Sask., January 8.

## BAPTIZED

**SHELLENBERG.**—Little Gerald Wayne, whose birth Feb. 15 is announced elsewhere, was baptized March 18 at the home of his parents Mr. and Mrs. John Schellenberg, of Transcona, Man.

**KNITTEL, FASNACHT, DENNIS, RIDENOUR.**—Robert Royce, infant son of Mr. and Mrs. Robert Knittel; Glen, son of Mr. and Mrs. James Fasnacht; Judith Elizabeth, daughter of Mr. and Mrs. Harold Dennis, Jr.; Heidi, daughter of Mr. and Mrs. James Fasnacht; Danny Richard, infant son of Mr. and Mrs. Elwin Ridenour, were baptized in the church of the Lakewood Society, Palm Sunday, the Rev. Albert Diephuis officiating.

## BAPTIZED

**SMITH, BLAISDEL.**—David Stockbridge, son of Dr. and Mrs. Alexander Smith, Newmarket, N. H., and Beth, daughter of Mr. and Mrs. William Blaisdel, North Easton, Mass., were baptized in the chapel of the Cambridge Society Easter Sunday, the Rev. Everett K. Bray officiating.

**ZACHARIAS.**—Jeanmarie, infant daughter of Mr. and Mrs. Paul Zacharias, was baptized in the church of the Elmwood Society March 14 the Rev. Edwin G. Capon officiating. Mr. Zacharias is Student Assistant in the parish.

## CONFIRMED

**FASNACHT, RIDENOUR, KNITTEL.**—Mr. and Mrs. James Fasnacht, Mr. and Mrs. Elwin Ridenour, Mr. and Mrs. Robert Knittel were confirmed Palm Sunday by the Rev. Albert Diephuis, Lakewood Society, into the Lord's New Church.

**PETERS.**—Arthur J. Peters was confirmed into the faith and life of the New Church during the Los Angeles morning service Palm Sunday, the Rev. Andre Diaconoff officiating.

## ENGAGED

**BECKMAN-McKEIGE.**—The engagement has been announced of Sarah Elizabeth Beckman, Boston Society, to Ensign Bruce D. McKeige, USNR. Miss Beckman is a granddaughter of Mrs. and the late L. Henry Kunhardt, of that church.

**GOODWIN-BAILEY.**—Miss Priscilla Goodwin's engagement to Forest Bailey of the Brockton Society, has been announced. July 4 has been set as the wedding date.

## MEMORIALS

**HOTSON.**—Mrs. Rosalie S. Hotson, 84, long associated with the Los Angeles Society, passed into the spiritual world at a hospital in Escondido, Calif., April 7, following a severe illness. The evening previously she had been visited by her son Clarence Hotson, Ph.D., from Bethayres, Pa., and a grandson Theodore Diaconoff, from New York, son of Rev. and Mrs. Andre Diaconoff, of Los Angeles. She then had only sufficient strength to say "Goodbye, darlings." After cremation, the committal service was read by the Rev. Robert Loring Young, in San Diego, April 10, the resurrection service being held in the Los Angeles church immediately following the Palm Sunday service, conducted by Mr. Diaconoff, her son-in-law. Mrs. Hotson was born

June 9, 1870, in Belleville, Ont., one of twin daughters of George Albert and Esther (Jones) Swayze. Her father, a pioneer educator of Ontario, was a professor at Albert College and the Belleville Business College, and an accomplished penman. The twins were christened Esther and Sarah, but as they grew up were never called anything but Lillie and Rose. It was only after the death of her twin sister Rose that Lillie (Mrs. Hotson) changed her own name to Rosalie. Lillie Swayze was raised a strict Methodist, but John H. Hotson, another native of Ontario, who had become converted to the New Church from his family's Presbyterianism, won her to his religion, and they were married in Canada, in June, 1892, but soon moved to New York, where Mr. Hotson followed his lifelong profession of court stenographer or reporter. Both were baptized into the New Church by Rev. Samuel Swayze Seward, in the New York church. Mr. Seward was a distant relative of Mrs. Hotson. Her sister Rose later followed her into the New Church. The deceased, besides her son Clarence, is survived by his two brothers Leslie and Ronald, and by one daughter, Evelyn, wife of the Los Angeles pastor. Mrs. Hotson's eight grandchildren, besides Ronald's daughter Janet (Mrs. Norman Baker) are the four children of Dr. and Mrs. Clarence Hotson: Grace Augusta Hotson, of Baltimore, Maryland, John Hargrove Hotson, Caroline (Mrs. Winthrop E. Sullivan, Jr.) of Levittown, Long Island, N. Y., who recently, with her husband, joined the New York church, and Donald Leslie Hotson, still living with his parents in Bethayres, Pa., and Philip, Theodore and Peter Diaconoff, sons of Rev. Andre and Evelyn Diaconoff. Before her passing Mrs. Hotson was twice a great-grandmother, the descendants being Ann Laurel Sullivan, granddaughter of the Clarence Hotsons, baptized last December in the New York church by Rev. William R. Woofenden, and Sarah Ware Baker, granddaughter of the Ronald B. Hotsons. Mrs. Hotson's nephew, Ronald Henry Strath (son of her twin sister Rose) also is a member of the New York church.

**SNOW.**—Mrs. Marybelle Snow, mother of Mrs. Owen Reeves of the Lakewood Society, passed away April 1 in Kalamazoo, Mich., her daughter being with her at the time. Her remains were brought to Lakewood, where the Rev. Albert Diephuis, local pastor, conducted last services at Daniels Funeral Parlor, April 6. Her son-in-law, Dr. Reeves, a Lay Leader, long has been identified with the Lakewood Society, and in the absence of a minister customarily conducts its services.

(From preceding page)

was the right attitude for beginning to discern and assimilate such states in a more fundamental sense of the word.

By assimilation is here meant taking experiences up into spiritual light to discover their meaning as tested by divine truths. What we thus take home to ourselves may be regarded as completed, "period," we add.

Plainly there is a radical difference between the passing states to which people refer as "nerves" in case of tenseness, restlessness, of excessive activity in the sense of being "driven," as we often hear people say; and the spiritual states which imply or lead to real understanding. The average person knows little about the states that are called "nervous" without much thought. If these states were really understood the individuals who feel them would not merely take a remedy to "quiet the nerves," passing by the opportunity to inquire why a person is disquieted.

He who is restless has scarcely begun to see why nerves and mind thus work together. In many an instance it is not the nerves that drive a person to find a solution, but some inner problem that calls for solution: a conflict that has not been resolved. Actually people are actuated by mental states when supposing they directly feel "nerves."

To interpret nervousness as due to nerves only, or even primarily, is to be under misapprehension. For invariably some notion or opinion is attached to the mental states vaguely grouped as "nervousness," even in case of more serious conditions such as sciatica or neuritis. Anxiety, for instance, is apt to arise through transitory disturbance needing enlightenment instead of worry, which, being interpreted, is a mistaken reading of passing states which could indeed be read intelligently.

Worry, in brief, is a kind of interpretation, whether we realize it or not, even when our inner states go round and round like a squirrel in his cage. Suddenly awakened people, unable to account for a noise in the house at night, swiftly invent a burglar to fit what they hear, or suppose they hear, below stairs in the house.

An actual explanation might be marvellously simple. This is often the case when, on an exceedingly slight basis, we erect an imaginary person or thing by way of interpretation. What some of us need is enlightenment concerning the nervous apprehensiveness which so easily becomes habit with people who have not yet sounded so-called "nerves" to see what is below.

States that continue are, however, much more significant than the passing disturbances noted here and there.



Most recent picture of the congregation of the New Church in the Philippines, at Malabon, Manila, of which the Rev. and Mrs. Marcelo G. Aquino have been the devoted leaders since the devastation of World War II. Seated with them here is Mrs. Clara Browning Goodman, at present stationed with her husband, a Cornell University professor, near there. Pastor Emeritus Nikasio Pagkalinawan, a Convention ordained minister, was too infirm to be present. The president of the Church, Rev. Pentenciano H. Baustista, is at Mrs. Goodman's left. Other clergy in the group are Geo. deCastro, I. Javier, F. de Guzman.

Every individual is in a significant state of some sort: the present status, the point where one stands with respect to what is in process in daily life, in relation to people and things, to moral issues, and to what is regarded as the spiritual welfare which might mean salvation.

There are various ways in which this status might be regarded. It may indicate the ruling passion or prevailing love—the affection which intimately pertains to what is vitally important. It may imply insecurity, frustration, disappointment; but also struggle for satisfaction to offset the disturbance as it penetrates consciousness day by day. But it might indicate uprightness, aspiration, and a faith that has met full many a test in the past.

In a negative sense the continuing state may indicate doubt contending with belief, occasional flashes of insight mingling with uncertainty, confusion or scepticism; contrasted with a yearning for integrity or constancy as far more positive in type than disbelief.

Fluctuation between what is negative and what is positive is a very common kind of inner state. If a person knew his more interior or spiritual state he might soon be lifted out of this fluctuation. A wise onlooker might see both the fluctuations and the moments of freedom from it.—HORATIO DRESSER.

(Shortly after this reached THE MESSENGER, its writer entered the world of the spirit, as reported in our April 17 number.)

## MEMORIALS

MEYER.—Helen Claire (Sechrist) Meyer entered into the life of the spiritual world February 27, after an illness of several months. Memorial services, conducted by Rev. Owen T. Turley, were held at the El Cerrito Hillside Church. Mrs. Meyer has long been associated with the Church, having been baptized in it as an infant. In recent

years she served for a time as organist when the church was located in Berkeley, where in May of 1947 she was married to Robert H. Meyer. She was the daughter of Mr. and Mrs. J. J. Sechrist of Ballston, Oregon, having two younger sisters, Mrs. Jean Daves and Mrs. Aileen Feike, both of Los Angeles. Her quiet friendliness and love will be greatly missed by her family and friends whose prayers went with her as she took up her new experiences and opportunities in the fuller life of the spirit.—O. T. T.

WEST.—George Rennison West, 88, passed peacefully into the higher life April 8 at his late residence. His wife had preceded him to the spiritual world. Services were held by the Rev. Andre Diaconoff. Mr. West was the uncle of Miss Cornelia and Clarence Stevenson of Los Angeles. He was born July 19, 1866, in Cannon Falls, Minnesota, an only son. His sister, Mrs. Clarence H. (Elizabeth) Stevenson, was for many years a faithful and loved member of the Los Angeles church. The deceased attended Urbana University as a youth. He was married in 1895, he and his wife making their home in Colorado and in Utah, where he had office duties. He was also skilled in fine mechanical work. Mr. and Mrs. West had a large library and were widely read, being also active together in gathering genealogical records. They came to live in California, and spent thirty years in this state. Since the death of his wife Mr. West had made his home with his niece, Miss Cornelia Stevenson. A man of deep sincerity and goodwill he radiated a feeling of peace, which helped those who came to see him. He was eager to help. In the higher life, which he entered in the season of the Resurrection, he will find new freedom and joy in release from bodily trammels and in the atmosphere of love and truth and unselfish usefulness in the heavens.

## Book Reviews

CONJUGIAL LOVE. Swedenborg's "*De Amore Coniugiali*," translated by Alfred Acton. London: The Swedenborg Society, 1953. 484 pages. 10/6d.

Swedenborg has English readers who are acquainted with his terminology and accustomed also to the manner of past English translation of his works. Among them a few know Latin and find a translation more useful or at least less disturbing if it keeps close to Latin wording. These especially and the others will welcome Dr. Acton's translation of *Coniugial Love* heartily.

There are many more persons to whom Swedenborg needs to be introduced; translation of his Latin for them could be a form of missionary effort. These folks are not accustomed to the manner of past English translation, and are not upset by divergence from it, rather are held off by divergence from the English they speak and read. Recent publications of the Swedenborg Society have got away more and more at least from the Latin-English of earlier work. The Society has been remarkably active, too, issuing four or five new titles in as many years, and employing different translators. Among these volumes the present translation seems the most conservative; to a good degree English cognates, Latin word order and Latin sentence structure reassert themselves.

In one item the present translation retreats from a gain made in the Swedenborg Society's other recent translations, a small item, to be sure, except for the constant recurrence of it in the book, namely the retention of the word "that" in introduction of every proposition. Searle had already given up that literalism in his translation of *Coniugial Love* in 1891. The subjunctive of modest tender which is part of the total construction cannot be rendered in English; why should the particle beginning it be retained? Also retreated from is the rendering "the reason is that" to the redundant "the reason is because." Long "that" clauses precede the direct assertion.

Dr. Acton's translation is painstaking and accurate of course, and it is probably as smooth, too, as such close rendering of the original can be made. The volume is to be prized for these and other reasons. It is equipped with a serviceable index, although this is shorter than that in the next preceding British translation by fifty pages. There is an index to the Scripture passages quoted in the work; why should Scriptures not quoted be listed because they contain the same words? As in other recent volumes from the London Society, a list is given of the passages in

*Coniugial Love* which are repeated in that work or elsewhere in the Theological Works. An appendix lists corrections made in the Latin text. Some further changes are indicated in footnotes. Footnotes are fairly frequent, often give something more than textual information, in an instance or two should have authority quoted for them. The footnotes which indicate some change in the Latin text, at least when they are not checked by the list in the Appendix, could leave the impression that more of these corrections are being made for the first time than is the case. "Circe" for "Medea" (so miswritten by Swedenborg) has been read in past English translation and in revised Latin texts. (Among the rare misprints noted in the volume is "Circa" for "Circe" on page 449). Some changes which Dr. Acton has made in the Latin text seem to us uncalled for (as at nn. 250 and 322). A very good change is "priusquam" for "postquam" at n. 351, unless Swedenborg in writing "postquam" had in mind the fact that only as Israel left Egypt was it a separate community that had its own laws. In n. 379 "dispergere" may be what the text's "disperdere" should be changed to rather than "dispendere"; does Swedenborg use the word "dispendo," and does not the other verb carry his meaning? The change made at n. 82<sup>1</sup> from "credere" to "fugere" may not be warranted at all; Swedenborg is speaking mainly of three doctrinals both before and after the point at which the questioned reading occurs, and could be understood to be speaking of believing them. It could be wished that Swedenborg might be represented as knowing his Greek text in *John* 8: 7: the words are "let him first cast a stone," not "let him cast the first stone" (n. 79<sup>1</sup>, 500<sup>2c</sup>).

Some of these points, however, as we have intimated, are debatable. They are a very small minority of the questions with which a translator must deal. Equipped as it is with many aids, this edition of *Coniugial Love* enables the reader and especially the student to make competent researches for himself. Very carefully one by Dr. Acton, the translation will give solid satisfaction to readers. The Swedenborg Society has made of the book a volume light in the hand and plain to read.—WM. F. WUNSCH.

### New Books

HIGHLIGHTS OF MODERN LITERATURE. Edited by Frances Brown. *A Mentor Book, New American Library*, N. Y., '54. 240 pp., 35¢.

BRIEF HISTORY OF THE U. S. A. Franklin Escher, Jr. *A Signet Key Book, New American Library*, N. Y., '54. 160 pp., 25¢.

## With The Practicing Psychologist . . . .

EVERYBODY KNOWS WHAT it is to be joyful or sorrowful, hopeful or dejected. Each new day finds us in a state by which we identify the affairs of the moment should anyone ask how we feel.

Perhaps we are feeling fit, fine, zesty in meeting the issues of the hour. Or our mental weather is cloudy and we are groping for clear skies. If feeling "blue" this reference to a color indicates that our state is far from the "blackness" of despair. We meet and exchange greetings with people whose cheery words tell us something very interesting about their passing states.

Naturally we contrast states that come and go like clouds momentarily darkening the sky, as in a mood of discouragement, with conditions that continue during the months or years of an epoch in our experience, so that we speak of being in a certain "stage of development."

We note the fact that some people are mostly external in everything they say and do, as if the spiritual life had never attained a point where inwardness is disclosed even in a small way.

Other people are so alive to inwardness that we find them using mere "things" as means to ends, estimating experiences as they pass with reference to a standard of spiritual living. The state of development, so far as we can discern, is a far more direct clue to character and mentality than any outward appearance, such as dress, manners, facial feelings.

Still further, the especial experiences we may have passed through that have left an impression upon us, remain with us through their effects. This may mean that a deeply impressive experience marked a turning-point in our spiritual understanding, so that it stands out in memory and is "never to be forgotten," as we say.

Or, if we are immature in self-knowing, awakening only to a slight extent to spiritual truth, the influence of an experience that stirred us deeply may continue because we have never looked at it in the face, so to speak, to discern its meaning.

Under this head may be classed every experience near or remote, even as far back as childhood, on which through error we have built worry, fear, and many other states drawn upon in making trouble for ourselves. Such states, let us say, were meant for our advance if construed aright. We might have benefited by each one. We need not have been related through them to our less developed past. What we lacked

(Next page please)

# How I Became A New Churchman, XXI

IRVING B. MALAWSKY

During the winter of 1950-1951, while looking for something in my father's attic, I noticed a dust-covered, paper bound book which my father said was purchased by him twenty years previously at a second hand book stand. I blew the dust off the cover and read, "Heaven and Its Wonders and Hell, From Things Heard and Seen by Emanuel Swedenborg." "Surely this man is insane," I thought, "but it will be fun seeing just *how*," so I finished dusting off the book and brought it downstairs to read.

You see, I was an atheist of the Freudian variety. These are the worst kind. They not only deny the Divine themselves, but often attempt to prevent others from making acknowledgment. My line of thinking then would run something like this: Since there was no God and no spiritual world, anyone claiming a knowledge of angels was obviously insane. Also, the materialism prevalent in universities had decreed that visible things alone were real.

Since angels were not visible, someone "seeing" them was "seeing" something that wasn't there, and was therefore hallucinating. Hallucination is one of the defining characteristics of insanity. Nevertheless, I read the book with a mixture of amazement and deep absorption.

I wondered how anyone that was really insane could have such keen and penetrating insights. Weren't the insane supposed to have moved *away* from reality rather than *toward* it? The remarkable internal consistency and the harmonious interrelatedness of all elements in the exposition led me to reflect that the insane are markedly disorganized and could not therefore have authored so well-organized a work. I concluded that if Swedenborg were insane, then insanity was a desirable state and we all ought to seek it. But although I now thought that Swedenborg was no one to be taken lightly, I was not yet ready to accept his claim to being a revelator. This was another matter, and a far more difficult one to think about.

The *Warren Compendium*, *Conjugal Love*, the Trobridge and Toksvig biographies and portions of *True Christian Religion* were read while I pondered this problem. What I found hard to understand was how a person like myself could have gone through college without even having heard of Swedenborg. Surely a man of his genius should be far better known, I thought.

How could revelations of such great importance have been in the world for two hundred years and yet remain

almost unknown to it? But I was led to reflect that this world knew little about, and cared less for, the Truth. As with the Master, so with the servants. "He was in the world, and the world was made by him, and the world knew him not."

I found that I could find as many reasons for accepting Swedenborg as a prophet as I could for rejecting his claim to being a servant of the Lord. Each time a reason would appear on the "pro" side of my mind, another would appear on the "con" side to oppose it. This was exactly how Swedenborg described the mind, I thought, as being in equilibrium between heaven and hell so that one could just as easily choose one as the other.

If there are just as many reasons for doing a thing one way as another, then it follows that the decision that is ultimately made is spiritual, that is, it is not based upon reasons, but upon freewill.

There was then an awareness on my part that the decision would affect me forever. I tipped the scales toward the "pro" side. Since then, I have become increasingly aware of the finality of the decision. My confirmation in, and ability to see the truth of the doctrines of the New Jerusalem has grown steadily.

Like others who have joined the New Church after reading Swedenborg's writings, I am disappointed over the seeming lukewarmness on the part of some New Churchmen regarding the "man child, who was to rule all nations with a rod of iron" (Rev. 12:5). As Swedenborg has said, there are many degrees of reception of his writings. But it is hard for me to understand how, for example, a prominent New Churchman can suggest that *Conjugal Love* be considered apart from Swedenborg's divinely authoritative theological works on the grounds that the title page contains the words "Emanuel Swedenborg, a Swede" instead of "Emanuel Swedenborg, Servant of the Lord Jesus Christ."

Other New Churchmen, I know, have hesitated to accept Swedenborg as a prophet in the fullest sense of the term because he used temporal modes of expression. On the same basis, we would have to reject the Bible, since it has reference to time and space! How can anything be written in time without taking something from time?

I make these remarks in the hope that the fresh perspective of a relative newcomer to the New Church will be of interest to those who, having been born into the Church, may have lost sight of the sociological fact that we are surrounded by people who do not

have the knowledge *we* enjoy about divine truth.

(Mr. Malawsky, a resident of Chicago, has with the courage of his convictions, gone along steadily in his work for the Church and is now a Lay Leader of the Illinois Association, mainly serving the La Porte, Ind., Society.)

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Memories of Mother!  
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How snatches of old songs—  
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Odor of spices—  
Fresh-oven bread—  
Covers spread gently  
Over my bed—  
Incense of lavender—  
Balsam that wilts  
In quaint posy gardens—  
Old patch work quilts—

Who understands how  
Memory conceives—  
And fashions her picture  
From fragments like these!

*In Checkered Tablecloth*

(From preceding page)

relation between the soul and God was a thing of the past. In such a world as this appeared Jesus like a light shining in darkness. He was as different from His time as day is from night. Therefore, He was not a product of His age.

There is no disharmony between Jesus' perfect character and His extraordinary claims. His kingdom is the realm of the soul. He is the conscience of mankind. He is, indeed, God become His own Word to men. His appeal is irresistible. Brought face to face with Him, men cannot ignore Him. So much so that His life has come to be accepted by many as the moral ideal of mankind.

We have sketched the process by which God, Who is love expressing Himself by wisdom, seeks to realize His end of conjoining man to Himself. We hope it is clear that God works among all peoples and nations and tongues, and has provided religion or a knowledge of Himself among all peoples, so that all may be conjoined to Him.

Now let us turn to the effect or outcome of this process. The effect is conjunction or union so far as man's relation with God is concerned. What is the effect on man himself? We have seen that man is not passive in this process. He is active. He cooperates with God. He loves Him, and strives to do His will. His relations with his fellow-men are regarded by him as means of service to them. In short, he does good. His will is fashioned by his love of good, until it acquires a permanent bent for good, and retains that bent to eternity.

The opposite is possible, too. Not all love God or what is good. Such acquire a bent for evil, and retain that bent for ever. Man is called to a great destiny. And if he fails of it, his failure is just as great. In other words, the final product of creation is character, and character must last for ever. For that which cost such pains to produce and becomes permanent in human nature, while other features change, must remain for ever.

A glance at the world will reveal that it is nothing if not meant to help build character. Money-making, pleasure, fame and so forth are not the ultimate purpose of the world; for they all pass away.

One thing remains—character. And that which remains must be the purpose or end of the world. Call it conjunction or union with God. So far as man himself is concerned it is character. And what more admirable place for the building of character than this world, with its sorrows, difficulties, disappointments and inequalities? Cannot love carry us through all this triumphant?

Who wants a soft world? Is not strength developed by overcoming resistance?

When we say that character lasts for ever, we do not mean an abstract record or memory called character. Character is the man himself fashioned by his love into a certain form. This survives death. Here lies the logic of heaven and hell. Heaven is heavenliness, likeness to God, loveliness of life. And all who are heavenly and godlike gravitate to each other by an invariable law of the spirit realm that like should attract like. It is the same with the evil. They

### Pfister Memorial Flowers

A news item in Cleveland's parish paper for April stating that the flowers on its altar March 14 were in memory of Otto Pfister, must bring back recollections to many of this great lay missionary worker for the Church at large. No opportunity was missed, no suitable pamphlet overlooked, no service for the cause in general too hard and enduring for this great servant of the Church, whose family is still prominently represented in Convention.

### Giovanni Mitis Recovers

Giovanni Mitis founder and patriarch of the Trieste Society, now in his 90th year, is regaining his accustomed strength following an attack of pneumonia. The beautiful little chapel on the Via Della Scogio was built many years ago by Mr. and Mrs. Mitis for the local group.

### A New Summer Camp

Newest of the church summer camps to join the active group already so well attended, is Cosumnes Camp at Bridgeport Crossing, near San Francisco. Progress is being made in clearing the site and building a cookhouse, etc., preparatory to the first year's program.

### Officers Elected

At the annual meeting of the San Diego society March 25, Hubert Schneider was elected president, J. B. Anzer, vice-pres.; Mrs. John Miller, secy.; Henry Swanton, treas.; Hilbert A. Smith, trustee. Under a revision of the by-laws, the board of trustees becomes the executive committee.

Messrs. Nelson, N. Y., publishers of the new Revised Standard Version of the Bible, report its sale to date as nearly 3,000,000 copies. The newly issued Pulpit Edition had an advance sale of 2,000.

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gather together by the operation of the same law. These two opposite states are called heaven and hell respectively.

To sum up. God is love. He created man as the supreme object of His love. He also desired that man should reciprocate that love. As a result of man's reaction to God's love a character is formed within man, and this character endures to eternity.

(Mr. Nisanka was an out-student of the New Church College, then in London, for several years. He represented the Swedenborg Society at the All-Faiths Conference. Originally published in the New-Church Herald.)

### Becomes Eagle Scout

James Lawry, of the San Francisco Sunday school, gained the coveted rank of Eagle Scout, just lately. Artistic, he has constructed a model of the Tabernacle to be sent as a gift to the Conference's mission school at Orlando, near Johannesburg, So. Africa.

### Easter At Sunnyslope

Taking its turn, the Sunnyslope, Alta., had the services of a minister for Easter, the Rev. Henry Reddekopp, missionary pastor for the province, officiating there that weekend. It was a happy occasion for all.

### Dramatics at Kitchener

For the first time in some years, Leaguers of the Kitchener Society will put on a stage production, when two one-act comedies will be the program to be presented April 23 at the parish hall. Proceeds go to Korean relief.

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# Swedenborg's Teachings In India

A paper read before the All Faiths Conference at Nasik, India, in June, 1933

By H. W. NISSANKA

EMANUEL SWEDENBORG (1688-1772), having taken all knowledge for his province, and distinguished himself in the various branches of science and philosophy, entered upon the most momentous stage of his career when, as he says, he was called by the Lord Himself to expound to the world the spiritual sense of the Word, and present a new view of Christianity. He was thus a subject of spiritual illumination to whom the spiritual world was as objectively real as the natural world is to us.

Swedenborg's general view of religion may be summed up in his teaching that there are two essentials of salvation, and that these two essentials are found in every religion. For everywhere God has provided religion of some sort, so that man through it may be able to realize his highest ideals. The two essentials are: to acknowledge God, and to shun moral evils as sins against Him.

Swedenborg with his illuminated eye surveys the field of experience as a whole and picks out man as the masterpiece of creation. In this he is supported by the testimony of all sages. For man, while related by his body to the universe of matter, is related by his soul to the universe of spirit, in such a way as to be the interpreter of both spirit and matter. No other creature can claim such a dignity. Of his two aspects, material and spiritual, the spiritual is obviously the greater. And in his spiritual nature there is nothing greater than love.

Without love, nobility were impossible, and what greatness can there be without nobility? Sacrifice, sympathy, compassion, aspiration, justice and other virtues spring from the totality of being called love, and have no existence apart from love.

According to Swedenborg the life of a thing must be estimated in terms of the greatest thing in it. Nay, the greatest thing is its very life. Since the higher cannot be derived from lower, it follows that the lower must be referred to the higher. Now, if love is the greatest thing in man, then love is his life, and the various features of his experience must be interpreted as affections, states and relations of love.

Take away from man the affections, states and relations of love, and what remains? Take away the love of willing, thinking, doing, sleeping, eating and so forth, and you will have reduced man to an absolutely passive, motion-

less being. In other words, you will have made him lifeless. Love, therefore, is man's life.

Man is not self-originated. Therefore, he owes his being to a source that is other than himself. Since love is man's life, the source of his life must be a life whose essential nature is love. For that which is, cannot come from that which is not. But love is personal. Therefore, the source of man's life must be personal. Swedenborg calls this source God. God, according to him, is infinite Love—Love, because He cannot be less than the greatest in man, and infinite, because He is uncaused, self-existent, and the source of all being.

One of the chief characteristics of love is that it contemplates ends. It does not rest in itself, but moves beyond to objects of its affections. It is purposive, dynamic and effective. It puts forth effort and achieves realization. These three degrees of love Swedenborg calls End, Cause and Effect. End is the intention of love; Cause, the means of its realization; and Effect, the realization itself, in which End and Cause ultimate themselves.

The end of creation is that there may be conjunction or union of the creature with the creator. This union is of two kinds—passive and active—the passive being the lower kind and the active the higher. All things of the world, except man, conjoin themselves to God passively by reason of the mechanical order of their existence. So, that no element of responsibility inheres in them, their obedience is passive, unconscious and necessary.

Active conjunction presupposes reciprocity. Reciprocity, again, presupposes freedom and rationality, or will and understanding.

It is man alone of all creatures who possesses these faculties. Consequently, man alone can actively conjoin himself to God. For with the will he can choose to love God or not to love Him. And with the understanding he can know God or deny Him. To speak in terms of love, his love can choose to

rest in the highest love, or it can remain self-centred.

But in order that man may love God, it is necessary that man should know Him. Since being other than the individual self is known only by presentation or revelation and perception, and since God is a Being other than man, it follows that man can know God only by revelation adequate to human perception. This brings us to the cause instrumental or means by which God seeks to realize His end of conjunction. This is revelation or expression of Himself. To use a Biblical phrase, it is the Word of the Lord. Expression is a function of wisdom. Wisdom, then, is the mode of love. In other words, wisdom is the cause.

This view accords strikingly with the traditions of most nations and races, who point to a golden age in the dim, prehistoric past, when men and God lived on terms of the closest intimacy. Swedenborg speaks of that time as the Most Ancient Church or Age of the Celestials. The interior spiritual perceptions of the men of that age were so keen that they could hear God and speak with Him as man with man.

Another characteristic of those men was that they saw a spiritual meaning in every object of sense. The thing itself was nothing to them. What mattered was the spiritual idea or object that it stood for. This Church fell by pride, and the plane of spiritual perception became lower.

This second spiritual condition of mankind is called by Swedenborg the Ancient Church. To the men of that age was vouchsafed a verbal revelation. Parts of this Word were taken by them in their migrations, and thus was kept alive among them a knowledge of God. To this Ancient Word may be ascribed the origin of the religions of India, Egypt, Persia, China, Africa and so forth.

To the Israelites was granted a revelation consisting of Law, Prophecy and Psalms, outwardly depicting legal, historical and biographical details, but inwardly revealing God in the humanity He was soon to assume as the Saviour of mankind. So far God had been appealing to men in human terms, accommodating Himself to their limited understanding. This process must reach a crisis. The identification of God with man must reach a point beyond which God could go no further.

This was the Incarnation. Men had reached a point in their experience, where spiritual values were almost completely lost sight of. Luxury and soft living had made the Romans callous and brutal to an unbelievable degree. Formalism had sapped the life of the Jewish Church. Except in the hearts of a few here and there, religion as a vital

(Next page please)

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## Columbia Grants Her A Doctorate

Miriam S. Haines, Englewood, N. J., who began her duties as psychologist in the Montclair public schools last fall,



has received her doctor of philosophy degree from Teachers College, Columbia University, of which she is a graduate. She is thus probably

the only young woman Ph.D. in the Church, not to say professional psychologist.

After completing her internship at Neurological Institute, Dr. Haines worked part time as staff psychologist for three years at St. Luke's Hospital in New York City while completing her course requirements for the doctoral degree. She was a member of Kappa Delta Pi and Lambda Theta, educational honorary societies.

Following this she was connected for two and a half years with the Columbia-Presbyterian Medical Center where she specialized in diagnostic psychological work with cerebral palsied and Rh factor children. Her research study in

collaboration with Dr. Richard Day is to be published soon in *Pediatrics*, a publication of the American Medical Association.

Dr. Haines is the daughter of Mr. and Mrs. Samuel E. W. Haines of Englewood. Her mother, a former librarian at Harvard University, is a daughter of the Rev. George F. Stearns (1826-1902) who held pastorates in Mansfield, Riverhead, Peoria, Philadelphia, and Cleveland. Mr. Haines, who attended the Theological School 1909-1911, devotes himself, with his son Edmund, mainly to producing scientific instruments.

## New York Association To Hold Its Meeting May 8

The New York Association holds its annual meeting Saturday, May 8 in the church of the Brooklyn Society, Clark Street and Monroe Place, this being its 89th session.

Following reports, elections, etc., there will be a luncheon in the parish rooms (tickets \$1.00; children 50¢) with a program following, which includes an illustrated talk on correspondences by Harold B. Larsen, Lay Leader at Orange, and an address by the Rev. Franklin H. Blackmer, president of Convention. The Holy Supper will conclude the meeting, at 3:15 P.M.

## President Blackmer Breaks Travel Mark

Probably an all time distance mark for travel by an officer of Convention in consecutive days was set by President Blackmer March 22 to April 14 when he journeyed from Boston to California, with various stopovers enroute, then back to New York and on to Cuba, British and Dutch Guiana, with visits to the churches in St. Petersburg, Gulfport, Miss., and New Orleans before reaching once again his Cambridge headquarters.

The journey thus comprised about 13,000 miles. A number of the places on this itinerary had not previously been visited by a president of the Church.

In Georgetown Mr. Blackmer dedicated the church recently constructed, the funds for which largely had been advanced in this country. The society there is Convention's oldest mission, and nearly the first of all established New Church groups.

### Finds Stolen Bonds

Frederick Anderson, 12, Paterson Sunday school pupil, found a bundle of soggy papers down by the Passaic River on his birthday Feb. 28, which turned out to be \$100,000.00 in stocks and bonds, stolen from a Clifton, N. J., family some weeks previously. Headlined in local papers, rewarded with \$100 and a big league baseball date, Freddie is the idol of his local school-mates.

### Prof. Sherrill Honored

Professor Miles S. Sherrill, Boston Society, just recently was honored by the American Chemical Society for his 50th anniversary as a member of that body. He is on the faculty of the Massachusetts Institute of Technology.

### Trip to Labrador

Cincinnati church people will take a trip to Labrador May 2 by way of an illustrated talk on the subject by Prof. Mary Maciel.

## Equipment Offered

The San Diego, Calif., Society has a small rotary mimeograph (Heyer Lettergraph) for which it has no present use, since larger equipment was given to the church last fall. It will gladly ship it to the first New Church group asking for it, and agreeing to pay the cost of shipping.

Also, society has a large, well-bound Altar Bible for which it has no present need, since a new Memorial Altar Bible was presented to San Diego this past Christmas, in memory of Mr. Sol Frank, so often the church's benefactor.

In this instance, too, the society, upon receipt of shipping charges, will gladly send the Bible to the first group asking for it. In either case address the secretary, Mrs. John Miller, 3739 Ticonderoga Street, San Diego 9, Calif.

### Dr. Giunta Returns

The Rev. Dr. Henry C. Giunta, Cleveland pastor, who was absent two months from his pulpit recuperating in California from the illness which has handicapped him for sometime, returned home first week in April much improved in health.

### Maryland Association Meets

The spring meeting of the Maryland Association was held April 24 in the church of the Baltimore society, The Rev. Paul Sperry, Washington, is general pastor. A report of the proceedings is looked for in our next issue.

## Elmwood News

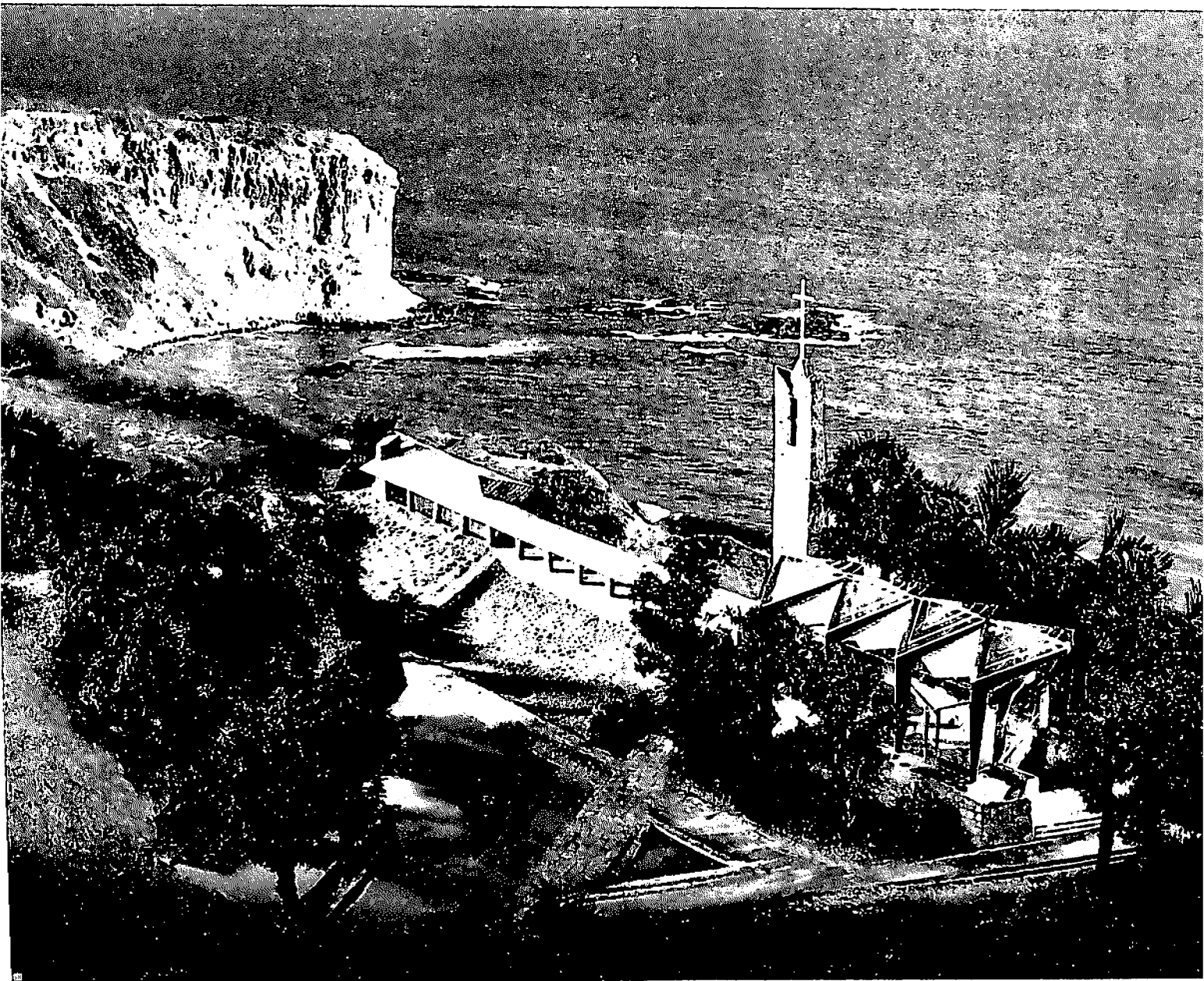
At the annual meeting of the Society held recently, Frederick Brown was re-elected chairman and Mrs. Luther Churchill, Jr., was elected to a first term as clerk. Chosen for the Church Council were Mr. and Mrs. Carl Edson, Edward Swinney, Miss Michael Gale, Mrs. Ruth Wallin, Damon Leavitt, and Roger Burger. The Council was requested to set an early date for planning a program of church advance and extension for the 1954-55 church year.

The Rev. Edwin G. Capon, Elmwood's minister, has been named to the chairmanship of the Nominating Committee of the Massachusetts Council of Churches by Methodist Bishop John John Wesley Lord, President of the Council.

The Lenten Institute on the "Life of the Lord" held on five successive Sunday evenings at the Elmwood church was well attended and highly successful. Members of the Brockton and Bridgewater churches supported this series and the average attendance was 38. For the coffee hour following each meeting all sat around one of several tables, frequently continuing to discuss the evening's subject.

*The*  
NEW-CHURCH  
MESSENGER

May 15, 1954



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## PARTIAL LIST OF CHURCHES

BALTIMORE, MD.  
Calvert Street, near Chase  
BATH, ME.  
Middle and Winter Streets  
BOSTON, MASS.  
Bowdoin Street, opp. State House  
BRIDGEWATER, MASS.  
Central Square  
BROCKTON, MASS.  
34 Crescent Street, near Main  
CAMBRIDGE, MASS.  
Quincy Street, corner Kirkland  
CHICAGO, ILL.  
Kenwood, 5710 So. Woodlawn Ave.  
Northside Parish, 912 W. Sheridan  
CINCINNATI, OHIO  
Oak Street and Winslow Avenue  
CLEVELAND, OHIO  
12600 Euclid Avenue, E. Cleveland  
DETROIT, MICH.  
Meyers Road and Curtis Street  
EDMONTON, ALB.  
11408—71st Street  
EL CERRITO, CALIF.  
1420 Navollier Street  
ELMWOOD, MASS.  
West Street  
FRYEBURG, ME.  
Main Street  
GULFPORT, MISS.  
2608 Kelley Avenue  
INDIANAPOLIS  
623 No. Alabama Street  
JACKSONVILLE, FLA.  
816 Oak Street  
KITCHENER, ONT.  
Margaret Ave. N. and Queen St.  
LAKEWOOD, OHIO  
Corner Detroit and Andrews Avenue  
LAPORTE, IND.  
Indiana and Maple Avenues  
LOS ANGELES, CALIF.  
509 South Westmoreland Avenue  
MANCHESTER, N. H.  
Conant Street  
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.  
Essex Avenue near Main Street  
PALOS VERDES, CALIF.  
Wayfarers' Chapel, Portuguese Bend  
PATERSON, N. J.  
380 Van Houten Street  
PAWNEE ROCK, KANS.  
Main Street  
PHILADELPHIA, PA.  
22nd and Chestnut Streets  
Frankford, Paul and Unity Streets  
PITTSBURGH, PA.  
Sandusky St. near North Ave.  
PORTLAND, ME.  
302 Stevens Ave. cor. Montrose  
PORTLAND, OREGON  
2037 S.E. Spruce Ave.  
PRETTY PRAIRIE, KANS.  
East Main Street  
RIVERSIDE, CALIF.  
3645 Locust Street  
ST. PETERSBURG, FLA.  
1915 Fifth Street, No.  
SAN DIEGO, CALIF.  
4144 Campus Avenue  
SAN FRANCISCO, CALIF.  
Lyon and Washington Streets  
ST. LOUIS, MO.  
620 N. Spring Avenue  
ST. PAUL, MINN.  
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 head-  
quarters of the missionary or leader.)

ARGENTINE  
Buenos Aires, Calle Gualaguayches 4144  
AUSTRIA  
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 Allée 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. 15  
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  
Crestochowa, Ulica Street 7, Kamienic  
Nr. 21/m. 18  
SWEDEN  
Stockholm, Tegnerlunden 7  
SWITZERLAND  
Basel, Stadthausgasse 13  
Bern, Kirchbühlweg 30  
Hersau, Gossauerstr. 17a  
Zurich, Appollstrasse 2  
Geneva, 6 Rue de l'Université  
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 con-  
tains 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.

# THE DISCIPLE'S MISSION REQUIRES HIS VOLUNTARY SERVICE FOR WORLD PEACE

by Joseph Hoellrighl

*And he said unto them, I must preach the kingdom of God . . . for therefore was I sent.—LUKE 4:43.*

**A**CCORDING to these words of the Lord, this was His mission, and this was the work which He gave to His disciples to do.

Through them it has become the mission of every member of the Christian Church and more especially of the Christian minister. But we do not think any longer in terms of kingdom and empire, of king and kaiser, therefore we shall get a clearer conception of our mission and of the kingdom of God, if we think of it as a government of love, for God is love.

To build up this state or government of love is the work of the Christian Church. To this end all its efforts should be directed.

The greatest obstacles to this mission, the greatest enemy of the reign of universal love, which must be destroyed before the people of the earth can live in peace and security, is war.

War may be regarded as represented in the Bible by the Giant Goliath, the champion of the Philistines, who mocked and insulted the Israelites for forty days, until David volunteered to destroy him.

We can see how great and strong this enemy of human civilization is, when we study the military strength of the nations. It is no wonder that Christians all over the world are dismayed and many greatly afraid, when they see this enemy grow stronger over the years. They are like the children of Israel in the valley of Elah, when they were challenged by the seemingly invincible Goliath against whom no one could prevail.

The war god has been insulting mankind for forty centuries and yet it still stands up and down in front of the Christians' camp in his armaments of bombing planes and tanks, submarines and battleships, poison gas and death rays, and all the other instruments of destruction.

Who will volunteer to fight against this giant which controls so much of the natural resources of the earth. It controls vast amounts of money, schools, colleges, the press, the theatres and talking pictures, the radio and the televisions are affected by it.

War's helmet of brass and coat of mail is of no ordinary weight. Its spear is strong and its sword is sharp. With them this Goliath mocks all efforts to subdue him.

He would destroy all laws and covenants like scraps of paper. And at this very moment every nation is arming against him, building larger and greater instruments of destruction. Can this Goliath ever be conquered with his own weapons made larger and stronger and more powerful?

"And Saul put a helmet of brass upon David's head and clad him with a coat of mail." Already in those days the only way of overcoming this giant,

war, seemed to be an increase in armament. To his own brethren and to Saul, David must have appeared a little out of his mind. The shepherd boy was no doubt suffering from delusions of grandeur, of a swelled head, that made him much bigger and stronger in his own eyes than he actually was.

So conservative Saul held fast to the old customs and traditions. He put a helmet of brass upon David's head and clad him with a coat of mail. Imagine this shepherd boy intending to fight Goliath without an armor and without a sword!

Imagine the Davids of today trying to fight the giant's bombing planes with a sling and his dreadnoughts with a pebble! In the sight of his own brethren David was unbalanced. They were too wise to risk their own lives in such a hopeless cause. They would not let him volunteer, they tried everything to hold him down. David's victory over them and over Saul was even harder than that over the Philistine.

David knew what he could do, and they would not believe him. He had to use all his powers of persuasion to get rid of the useless weapons forced upon him by the unbelieving Saul. Armed only with a sling and a bagful of pebbles, but without the slightest flicker of fear in his own heart, he went out to meet the Philistine, while his brethren were equally sure that their youngest brother would never return.

"And David said to the Philistine: Thou comest to me with a sword and with a spear, but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will he deliver thee into my hand, that all this assembly may know that Jehovah saveth not with sword and spear."

The greatest enemy of a state of love and peace on earth can be brought to an end, and will be brought to an end, not with sword and spear, but with the sling of international law, and the pebbles of Christian principles aimed at the forehead of the giant, the seat of his intelligence, which is his weakest point.

Obviously war is insane, inhuman, useless, in the sight of reason. Therefore our Lord who came to establish the government of love and to bring peace and goodwill to men, turned the sword upside down and saved the world by means of the Cross. He furnished us with the hard rock of truth which is more powerful than bombs. "You have heard that it was said to them of old time, thou shalt not kill, but I say unto you. . . ." There is the pebble taken out from the brook of revelation which will sink into the forehead and bring to an end this stupid Philistine, who insults human intelligence with his spear as big as a weaver's beam. And the universal desire for world peace will be the strong arm of David guided by the Lord of hosts.

War robs man of his dignity and self-respect and makes him an underling, a slave of a cruel system of militarism. War is the cause of most of the evils of which we are suffering today. It has ever hung over the earth like a heavy storm cloud that may explode at any moment. It discourages every humanitarian enterprise.

Before this bloody monster can be removed forever, man must regain confidence in himself and trust in God, and like David begin to act courageously as a volunteer. His hardest fight will be the combat against the stupidity of his own brethren, who will forever insist that the traditions and customs of the past must be kept inviolate.

The distrustful believe in the armor and the sword and the fighting as it was done by them of old time, and the pebbles of Christian principles have no place in their defense program. And yet, there is no salvation from war and the suffering caused by war, unless David volunteers to fight Goliath with sling and pebble.

So many have ever thought of themselves as mere worms of the dust and are so discouraged in the face of overwhelming worldly obstacles, that they give up the battle as hopeless. As a result our hospitals and asylums have to be constantly enlarged and increased. So many have lost confidence in themselves and in their fellowmen. But David, the unspoiled shepherd boy from the mountains, has kept that healthy faith in God, that made his trust with fearless courage. He knew no fear, because he had learned to know himself. That is what we all must learn—to know ourselves.

Have you ever tried to answer the question, who you are?—Let us see: You are first an individual with a name, but you are more than that. You are a member of a family, and more than that; you are a member of a city and of a state, and more than that; you are a member of a nation and a race, and even more than that.

Listen: "God created man in his own image and said unto them, Be fruitful and multiply . . . and have dominion . . . over every living thing that moveth upon the earth."—If you are ruler over the whole "earth" you should volunteer to fight for world peace and not just for law and order in your own little city.

Man is just beginning to awaken to his divine heritage. It will not be long now before we shall travel around the earth in three hours instead of in three days or in three years. It is about time that we learned to think and speak in world terms. If peace loving nations find it impossible to keep out of a great modern war, must they not of necessity insist on being part of the forces which shall determine in the first instance whether or not there is to be a war? Is it not clearly to their interest to combine with other nations in an honest attempt to prevent war?

A policy which leaves a government cold to the sufferings of other nations and causes it to act only when its own rights are violated, cannot produce peace; wars will not cease until love and justice prevail, and justice can be secured only by organizing on a world scale.

Today we have family government, city and state government, national government, but what about the government of love?

Our international government, known as the United Nations must be given time to grow up. But this David is a healthy youngster full of life, and what he can do with a sling and a pebble will astonish the world. He will volunteer to defend our camp, and we know what he will do to this horrible Goliath, war, when every citizen will be a citizen of the world and fight under and for a flag that will stand for a government of love, for international justice, for world peace and goodwill among men.

The highest government is the inmost government; it is that self-government with which every human being is endowed by almighty God. Therefore David must *volunteer* to fight; he cannot be compelled to do so. The priceless boon of religious, civil and personal liberty is ours in the United States today, because Christian men and women in the memorable past struggled and worked for this government of love. They were not compelled to do so. To build up this kingdom of God, this government of love, this state of liberty, and to help the churches in their mission, they organized on Nov. 29, 1950, the National Council of Churches of Christ in America. And in August, 1948, in Amsterdam, Holland, they organized a World Council of Churches made up of volunteers from all Christian denominations.

It is the mission of these voluntary organizations at the front to do away once and for all time with the war god Goliath, and to free the human race from the worst calamity that has been upon it since the beginning of history. The World Government of the Nations and the World Council of Churches will join hands to lead the children of God into the holy city New Jerusalem, there to enjoy an everlasting peace.

It is thus our mission to preach the gospel of peace and goodwill to men. The greatest obstacle to this is war. War cannot be brought to an end by more war, but world peace can be preserved by an international government of law and order. Our mission therefore requires voluntary exercise of individual gifts and faculties in the service of world peace.

(Mr. Hoellrighl is pastor of the Manchester, N. H., Society.)

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## Night at Portuguese Bend

Out beyond moves the dancing sea  
Alight with the sunset's flaring splendor  
Touching the point with evening's candles  
Bright with the mystery of falling night. . . .

And there, high above, the chapel rises  
A wayfarer's chapel, reflecting starlight  
A gossamer structure, caressed by the heavens  
Attuned to the sea and the vaulted sky. . . .

A chapel, aspiring, in nature and elements  
Speaking of God to wanderer wayfarer  
Drawing the mind to meditative channels  
Soothing the soul with a star-luminated beauty. . . .

DAVID R. MURRAY

# The Dial Of Ahaz

## Its Meaning For Us

by Mark Manning

THERE ARE TWO ACCOUNTS of the allegory of the "Dial of Ahaz": one in *II Kings* 20:1-11, and the other in *Isaiah* 38:1-8, 21, 22. Both are much alike. We shall confine ourselves to the unfolding of the former, but before commencing to do so it should be noted that Swedenborg unfolded it as applying to the Church in general, whereas here it will be unfolded as having reference to the Church in particular, that is, as applying to a single person. See *Apocalypse Explained* 706c [16 and 17], in which our author says, "Because Judea and its king [namely, Hezekiah], signify the celestial and spiritual [man] of the Church which will be from the Lord when He comes into the world [i.e., His second coming], therefore these things are said, by which is described the regeneration of those who will be of that church."

1. "In those days Hezekiah was sick unto death. And the prophet, Isaiah, the son of Amoz, came to him and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live!"

The name Hezekiah means, in the Hebrew, *Yah is strength*. "In those days" has reference to his final states of regeneration, because in the last verse of the chapter it says, "And Hezekiah slept with his fathers," meaning that his regeneration was completed. "Sick unto death" means that his worst evil had become manifest. If an evil does not become evident to the person, he will not know he has it. Every sickness has a spiritual cause, and that cause is an evil, whether inherited or acquired. What evil was the cause of Hezekiah's sickness Scripture does not say.

The name Isaiah means, in the Hebrew, *Yah is the helper*. A prophet is one who "speaks for" or "reveals" something from God, here, "Set thine house in order; for [if you don't] thou shalt die, and not live." The name Amoz means, in the Hebrew, strength. "Son" means the source, here, the source of strength, which is Yahovah [Lord]. "Set thine house in order" is to remove the evil affections and unholy thoughts in the mind. It will take the strength of the Lord to do this.

In reading *II Kings* 20:1-11 about a year ago, this writer exclaimed audibly to himself: "Why, we know what all those verses mean! for we have passed through the like experience that Hezekiah did." So perhaps the telling of this experience may be of benefit to someone who is fighting a corrupt evil.

We had overcome a number of evils with the Lord's help, but this time we were trying to overcome a corrupt evil by our own strength.

The struggle was furious. A thousand times we succumbed to its enticement. It was enslaving. It ruled us. We were sick unto death. Then one afternoon, at a drafting-board in an architect's office worrying over our spiritual condition, a voice seemingly within said, "Why don't you put it up to the Lord? He is your helper. You know you cannot overcome that evil by your own strength. He is mighty in battle."

We decided then and there to obey the voice, and determined to set our house in order, that is, get rid of that corrupt evil and unholy thoughts. It appeared to be a case of life or death.

The clock struck five. I got my hat and rushed out of the room and onto the street. At that hour the street-cars are crowded. I remember running nearly all the way to my room, about a mile.

2. "Then he turned his face to the wall, and prayed unto the Lord, saying, (3.) . . . remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore."

Entering my room I flung myself upon the bed and turned my face to the wall. Then with tears filling my eyes and streaming down upon my cheeks I prayed to the Lord as I had never done before, and asked Him for His help. I acknowledged that from myself I had not the strength to overcome the evil. "You must overcome it for me."

4. "And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, (5.) Turn again and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord."

It seemed to me for a moment that the help I sought from the Lord was not forthcoming, for it says, "Isaiah [*Yah is the helper*] was gone out;" but I was mistaken, because it also says, "Behold, I will heal thee!" Hezekiah lived in Jerusalem, where the weeping-wall was. The Jews went to this wall only as a last resort. In my extremity I too had gone to the Lord as the last resort, had asked His forgiveness and help. And yet for a moment I doubted He would answer my prayer. But the truth in regeneration—expressed by "the prince of my people"—is that the Lord is an ever present help, because He is "the God of David," the Divine Love itself, "thy Father," the source of all good.

His abiding place is within one's soul, and therefore He hears our sincere prayers and sees our sincere tears, that is, He knows if we are really repenting. If we are, then the assertion is made, "I will heal thee!" which, in the spiritual sense, means "I will remove the evil!" A heavy load was lifted off me, and I came into a state of great peace. The Lord then promises, if the penitent one continues in the good until his regeneration is completed, signified by the third day, that he "shall go up into the house of the Lord, that is, be admitted into heaven."

6. "And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake."

As already said, if the penitent one continues in good until his regeneration is completed, then the Lord will free him forever from the power of the corrupt evil and unholy thoughts, and defend him from evil spirits. This He will do from His divine love by means of His divine truth, because the penitent one will have entered into a new state—signified by the number fifteen, which is fourteen plus one—in this case, a heavenly state. From that time on the Lord will rule him completely.

By the king of Assyria, a wicked king, is not meant a single evil spirit, but a band of them. These evil spirits had gained control or possession of me, because of my love of evil. When the Lord answered my prayer, their power over me was broken immediately, and so they left me. This does not mean that I am free from their temptations. They still try to tempt me. How long they will tempt me I do not know. But this I am sure: If one who is penitent succumbs to the temptation of the same evil, his second state will become worse than his first state. And he will have to commence all over again, and go through severer trials.

7. "And Isaiah said, Take a lump of figs.



And they took, and laid it on the boil, and he recovered."

The bunch of dried figs that was laid on the boil acted as a poultice for the drawing out of the corruption. If it is not drawn out the patient cannot recover. Considered spiritually, all corruption is of the natural man, to be precise, is of the lowest loves of the natural man, because inflammation and burning denote depraved loves in their threefold character of sensual, corporeal and self love.

A natural evil can be removed only by its opposite, natural good. This is why a bunch of figs was laid on the boil; for figs, in the spiritual sense, denote natural good for purification. Hezekiah recovered from his sickness in this manner.

8. "And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? (9.) And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees or go back ten degrees? (10.) And Hezekiah answered, It is a light thing for the shadow to go down ten degrees, nay, but let the shadow return backward ten degrees. (11.) And Isaiah, the prophet, cried unto the Lord; and he brought the shadow ten degrees

backward, by which it had gone down in the dial of Ahaz."

Unfolding briefly the above verses: The name Ahaz means, in the Hebrew, control or possession. The steps on the dial indicate the measure of that. Ahaz, being a wicked king, signifies, in the spiritual sense, the evil spirits who gained control of Hezekiah. Thus the dial of Ahaz indicates the measure of the control or possession of a person by evil spirits.

A dial, such as that of Ahaz, has ten steps or degrees. The number ten means complete, or to the full, or to the limit. The corrupt evil, signified by the boil that Hezekiah had, and its direful falsities, signified by the shadow [of death] had reached its limit.

Every evil in its beginning casts its shadow of death only to the first step. It would be easy to overcome the evil at this stage. But the further down the shadow of death goes on the dial, the harder the evil will be to overcome.

If the shadow of death reaches the tenth step, namely, its limit, the only recourse a penitent one has is to cry unto the Lord, because He is the helper. In no other way can He bring back the shadow "ten degrees."

(Mr. Manning, a member of the Riverside, Calif., Society, has previously contributed Scripture studies to these columns.)

## The Omnicompetent Minister

WHAT A whiz! The new minister has organized a thriving Youth Fellowship and takes its members on hikes Saturdays. The Men's Group, under his leadership, has zoomed to thirty members. The Couples' Club, started shortly after he came, is doing well.

Under the presidency of his wife the Ladies' Society has taken a new spurt. She has also revamped the Sunday school, and is acknowledged as the best superintendent it has had in years.

He directs the choir beautifully, taking the baritone solo parts. His sermons sound like Fosdick's.

He gets a call to First Church in Central City. The day he leaves his present charge the church program collapses. For he has committed the crime of the omnicompetent clergyman—the man who can do everything and *does*.

Too able for his own good, too willing for the good of the church—that is the story of many a man who had rather do it himself and see it well done rather than trust the untrained amateur, who needs coaxing and coaching.

He may enlist his wife into a one-man, one-woman team—dedicated to the cause of a perfect program. To make matters worse he soon discovers that his congregation is not only willing to "let Johnny do it" but soon expects him and his successors to be perfect technicians in every field.

We accuse the Roman Catholic priest of being the self-appointed bottleneck on the road to heaven. Well, he is

merely being faithful to his church's dogma. But what about the Protestant pastor who assumes too many duties, picks up too many loose ends dropped by laymen, and thus gradually bars them from participation in and control of church affairs. Is he not doing, *against* Protestant belief, exactly what his Roman Catholic colleague does in accordance with his?

We have all seen the results of the too-efficient, too-competent minister. The minute he leaves for another parish: Whoof! All the air goes out of the bubble.

Most times he isn't to blame. Here comes a young, vigorous man into a church where the dust is an inch thick. The members take six blood transfusions from the veins of their pastor before they wake up. He comes, in their minds, as a magic formula messiah, with all the life giving shots in his kit. "Oh, Reverend Jones, how long we have waited for you. You can do so much for us!"

Well, actually, Mr. Jones can't do a blessed thing for them they can't do for themselves, the lazy critters. He can't prevent them from having a fine church if they really want one and he can't, with all his program potions, inject the elan vital into their institution by his own abilities. "Not by might, nor by power . . ."

Ministers should realize early that there are two classes of people: Those who are willing and those who are willing to let you. Any church can be ruined in five years by the omnicompetent pastor.

by Graham R. Hodges\*

Much, too much, of seminary training is spent on the gentle art of expounding and too little on the science of enlisting. Just as political elections are won or lost at the ward level, so does the church of Christ win or lose in enlisting dedicated Christians to do its work. This writer, in his brief, but experience filled ministry, has discovered that carefully prepared, earnestly delivered sermons are not the whole story.

No Bible verse applies more aptly to the self-erasing task of enlisting and training lay workers to head and direct the church's work than: "... made himself of no reputation . . ."

Jesus, the Man with all the talent, all the authority, all the power, all the ability, instead of throwing himself off the temple steeple just to show he could and so amaze the crowds, chose to spend three years training twelve awkward, ambitious, weak young men. Then, having given them his secrets, he allowed his ministry to end on the inglorious cross.

The Omnicompetent Man chose to die so He could live again in the hearts and acts of His twelve, His Pentecostal thousands, His worldwide millions. — *In Church Management*, March, 1954

(Another in our series of thought-provoking proddings by clergymen of other faiths.)

George E. Lee

We stop press to report the sudden passing away of a heart attack May 2, of George E. Lee, 77, well known Pacific Coast New Churchman. Services were held for him by his pastor the Rev. Andre Diaconoff, in the Los Angeles church, in which he had served so many years. A more complete memorial later.

\* Minister, First Congregational Church, Ticonderoga, New York.



## "The Unconquered"

A motion picture on the life of Helen Keller was previewed in New York May 10 prior to national presentation. Present were representatives of the American Foundation For the Blind, The Milton Society and Swedenborg Foundation. Nancy Hamilton wrote the script, and named her picture "The Unconquered." Noted actress Katherine Cornell, herself familiar with Swedenborg's teachings, is narrator for the film, the commentary having been written by James Shute, chief documentarian for the well known radio program, "The March of Time."

### California Number

The March-April issue of the *League Journal* was produced by the California leaguers, and an excellent number it is. Articles, features, illustrations and news fill eighteen pages of interest and information. Any New Church member not taking this live paper should send \$1.00 to E. C. Hinckley, 56 Whiting Rd., Wellesley Hills 82, Mass.

### Church Spire Struck

By something of a coincidence the spire of the Wilmington, Del., church omitted from the MESSENGER cover picture of that edifice May 1, might well have been taken off by a severe lightning storm April 22. Mainly the surmounting cross was damaged, as was an adjoining house.

### Bibles Presented

Bibles were presented Easter Sunday at the Pittsburgh church to Suzanne Mucka, Diane Fischer, Dickie Graham, Johnny Reuschlein, Joyce Schoenberger and James Zehner, for having learned and recited the Commandments, the Blessings and the Faith of the Church.

### Dedication Sunday

April 25 was observed as Dedication Sunday by the Kenwood Parish of the Chicago Society, in connection with a meeting of the central body held at the Northside Church, preceded by a dinner.

### Lecture At Harlem

The Rev. William E. Fairfax, pastor of the Harlem, N. Y., mission, gave a public lecture in the church rooms the afternoon of April 25, taking as his subject "Sex Education and Its Development."

### San Diego's Easter

More than 100 communicants took part in San Diego's Easter service, including ten new members, who were confirmed. A hospitality luncheon was held in their honor May 2.



The new 8¢ adhesive will of course be in use mainly for mailing letters abroad. It will thus serve, as the Postmaster said in his presentation speech, "as a postal ambassador . . . a beacon of opportunity and hope, expressed with a religious sentiment."

### Ministry Recruiting

A communication has been sent by the Theological School to all members of the clergy inviting their cooperation in recruiting badly needed men for the ministry. Sample application forms were submitted and other information given. It is hoped that any young New Churchmen looking to the ministry will be put in touch with President Bray in time for the new fall term.

### "The Crucifixion"

Stainer's "The Crucifixion" was presented Good Friday evening by the choir of the Church of the Holy City, Washington, D. C. A large attendance was thrilled by it, and there was an equally good congregation Easter Day.

### Altar Guild Officers

At a recent meeting of Lakewood's Altar Guild, Mrs. Roy Anderson, Sr., was elected president, Mrs. Rbt. Sirl, vice-pres., Mrs. Harold Dennie, Sr., secy., Miss M. E. Drake, treas., Mrs. R. Kirke, corresp. secy.

### Bridgewater Elects

At the annual meeting of the Bridgewater, Mass., Society, April 13, Mrs. John R. Carle was elected Moderator. Theological Student Joseph Caldwell will serve his ministerial internship there from Sept. 15-Jan. 15, the first term of his student year.

### Money For Your Treasury

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## The New 8c Stamp

Several "firsts" can be credited to the new 8¢ postage stamp issued with impressive ceremonies April 8, when President Eisenhower, Secretary of State Dulles and Postmaster General Summerfield took part in its presentation to the public.

It is the first United States stamp to bear the motto "In God We Trust" and thus the first postal emission in this country of direct religious significance. It is the first two-color stamp printed on government presses, other bi-color issues having been produced by bank note engraving companies. Also it is the first U. S. stamp to bear a picture of the Statue of Liberty in such a setting, the issue of 1922 depicting the full subject on quite a small scale.

### Attendance Record

As far as the records show for the past decade or more, the Kitchener, Ont., church had its largest attendance Easter Sunday when the congregation totalled nearly 200. Also the society's average attendance the past year has increased from between 10 to 20 each Sunday.

### Representation At Convention

The provision in the By-Laws of Convention, Article VII, section 2, calling for the publishing in THE MESSENGER of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures compiled in part from data of the preceding year, as some of the membership figures, as of December 31 last, have not yet been submitted.

Association or Society	No. of Members	No. of Delegates
California	423	10
Canada	256	7
Illinois	516	12
Kansas	235	6
Maine	140	4
Maryland	294	7
Massachusetts	871	19
Michigan	119	4
New York	418	10
Ohio	290	7
Pennsylvania	465	11
Southeastern	22	2
Western Canada	452	11
National Association	36	2
Connecticut	10	2
Seattle, Washington	30	2
Texas General	56	3

HORACE B. BLACKMER,  
Recording Secretary.

Boston, Mass.,  
May 15, 1954.

## Faith in Faith?

**I**N THE western world, the Church, for the most part, is approved of as a useful force for social control, and as an institution that promotes stability and the standards of conduct needed in a free society. Similarly, there are those who, although not religious themselves, respect and endorse religion on practical grounds. They have observed instances of its power to reform and rehabilitate some who are and some who might have become enemies of society. Or they may have been impressed by the inner strength which religion often gives, and may even lament that there is not more of it.

Not infrequently the clergy will seek to persuade by pointing to the peace of mind, assurance and courage that faith gives, and they will write popular books on the same theme. A recent sermon by an evangelist can be just about summed up as follows: "If you will accept religion you will be happier for you will be delivered from fear of the hydrogen bomb, and you will find your tensions disappear. You will not become a victim of stomach ulcers or of a neurosis."

Good as far as it goes. But faith in faith is not enough. Certainly, we are justified in applying the pragmatic test; in inquiring what the fruits of faith are. But we should not fall into the error of saying "Because this brings forth good fruit that makes it the truth." It is the other way around. Because it is the truth it brings forth good fruit. The pragmatic test has value as evidence, but truth cannot be identified with something that from our selfish viewpoint is productive of good. Neither should we confuse an appreciation, however sincere, of the utilitarian and social value of the Church and of religious belief with religion itself.

Nor is the will-to-believe, in itself, enough. At best, it is an inadequate substitute for inwardly felt religious convictions. Faith involves more than will for it involves the whole of man. If it was only a concern of the will, it could be resolved entirely into action. But faith is not to be identified with credulity, nor with wishful thinking. Faith is a conviction to the truth of which all that is highest in man bears witness. Therefore it involves his thought-life and his emotional life. Religious faith may be said to be compounded from the combined activity of reason, love and will. It is not the product of a mere determination to believe, for no man can embrace a faith to which his mind refuses its assent by convincing himself that it is good for him to embrace it. The will is an important element but it is not all. Self-compulsion applies to actions, not to convictions. Religious convictions derive from training, spiritual thinking, intuitive insights and, above all, from religious experience.

The will may, under certain circumstances, lead us to faith. But we have not acquired religious faith until we have with understanding come to believe that we live in a spiritual universe. The sincerity

of that faith will be shown in our actions and life. We will live and act in such a way as to leave no doubt that faith lies at the very core of our being.—  
B. J.

## Are Morals Relative?

**A**NY voices today contend that moral ideas and practices are purely relative, and are determined by geographical, social and economic conditions. It is asserted that customs essential to, or believed to be essential to, the well-being of the group gradually came into existence and in time were accepted as self-evident or as divine truths. They became, to use Kant's phrase, the "categorical imperatives." Refraining from murder, theft, arson, polygamy, etc., had a survival value for the group and hence were adopted.

Anthropologists and historians point out that moral ideas and practices vary from group to group and from age to age. What is considered virtuous by one tribe is regarded as vicious by another. The right and ethically acceptable conduct of one age is rejected and ridiculed by the next. Thus, child exposure, the killing of the aged and the sick, the mounting of the funeral pyre by the deceased's widow to be burned to death, the torturing of an accused person into making a confession, have all been sanctioned as humane and just by some people or in some period. Today the enlightened, at least, recoil in horror at the mention of such practices.

Similarly, we are told, that external conditions decide what is virtue and what is vice. For example, recently a historian in a popular article declared that when America was a vast undeveloped continent the emphasis was on industriousness, thrift and the desire for financial success, while military virtues were deprecated. Today, when this is not so much the case, and when there is fear that enemies may steal or destroy our wealth, the soldier, the general and the admiral, upon whom we rely for protection, are exalted and made into heroes.

The general idea sketch above is profoundly disturbing to religious thinking. Religion proclaims there is a universally valid moral code written by the finger of God and by Him delivered to man. (*Exodus* 31:18; 34:27-28.) This is not to assert that no relativity or variability enters into moral ideas. It is admitted that the moral code is not rigid from one generation to the other, nor its practice the same in every group. Truth in the realm of morals as well as in the realm of science varies in the sense that man's apprehension of it varies. Moral ideas grow as man's knowledge and experience increases. They may also degenerate if they are mixed with falsities or are perverted. Did not the Lord Himself say: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin"? The Lord is saying that the individual is not morally responsible for wrongdoing, if he does not know any better; if he is simply acting in accord with the best ideas

(Concluded on page 172)

## WAYFARERS' CHAPEL BUILDS SECOND BIG SECTION

### Towers Travelers' Beacon

(See cover for architect's concept of completed Chapel and grounds.)

The Wayfarers' Chapel, the memorial to Swedenborg overlooking the Pacific at Portuguese Bend, Calif., is nearing completion of the second stage of its building program.

Construction was resumed the first week in January this year. The berm retaining walls are finished and the walks, the pool and the tower now well under way.

Most of the cement work on the pool and the walks has been done. They are to be finished in the native stone to match the walls and floors of the Chapel. The tower has reached ground level. When completed, it will rise one hundred feet from the base, which is twenty feet below the ground level, to the tip of the twenty-foot-cross at the top.

The tower is located at the rear right corner of the Chapel and will direct travellers to it, on state highway 1.

Viewed from this highway, the tower appears to be nestled in the hillside. It will also be constructed of matching Palos Verdes stone, and the several rooms in the basement and ground floor will give much needed space for public dressing rooms, office, and study. The tower lower structure also will provide storage space, particularly for the large quantities of literature required for visitors.

The berm walls on the outside will soon have vines and other green plants trailing over the edges and will present a picture of beauty such as is encountered when one enters the Chapel. The trees which are planted outside the glass walls are redwood and Monterey pine. The redwoods, which almost two years ago were only four feet tall, are now higher than the edge of the roof and provide welcome shade from the heat and glare. The cup-of-gold vines also add their protecting shadows and enhance the appearance of the Chapel with their beautiful golden blooms.

The berm walls within the Chapel contain planter wells, from which trail Oregon Grape Ivy. Many species of fern, such as Boston, Holly and Woodwardia, flourish. Beautiful plants of split leaf philodendrum abound within the building, too, and acanthus plants regularly produce tall spikes of blooms and huge glossy green leaves. Behind the pulpit a trumpet vine is almost con-

tinuously in bloom. Another has made its way across the ceiling and is currently bearing beautiful yellow blossoms. Just outside the glass walls the Calla lilies are profusely blooming.

During the past year, much landscaping has been done. Over one hundred and fifty trees and shrubs have been planted on the hillside north of the Chapel and are beginning to form an effective background. The approach up the knoll to the Chapel doorsteps is lined on both sides with redwood and pine trees which are growing rapidly. In the near future this approach will be laid in stone walks and steps. Standing within the Chapel entry and looking down this treelined approach, the shoreline stretching westerly presents a view of breath-taking beauty.

Visitors from all over the world and from all walks of life admire the Wayfarers' Chapel and upon learning what it represents, come into a deeper appreciation of it. Architects, artists, and writers particularly express deep respect for the skill and ingenuity of Lloyd Wright, the architect, in capturing the teachings of the New Church so effectively. Ministers, rabbis, nuns, priests—religious people of all faiths, express their interest and appreciation for the quality of life that it clearly represents and sit for a period of meditation. Not long ago the Archbishop of the Soto Sect (Buddhist) from Japan, visited the Chapel.

Celebrities, artisans, technicians are among those who are captured by the Chapel's simple and natural beauties. Will Rogers, Jr., John Cameron Swayze and Preston Foster recently paid a visit, the latter two filming several scenes in and around the Chapel for their television programs.

The children particularly find the Wayfarers' Chapel exciting. They seem to be greatly impressed by the sunlight, the growing things, and the music. If they can read, they are pleased to recognize the words of the Lord's prayer which are carved in the stone steps which lead to the chancel. For the most part they are well-behaved. Many children attend the

Sunday services and are extremely attentive and quiet.

All the youngsters want to participate in leaving a monetary donation and of course taking the attractive color cards as a remembrance of their visit.

One little girl, her mother said she was just two, entering the Chapel, gazed first at the altar, then around and upward. Suddenly she entered the pew beside her, walked to the far end and laboriously climbed up and sat down. Claspng her little hands together in prayer, she began earnestly singing the phrase, "Jesus Loves Me," several times over. The many visitors stood in wonder and surprise at the response of one so young.

Many who come to the Chapel have suffered recent bereavement and here seem to find solace and strength. Others with problems also help. Some come expressly for meditation. There are those who stand in awe while others seemingly are untouched and unconcerned. But most find something they did not expect and are deeply moved.

What denomination is this Church? . . . This Chapel is of no particular denomination, is it? . . . Who built the Chapel? . . . How is this religion different from other religions? . . . Is this like spiritualism? Is this anything like Unity or Science of Mind? . . . These are a few of the many questions often asked and which give an opportunity to express, within the context of the question, "What the New Church Teaches."

Services are held three times on Sunday with an average total attendance of 175 to 200. On Easter Day over six hundred attended the four Services. Since the Chapel will seat only about 108, many were forced to stand in order to participate in the worship.

The music is recorded on tape from records and other tapes. It is controlled from the altar, the pulpit, and near the lectern. All the switches are silent and the reproduction is quite effective. Many think that there is an organ and organist. Much of the music used over the past year was provided by the choir of the Brockton, Mass., Society. The minister conducting the service has complete control of the music.

During the past year the staff at the Wayfarers' Chapel included the minister, Rev. Kenneth W. Knox; Mrs. Mildred Burris, a local resident, who has served faithfully, looking after wedding inquiries, appointments for counselling, and other marriage arrangements, and statistical work; a part-time gardener and caretaker; Mrs. Walter Bird, and Augustus Piester, also local residents keenly interested in the teachings of the New Church, who have served faith-

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# LEGAL ASPECT OF JESUS' TRIAL

F. W.  
Freeman

THE TRIAL OF JESUS has been the subject of much thought and investigation. Was it legal according to the Jewish laws of its day? Judged by the standards of modern law He was guiltless, but His case must be adjudicated by the law of His day and nation.

To understand the matter clearly it is well for us to know something of the legal authorities before whom the Saviour was charged: The first Jewish court, in point of inferiority was the "Court of Three." No legal qualifications were required of the members of this court. Any points of law that might arise in cases presented to it had to be submitted to the court next superior, *viz.*, the "Minor Sanhedrin or Lower Council of Elders."

A court of the Minor Sanhedrin existed in every town of one hundred or more families. Each had twenty-three judges and had jurisdiction in smaller crimes. From these courts an appeal

lay to the Great Sanhedrin. It was this latter court that tried and convicted Jesus.

The origin of the Great Sanhedrin was ascribed to Moses who was commanded by God to "Gather unto me seventy of the elders of Israel, whom thou knowest to be the elders of the people and officers over them; and bring them unto the tabernacle of the congregation that they may stand there with thee." (*Numbers 11:16.*)

During the centuries prior to the Incarnation this council bore various names but finally became known as "The Great Sanhedrin." It was composed of two presiding officers, twenty-three priests, twenty-three scribes and twenty-three elders. It was to this assembly or court that Jesus referred when He told His disciples that He must "go unto Jerusalem, and suffer many things of the elders and chief priests and be killed."

The rules governing the election of the Great Sanhedrin were very strict. No aged person, no childless person, usurer, adulterer or criminal, no one without a fixed trade or profession could be appointed. Each member must be of Hebrew birth and must know the languages of neighboring nations.

The court sessions must be held in the temple at Jerusalem. Twenty-three members constituted a quorum. They could not act as prosecutors or accusers; they were both judges and jurors. By this court every defendant was regarded as innocent until proved guilty by the evidence of two or more witnesses.

When the accused was arraigned before the court an officer or auditor read the charges. Testimony against him was then taken, after which he was given the opportunity to put in his defense. Following the submission of evidence one of the judges made a brief summary thereof. The court room was then cleared and a ballot taken. Two scribes tabulated the votes. A majority of at least two was required to convict.

If a verdict of guilty was reached, one day, at least, must intervene between the voting and the announcement of the verdict and the imposing of sentence.

Such, in brief, is a brief summary of the rules governing the legal body that tried the most important case in all history.

It must be assumed that the details of this trial recorded in the Gospels are correct. They have never been impeached. Their genuineness cannot be doubted at this late day. Any discrepancy between them would in any court be considered as evidence that there

was no previous concert among the various writers.

Jesus was charged with the crime of blasphemy, but His real offence lay in the threat which His teaching contained against the privileges enjoyed by the priesthood of the temple.

It was for this it sought His destruction. Therefore "they watched him and sent forth spies . . . that they might take hold of his words, that so they might deliver him unto the power and authority of the governor."

That they intended to make away with Jesus is shown by the record that they "consulted that they might take Jesus by subtlety, and kill him." Their intention is further shown by the expressed fear in the Council, "But they said, not on the feast day, lest there be an uproar among the people."

During the few days prior to the Passover there were repeated attempts by Pharisees and Sadducees to "entangle him in his talk." Probably there were other attempts not recorded in the Gospels. The intentions of the authorities must have been clear to many people, most certainly so to Jesus and His disciples. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

The betrayal soon followed, as did the illegal, hurried examination by Annas. The Jewish law recognized no star-chamber examination at midnight even by a duly qualified officer; much less by a private citizen. Jesus was then taken before Caiaphas, the high priest, for trial. The chief priests, elders and scribes had been waiting for hours in the judgment hall. They constituted the central council of the Sanhedrin.

The names of those present are not given, but all of them, including Caiaphas, were disqualified as judges by their participation in the conspiracy to put Jesus to death. Also their midnight court session was a direct violation of the law.

The proper course of procedure was, first: the making of written charges against the accused; second: the arraignment, consisting of the reading of those charges in open court by the proper official. Nothing of this kind was done in the prosecution of Jesus. The record says they "sought for witnesses against Jesus, to put him to death, but found none, though many false witnesses came. At last came two false witnesses, and said, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands.

(Next page please)

## CHAPEL *from page 169*

fully as Chapel aides for a few hours once a week whenever possible.

On Sundays, the treasurer of the Wayfarers' Chapel, John E. Quermann, and the secretary, Robert S. Paterson, have alternated in helping to take care of the large crowds. For the year 1953 the visitors numbered in excess of 512,000 persons. Over one hundred weddings were performed in 1953, each couple receiving the benefits of pastoral counselling, a prerequisite to each marriage, and a further opportunity to communicate the teachings of the New Church. Twenty-one baptisms were administered in 1953. On Palm Sunday this year, seven children were baptized.

All of the foregoing indicates progress and growth. The future of the Wayfarers' Chapel, as with the future of the New Church, looks bright when it thus simply expresses outwardly what people need inwardly. Perhaps we should try to have all our future churches designed to express our unique teachings. Architect Wright is ready, willing, and able to do so.

The expression of the teachings of the New Church in architecture is one way, and apparently an effective method of bringing them before the world. We should make good use of the opportunity.

The current phase of construction at the Chapel, if all goes according to plan, should be completed by this coming June. The cost is being underwritten by the General Convention and in due course will be paid for by the contributions of wayfarers.—K. W. K.

# News of Convention Program

While necessarily the Convention program still is in its formative stage, its theme has been selected and will be, "Christ, the Hope of the World," after that chosen by the World Council of Churches for its Evanston session this summer.

A highlight of Convention will be the visit of the Rev. Yonezo and Mrs. Fujie Doi, missionaries in Tokyo.

Arrangements which appear to be very satisfactory already have been made with a nearby, medium-size hotel, The Shelburne, Lexington Ave. at 37th St., only two short blocks from the New York church, to house all out-of-town guests.

The management, in an avowed effort to attract Christian groups, is offering special rates which are unusually low for midtown Manhattan.

With the expectation that the major-

ity of Convention delegates will agree to "double up," four to a suite, in two-room separated suites, sharing one bath, a flat rate of \$3 a person per night is offered.

In addition, a limited number of twin-bedded rooms, some at \$7 and some at \$8 (\$3.50 or \$4 a person) will be made available to us.

Not to neglect the Leaguers, a conference room can be fitted with cots for either boys or girls at a rate of \$1.75 a person per day. An air-conditioned dining room, serving good meals at moderate prices, is on the premises.

Requests for reservations should be sent at once to New Church House, 112 E. 35th Street, New York, not to the hotel.

Watch next MESSENGER for program, nominations and additional Convention news.

## JESUS' TRIAL from page 170

But neither so did their witness agree together."

In the absence of such agreement their testimony proved nothing. The prosecution had rested, failing utterly to make out a case. Jesus was entitled to be acquitted. Why, therefore, question Him further? Why violate the law by compelling Him to testify against Himself?

In defiance of the positive rule that forbade any member of the court to be an accuser the high priest swore, and shouted, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." And Jesus replied, "If I tell you ye will not believe me." At this point the whole assembly sprang up and cried, "Art thou then the Son of God?" and He answered, "Thou hast said."

At last they obtained a confession which in their blindness they regarded as blasphemous. The high priest declared, "He has spoken blasphemy; what further need have we of witnesses?" In token of his horror and detestation of this offense he rent his judicial robe; and the crowd shouted, "He is guilty of death."

Blasphemy among the Jews consisted in using the name of God in an impious, light or flippant manner, as well as in usurping power and authority rightfully belonging to God and to the honor due to His name. Under the Mosaic law no other deity could be invoked, nor could any miracle be wrought save in the name of the one true God.

Practically all systems of law provide that in cases which involve the death penalty a confession by the accused cannot condemn him unless collateral evidence is forthcoming. Neither on

this nor any other occasion did Jesus claim to be God. His claim to Sonship was no claim to the Fatherhood. Nor did He ever claim to work miracles by His own power. "Of myself I can do nothing. The Father that dwelleth in me He doeth the works."

Had Jesus claimed for Himself a separate divinity He would have broken the Jewish law against blasphemy; but He made no such claim.

In the face of His undoubted innocence the Sanhedrin condemned Him. There can be no doubt that the condemnation and the crucifixion were illegal under both the Jewish and Roman law.

*(Originally published in these columns Oct. 16, '40. The author is a former judge in the District Court, at Paterson, N. J.)*

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## Dr. Ophia Smith Is Seeking Delaware Historical Material

Dr. Ophia Smith, whose research and authorship on the life of Johnny Appleseed is so well known, is now at work on an historical article dealing with the New Church in Delaware, to be published in the official journal of the Delaware Historical Society.

Will anyone who may have old records, letters, traditional anecdotes, pictures, and anything whatever seeming to deal with the subject, please communicate at once with Dr. Smith, 110 College Ave., Oxford, Ohio.

## New York - Connecticut Group

The May 2 meeting of the Westchester County - Connecticut Group was held at the Katonah, N. Y., home of Mr. and Mrs. C. Hartley Gratton, the Rev. William R. Woofenden, New York minister, conducting the service.

## Broadcasts Over KPRO

Under his own sponsorship and bearing all expense, Paul H. Habeny of the Riverside Society, and colporteur for the Swedenborg Foundation, is presenting a radio program over KPRO entitled "The Voice of Wisdom." He goes on the air at 9 a.m. Sundays. Dial 1440.

## May Day Party

Detroit held a May Day Party, first day of month of course, planned for the children. Fun, decorations, favors, refreshments were enjoyed by a large crowd of youngsters, from Cradle Roll up. Mrs. Hazel Woofenden had charge.

## Easter At Lenox

The Lenox New Church, historic religious center near Norway, Ia., held a special service Easter, with Missionary Dan Pedersen as Leader. The Resurrection story was told again in Scripture, music and pictures.

## Mr. Hamilton Recovers

The Rev. Earl C. Hamilton has recovered from the serious illness recently reported and while still confined to his home, is regaining strength. His new address is 1202 Xenia Ave., Yellow Springs, Ohio.

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# Children's Corner

## The Good Dog Prince

by Greta Bidlake

MANY YEARS ago there lived, in the vicinity of King Street East in St. John, New Brunswick, a young collie named Prince.

He loved children and as the family to which he belonged had none he devoted himself to the youngsters of the neighborhood and was especially fond of the smaller ones whose playmate he became on all occasions.

One day an unconcerned little boy strayed out on the streetcar tracks in front of an oncoming car that was just taking the curve around the corner into Pitt Street.

Prince saw the child's danger and rushed to the rescue. Seizing its clothing in his teeth he dragged the youngster back to the sidewalk to the great admiration of the passing crowds.

From this time on, the freedom of the city was his—at least as far as he was known. He became a community dog, getting his meals from house to house and sleeping at home or not, just as he liked.

In time, his owner moved to another part of town but Prince chose to remain where he was and attached himself to the householder having the largest number of children. Meals he got anywhere he happened to be and if no other place offered he was always sure of somewhere to sleep in the shed of his householder friend.

He had all sorts of lunches, too, that he got by arriving on people's doorsteps at likely hours and looking hungry. Fat grew thick over his ribs, and the more

shaggy and unkempt his coat, the more portly his mien.

Everybody was fond of Prince and he was always sure of a kind word, a friendly pat and a substantial portion of food from whatever resident he happened to attach himself to at the moment.

If that wasn't offered quite promptly enough he found his way to the city market to receive certain choice scraps saved for him by his stall-keeper friends.

For years the gentle dog lived this happy existence, good natured and lovable to all and befriended by all in return. But age crept on of course and infirmity began to overtake him. Then his friends cared for him and he recovered.

But in time the incurable ailments of actual old age set in. None could bear to lose the old collie while life was at all comfortable for him, but there came a day when he could no longer rise.

The benefactor with whose children he had chosen to stay took him, when that time came, to the Animal Rescue League and sorrowfully bade him goodbye.

So Prince passed on, beloved and respected by a host of friends, a hero, and a gentleman among his kind.—From *Our Dumb Animals*

While Scripture almost invariably treats of dogs from a "bad" aspect, which of course is thus reflected in

Swedenborg's spiritual interpretation thereof, the following not often quoted passage is of interest in connection with the foregoing little story: "Dogs, from a genius in them, as if from their innate quality, know how to act as faithful guards, and, from the transpiration of the affection of their masters, also know as it were his pleasure. They search him out from perceiving the habit of his footsteps and clothes, and know their quarters and thereby run home, even through devious ways and thick forests; with other like things. From all this a sensuous man judges that a dog also is knowing, intelligent and wise and this is not to be wondered at, so long as he ascribes to nature such things in the dog, and also in himself. It is otherwise with the spiritual man; he sees that it is something spiritual which really leads, and that this is united to what is natural.—*Apocalypse Explained* 1198<sup>2</sup>

## Swedenborg's Prescience

It is noticeable to those familiar with Swedenborg's science that nearly all modern writers, in dealing with the creation of the universe and the still respected theory loosely entitled the "nebular hypothesis," still credit it to the French cosmologist, La Place. But this genius admitted he first got the idea from his fellow scientist Buffon. As the latter was familiar with Swedenborg's *Principia*, where the hypothesis originally was propounded, it is reasonable to suppose that the French naturalist leaned on the Swedish savant for his idea, especially as his signature appears on the flyleaf of an original edition of the *Principia* owned by the Swedenborg Foundation, New York.

## EDITORIAL *Concluded from page 168*

that have been taught to him. But this is a long way from saying that morals have no absolute sanction; that they are merely what society may consider to be in its best and immediate interest at the moment.

What revelation has to say on the absolute quality of the moral law is confirmed by such objective facts as are available on this subject. Such scanty historical information as we possess indicates that the moral code was born when man was born. And anthropological data justify us in saying that it seems that moral ideas came into existence spontaneously in the most primitive of beings. Francis Bacon wrote: "All things are endued with an appetite to two kinds of good—the one as this thing is a whole in itself; the other as it is a part of some greater whole; and this latter is more worthy and more powerful than the other." (*Advancement of Learning*, Book VII, Ch. 1.) What Bacon is asserting, if we understand him correctly, is that morals have their basis in human nature itself. To them we may apply the words that Edwin Markham

used on another subject, and say that they "Came with making of men, and were kneaded into his bones."

Revelation does not lay down the moral law to man: it uncovers what is already written into his true nature. It helps man to become aware of himself as a responsible member of a community, and also as a participant in the cosmic scheme of things. In proclaiming love to God and love to the neighbor as the cornerstone of all right conduct, revelation is not setting up a standard against which man must ever be in rebellion. It is but pointing out that since man is created in the image of God this is the true law of his being.

Charles Darwin, whom many regard as a destroyer of the idea that the moral code has absolute validity says in the fourth chapter of his *Descent of Man* that man is endowed with what he calls "social instincts," and these relate to the welfare of the group. He adds that these "with the aid of active intellectual powers and the effects of habit, naturally lead to the golden rule . . . and this lies at the foundation of morality."—B. J.



## Annual Meeting At Massachusetts

The Annual Meeting of the Massachusetts Association was held in the church of the Boston Society, April 3, opening with worship, conducted by Ernest L. Frederick, student minister.

An inspiring opening address concerning the Church's responsibility to the "shut-outs," those who have no church life, was given by the president, Rev. Edwin G. Capon. Nine societies were represented and ten ministers were present.

At the business meeting, elections were held and reports received. There was discussion of the findings of the Northern and Southern Area Councils in their work of the winter. Three main points were presented—Sharing, Fellowship and Ecumenical Work. Plans are being made for viewing the needs and opportunities of the Church at the fall meeting.

The luncheon speaker was Dr. Forrest L. Knapp, executive secretary of the Massachusetts Council of Churches, who gave an interesting and informative talk on the aims and plans of the Council, with stress on the value of the ecumenical aspect of the work.

The Rev. Franklin H. Blackmer, president of Convention, gave a short report on its coming annual session in New York, June 14-20, and on the state of the Church in various sections of the country.

Miss Kazuko Tanabe, now a student in this country, brought greetings from the New Church in Tokyo and gave a brief history of the work of the Rev. Yonezo Doi, in Japan.

The meeting closed with the chanting of the 121st Psalm and benediction by the General Pastor, the Rev. Everett K. Bray.

### Another Round-Up

Another in a series of round-ups of Leaguers in the N. Y.-Pa., Md. area is being held this weekend in Wilmington. Much enthusiasm and interest has been manifest by the young people in these programs.

### Annual Meeting

The annual meeting of the Corporation of the New Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held in the rooms of the Massachusetts New Church Union, 134 Bowdoin Street, Boston, Massachusetts, Friday, June 4, 1954, at 4:30 p.m., daylight saving time. — Montgomery Reed, President.

## A Beautiful Life

The charming fragment of a sonnet, "Sweet Impulse," appearing in *THE MESSENGER* April 17 was only a fragment. Its publication in that imperfect form was due to the hope that perhaps some poetry lover would be interested in searching the files of *THE MESSENGER* in the early '90s and re-printing it, in its perfection.

An entire line was missing, other lines toward the end are somewhat garbled and there is a misprint in the line

Might part a group of angel children led.

By one sweet impulse, up to turn each face.  
in which "past" is substituted for "part." The title originally was "Apple Blossoms."

A few words as to Anne Fitzhugh Jaeger, the author, will be of interest as she was a devoted lover of New Church teachings and tried, by every means within her power, to spread them.

A high church Episcopalian, in religious background, the beautiful externals of the old historic Church were, for her, transfigured as by the light pouring from a great east window.

She was an artist who had given up her art to fulfil what was, to her, a higher use. Her verse, which was of a high order, very few of her friends saw. That she sent this sonnet to *THE MESSENGER* is proof of her love for it, and of the esteem in which she held it; I can think of no other publication to which that reserved, reverent spirit would have turned.

Before she passed into paradise she had given the new message to her husband, a clergyman and a professor in the University of the South at Sewanee. He in his turn, gave it to four of his students. All of them became prominent clergymen (one, Charles Williams, became Bishop of Michigan). They received the most salient parts of the doctrines of the New Church: the One God; the spiritual combat of the Lord Jesus, and Regeneration by Love; the Internal Sense of the Word.

In spite of the apparent division of God in the Creeds, and of the presence in the Church at large of many who would see Him even as a society of gods, these men have been able to remain in their churches, leading groups which are growing, and who have strong hope that in the light of love-warmed truth, falsity will wither and fall away.

A very interesting letter from one of these gentlemen now retired, says that his hope of unity does not lie in externals—conventions and councils, etc., nor in argument about the faith—but in the

spirit of love. He is in the nineties of his years and is the brother of the author of this poem.

It may be added that this writer's own precious treasure also, is wholly due to Anne Jaeger's influence, which like a fragrance, pervaded my youth. May she rest in eternal usefulness, and may light perpetual shine upon her!—  
CLARA MACCOY DEPRIEST

### Prominently Mentioned

Prominence recently was given by the Portland, Me., *Press* to a Lenten Message, one of a series, requested by that paper of Michael B. Salvetti, Lay Leader and Moderator of the Portland Society. After referring to the church there the article presented Mr. Salvetti's brief and appealing summary of the Church's teachings, and published his picture. Such impersonal publicity is the preferred type for a church society.

### Minister Lack Explained

A study of 1978 ministerial students made by the Rural Church Department, Drew Seminary, Madison, New Jersey, shows that the main reason young men do not enter the ministry is because no one has shown them why and how. No one has counselled with them or guided them.—*Report by Rural Church Dept., Drew Seminary*

### Centenarian Recuperating

Mrs. Fannie Gates, San Diego, who celebrated her 102nd birthday May 10 is recuperating nicely from a broken hip. And speaking of age records, the Paterson, N. J., Society has two members of its Women's Auxiliary who are 93 years young, and its senior trustee is 91.

### New Librarian

Miss Marjorie M. Hinckley, daughter of the Rev. and Mrs. Edward B. Hinckley of Wellesley Hills, Mass., has accepted a position on the staff of the Fitchburg, Mass., Public Library. She had been librarian for some years at Bartow, Fla.

### Why Editors Leave Town

Seeking to instil an impressive note into his account of a meeting of the local church's Ladies Guild, the editor declared that the group needed "sowers" as well as "sewers." Unfortunately the vagaries of the English language are such that the second use of the word was pronounced by many as "sooers"—with disastrous results for the editor.



# Book Reviews

CHRISTIANITY, DIPLOMACY AND WAR.  
Herbert Butterfield. Abingdon-  
Cokesbury Press, Nashville, Tenn.  
125 pp. \$1.75.

This well-written, carefully reasoned, thought compelling book is a plea against "wars for righteousness," and for a return to the concept of a limited war for limited ends. A war for righteousness, as the author uses this phrase, is a combat in which the opponent is seen as the very embodiment of evil who must be destroyed root and branch. A war fought with the moral fervor by those who try to view themselves as wholly righteous and just; by those, to use Woodrow Wilson's expression, "On the blade of whose sword the very light of heaven flashes." Such an attitude of self-righteousness makes negotiation the servant, not the master, of armed conflict; makes compromise impossible, and loses sight of the one main objective of war that can be justified, namely, defence and security. It is not necessary to have the erudition of Prof. Butterfield to see how false is the idea that makes one party to an armed conflict the champion of righteousness while the other is an instrument of hell. But the author recalls to us some painful memories from recent wars. We recall how applause-provoking the hate theme has been in time of conflict. Unconditional surrender was a popular slogan in World War II. That slogan called for the total humiliation and even annihilation of Germany, Japan and Italy. Little was said about the sins of our allies. Germany's invasion of Norway was rightly condemned, but only lately we learn that the British war office was contemplating a similar action. Russia was our "gallant ally," helping in the battle against unrighteousness. Now the tune is different. Nothing is heard about Russia's sufferings and sacrifices, for has she not become the embodiment of the evil that Germany, a short time ago, was pictured to be?

From the viewpoint of Christian philosophy, Dr. Butterfield holds, that such a division of parties to a combat is untenable. Christianity stresses the sinfulness of all men, including ourselves. It bids its followers in the name of the doctrine of love and forgiveness to exercise forbearance and forgiveness. Allowances must be made for others because we are in need of having allowances made for us. "From the time of the Gospels, indeed, it is precisely the self-righteous who are the enemies of the spirit of Christ. . . the greatest menace to our civilization today is the conflict between giant organized systems of self-righteousness—each system only too delighted to find the other is wicked—each only too glad that its sins

give it the pretext for still deeper hatred and animosity." (p. 43) From this attitude emerges a modern barbarism which fails to respect human personality, and disregards what can be done with such "half-lights" and "half-righteous" as the world contains. Tolerance and urbanity vanish. In a chapter on "Aggression" the writer points out that it is a sin of which most people have been guilty when they had the power. But aggressiveness, he thinks, grows out of conditions for which remedies can be found. Christian thinking, the author says, must not overlook the fact of power and of power politics; and that diplomacy is effective largely to the extent with which it is backed by power in some form. Yet he is hopeful that power can "give way to diplomacy, diplomacy become more urban, the diplomatic profession develop into an international society, and morality itself come to have a place amongst the recognized conditions of intercourse between states." (p. 76).

On what does Professor Butterfield base his hope of a world that is relatively peaceful? Upon what he calls the "international order." This concept is nowhere carefully defined, but it seems to mean the relationship between nations characterized by diplomacy, negotiations, treaties and certain "imponderables," the most important of which is an awareness by each nation that it has a stake in maintaining peace. The balance of power, resulting from nations allying themselves openly or indirectly with one another so that no one power or group of powers is strong enough to enforce its will upon the rest of the world, the author seems to think, has been the chief factor in maintaining the international order. The eighteenth and the nineteenth centuries were periods of relative peace because of this order. Also, small nations could exist and maintain their independence; and, "the role of war in human affairs was considerably reduced." This system is now, and has been since 1914, under terrific strain. This has resulted from seeing wars as a conflict between good and evil—all good on one side; all evil on the other. Wars of annihilation grow out of this, which in turn results in upsetting the precarious balance of power upon which an international order must rest.

In the main, it seems to the reviewer that the argument of the book is sound. But it raises questions which are difficult to answer. The international order, the book is talking about, rests on little more than the self-interest of great powers. It could not avert the French Revolution nor the wars of Napoleon which followed, all of which were international in character. It did not foresee, nor could it prevent, the build-up of the forces that exploded in-

to the first World War and the Russian Revolution. Professor Butterfield would probably say in reply that it did not have time, that it would have needed at least two hundred years to function automatically enough to do that. Unfortunately, such a great block of time was not granted to it, and there is little likelihood that it will be provided ever in the future. And what can the order envisioned by this book do about colonial wars, which now are the chief complicating factors in meeting the dictators' aggression in the Orient? Will the big powers give up their desire for colonies? Also—and we take a deep breath—can this order do anything about a hydrogen bomb when confronted by a resolute nation armed with it? Or is it permissible for us to dream hopefully that the existence of this monstrous weapon will compel an international order that will insure relative peace, keeping wars small and for limited ends?—B. J.

THE DIVINE ALLEGORY. Hugo L. J. Odhner. Swedenborg Foundation, N. J., '54. 152 pp., diagrams, index. \$2.50.

Under its charter, the Swedenborg Foundation is empowered principally to publish and distribute only Swedenborg's writings, but when a book is of exceptional merit, "collateral thereto," may make exceptions to the rule. Thus it is evident at the outset that there is something "exceptional" about the volume before us, and this reviewer can well understand why it was selected as worthy of publication by the Foundation, and chosen from the many manuscripts that come before the directors' Editorial Committee. We think it likely everyone who reads the book also will agree it is exceptional. In our opinion, too, this study is in some respects a classic in New Church literature. As the author states, "On the surface much of the Bible is a history of men and nations. It gives intimate glimpses of human bliss and folly, highlights of moral wisdom and tender faith. . . . But if God is the real Author of the Bible, His infinite wisdom must be present in the whole and every part. . . . How could this be unless the story of Biblical nations were in fact a parable intended to teach a wisdom far beyond the literal meaning?" There is a rather long shelf of New Church books dealing with Doctor Odhner's subject; in fact his uncle Dr. C. Th. Odhner published in 1911 his "Correspondences of Canaan," but this new work, as its Contents shows, goes further back and looks longer forward than most of the publications with which the Church is familiar. Of particular interest is the author's study of subjects such as "The

(Next page please)

# Baptisms, Confirmations, Marriages, Memorials

## BIRTHS

**PANGARO.**—Mr. and Mrs. Lawrence (Edith Goddard) Pangaro, New York Society, announce the birth of a son, April 20. He is their third child and second son.

**GUEST.**—Born to Mr. and Mrs. Harry Guest April 9, Christian Andrew. Another rising stalwart for the Detroit Society.

**HAVEN.**—Mr. and Mrs. Franklin Haven, Los Angeles Society, announced the birth of a daughter Jeri, March 20.

**GARRETT.**—Born to Mr. and Mrs. David Garrett, April 22, a second son Christopher John. Mr. Garrett is this year graduating from the Theological School.

## MEMORIAL

**RANDELL.**—Mrs. Ada F. Randell, long a member of the San Diego Society, and active in its life until her last illness began a number of years ago, passed away at the home of a daughter on May 29, 1953.

## BOOK REVIEW from page 174

Pre-Adamites," p. 12; "Racial Migrations," p. 19; "The Nations of the 'Ancient Church,'" pp. 30-43; "Biblical Chronology," p. 54; "Egyptian Culture," p. 64. The book is not a doctrinal treatise in any respect, and is not written from the point of view of any especial school of thought in the Church; correspondences are self-evident, at least to the initiated, while research if accurate deals with manifest facts. It seems to us the author's maps and diagrams are especially thought provoking, and there is a comprehensive bibliography, as well as an index. We hope this new book will find a place in many New Church and other personal and public libraries.—L. M.

## New Books

**HOYLES RULES OF GAMES,** Morehead-Mott-Smith. 240 pp., 25¢. **NEW WORLD WRITING.** (Extracts #5) 336 pp., 25¢. **LIVES OF DESTINY.** Peattie. 208 pp., 25¢. Houghton Mifflin. **THE EXECUTION OF PRIVATE SLOVAK.** Huic. 152 pp., 25¢. Duell, Sloan. **ANALYSIS OF THE KINSEY REPORT.** Geddes. 320 pp., 25¢. E. P. Dutton. All these editions are pocket book size, issued in the new Mentor Book series by the New American Library of World Literature, N. Y.

## BAPTIZED

**GRIFFIN.**—Deborah Ann, infant daughter of Mr. and Mrs. James Griffin, Chicago, was baptized in the church of the Kenwood parish Easter Sunday, the Rev. Immanuel Tafel officiating.

**HENDERSON.**—Mrs. Marietta Henderson, Clearwater, Fla., was baptized and confirmed Easter Sunday at the church of the St. Petersburg, Fla., Society, Lay Leader Mrs. Charles H. Kuenzli officiating.

**HANSEN, DAVIES.**—Robert Walker, son of Dr. and Mrs. R. Robert Hansen of San Francisco, and Charles Edward Davies II, together with his twin sister, Amalia Dianne, were recently baptized by the Rev. Andre Diaconoff, Los Angeles pastor.

**STRAUMFJORD.**—Jon Vidalin, born December 23, 1952 in Portland, Ore., son of Dr. and Mrs. Jon Straumfjord, Jr., of Iowa City, Iowa, was baptized in the Church of the New Jerusalem, Cincinnati, Ohio, Palm Sunday, April 11, by the pastor. The grandparents, Dr. and Mrs. Jon V. Straumfjord of Astoria, Ore., formerly were members of the Portland, Ore., Society. The grandfather, Dr. Straumfjord as well as the parents were present at the ceremony.

**DELPHENICH.**—David Henry, born June 16, 1953, in San Antonio, Texas, son of Mr. and Mrs. John Delphenich of the same city, was baptized in the Cincinnati New Church Easter Sunday. Mrs. Delphenich, formerly Elsie Carleton Chapman, was active in the young people's work especially as a musician, when she lived in this city.

**MOORE, SMITH.**—Keith Wallace, son of Mr. and Mrs. F. Eugene Moore, and Eldon Dean Smith, were baptized in the church of the San Diego Society, October 4 and April 14 respectively by the Rev. Robert Loring Young.

## CONFIRMED

On Easter Sunday the following were confirmed into the life and faith of the New Church, by the Rev. Robert Loring Young, in the church of the San Diego Society: Louise Marie Brown, Mrs. Betrees Chess, Edmond Jean Chombeau, William Frederick Garber, Jr., Mrs. Ettie May Hochmann, Theodore Hochmann, Mrs. Lois Kindig Jones, Mrs. Birdella J. Coy Kindig, Eldon Dean Smith, Norma Estelle Smith.

## CONFIRMED

Robert Johnson, Kevin Kissamis, Charles Baruch, Patricia Billings, Marsha Cobean, Peter Cocalis, Dennis Kowal, Richard Peterson, Elizabeth Van Meer, Ruth Plake, have each been confirmed the past few months by the Rev. Rollo K. Billings, Northside parish, Chicago.

George O'Donnell Haynes, Daniel Lynn Nielsen, Miss Jean Somers, were confirmed by the Rev. William F. Wunsch in the Church of the Holy City, Washington, D. C., Easter Sunday.

## MARRIED

**LUCKETTE-PRATT.**—James Luckette, of New York, married Miss Mary Pratt of that city April 18 in the church of the Harlem, N. Y., mission, the Rev. Wm. E. Fairfax officiating.

Beatrice A. Edgell was married to George A. Mock, March 31; Miss Dorothy Lovern Smith, daughter of Mr. and Mrs. Orville L. Smith of the San Diego Society, became the wife July 6, 1953, of Raymond Leroy Stiles, Jr.; Miss Geraldine Meredith was married September 19 to Jesse B. Bonds; Miss Juanita Frazier was joined in wedlock November 7, 1953, to Delos Fisher, at the home of relatives of the groom. The Rev. Robert Loring Young, pastor, officiated at each of these weddings in the San Diego church.

**SKEEN-SMITH.**—Miss Annella Skeen, daughter of Mr. and Mrs. Ward Skeen, of Pawnee Rock, Kansas, was married June 20, 1953, to Eldon Dean Smith, son of Mr. and Mrs. Clyde Smith, of San Diego. The ceremony took place in the church of the San Diego Society, the Rev. Robert Loring Young officiating.

**CARRADINE-DIBB.**—Miss Constance Jean Carradine was married June 6, 1953, to Robert LeRoy Dibb, son of Mr. and Mrs. Charles Dibb, in the church of the San Diego Society, the Rev. Robert L. Young officiating.

## MEMORIAL

**MASON.**—As we go to press, brief word reaches THE MESSENGER that Miss Martha Mason, well known member of the New York Society, passed away May 3 after a long illness. She had been at a Port Chester, N. Y., rest home the past two years. Services were conducted by the Rev. William R. Woofenden. Charles N. Mason, a brother, and Mrs. Percy S. Young, a sister survive her.

Gift Subscription — \$1.50

## Worth Repeating . . .

### The Art of Writing

Whatever is felt upon the page without being specifically named there—that, one might say, is created. It is the inexplicable presence of the thing not named, of the overtone divined by the ear but not heard by it, the verbal mood, the emotional aura of the fact or the thing or the deed, that gives high quality to the novel or the drama, as well as to poetry itself.—From *"Willia Cather On Writing," Knopf, '49*

### The Enchantment

I have been between heaven and earth since our arrival at Venice. The heaven of it is ineffable. Never had I touched the skirts of so celestial a place. The beauty of the architecture, the silver trails of water up between all that gorgeous color and carving, the enchanting silence, the moonlight, the music, the gondolas—I mix it all up together, and maintain that nothing is like it, nothing equal to it, not a second Venice in the world.—*Elizabeth Barrett Browning, in a letter dated June 4, 1851, from "The Life and Letters of Robert Browning" by Sutherland Orr (Houghton Mifflin). From the N. Y. Times*

### The Church

'That which makes heaven with man also makes the Church, for the Church is the Lord's heaven on earth. . . . The Lord's Church is internal and external; internal with those who do the Lord's commandments from love, for these are they who love the Lord; and external with those who do the Lord's commandments from faith, for these are they who believe in the Lord.—*Arcana Coelestia* 10760

### Discipline in Love

It seems to me that true love is a discipline, and it needs so much wisdom that the love of Solomon and Sheba must have lasted, for all the silence of the Scriptures. Each divines the secret self of the other, and, refusing to believe in the mere daily self, creates a mirror where the lover or the beloved sees an image to copy in daily life; for love also creates the Mask.—*William Butler Yeats in "Dramatis Personae." (The Macmillan Company.) From the N. Y. Times*

### Undreamed Potentialities

In the untaught there can slumber undreamed potentialities, whereas in the educated limitations are pitilessly laid bare.—*Gertrude Lilja, "Puppet Play," American-Scandinavian Review*

## Almont's Dates

The Almont Assembly will hold its 1954 session from July 25 through August 8. The camp is situated about forty miles north of Detroit on state route M53 and about four miles east of the town of Almont.

The plans for the lectures and faculty are nearing completion and a wonderful two weeks in the Michigan countryside is anticipated.

A new dorm, a new pump, extra toilet facilities and the decorating of the little church are the big work projects contemplated for this session.

The work planned will require willing hands, present at camp quite sometime before the opening. For several years these friends—some young and some older—have also done the cleaning necessary for the coming of Almont's guests. And what a good time is had by these "busy bees"!

It will again be a happy two weeks for everyone who can come. Mighty congenial folks are gathered there to rest and to become spiritually refreshed by learning more about our New-Church doctrines.

The *Bulletin* will soon be ready for mailing. This will give rates and other data for your comfort and convenience. For a copy or information, write to Miss Dorothea Pfister, 1683 E. 82nd Street, Cleveland 3, Ohio.

## In Memoriam

KLASSEN.—Miss Anna Klassen, 72, pioneer resident of Hague, Saskatchewan, passed away peacefully April 19 after a brief illness. Her resurrection service was held in the Rosthern, Sask., church, the Rev. Henry Reddekopp officiating. Interment was at Hague. Miss Klassen was born in Gretna, Manitoba, February 12, 1882, and was baptized into the New Church November 10, 1901, by the late Rev. Benjamin P. Unruh. She came to Hague with her parents, the late Mr. and Mrs. Abram and Barbara Klassen, that same year and lived there for many years after. At an early age she was afflicted with a serious illness which left her an invalid for the remainder of her natural life. After her parents passed away she lived in various private homes until nine years ago when she entered the Menonite Invalid Home at Rosthern where she passed away. In spite of being an invalid she tried to be of use where possible and was loved at the Home for her willing cooperative spirit. She is survived by one brother Abram H. Klassen, and two sisters, (Helen) Mrs. Frank A. Peters, and (Marie) Mrs. John B. Penner, all of Saskatoon.—H. R.

## Sometimes Forgotten

"The care of shut-ins is given much consideration, but how about the shut-outs?—those who for various reasons are unable to find a faith that fulfills their needs. They are our responsibility, too."—*Edwin B. Capon, minister, Elmwood, Mass.*

## The Augmentation Fund

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# *The* NEW-CHURCH MESSENGER

May 29, 1954

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PRE-CONVENTION NUMBER



NEW YORK'S STATELY CHURCH WHERE GENERAL CONVENTION MEETS JUNE 14 - 20

## THE NEW-CHURCH MESSENGER

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May 29, 1954

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Kenwood, 5710 So. Woodlawn Ave.  
Northside Parish, 912 W. Sheridan  
CINCINNATI, OHIO  
Oak Street and Winslow Avenue  
CLEVELAND, OHIO  
12600 Euclid Avenue, E. Cleveland  
DETROIT, MICH.  
Meyers Road and Curtis Street  
EDMONTON, ALB.  
11408—71st Street  
EL CERRITO, CALIF.  
1420 Navallier Street  
ELMWOOD, MASS.  
West Street  
FRYEBURG, ME.  
Main Street  
GULFPORT, MISS.  
2608 Kelley Avenue  
INDIANAPOLIS  
623 No. Alabama Street  
JACKSONVILLE, FLA.  
816 Oak Street  
KITCHENER, ONT.  
Margaret Ave. N. and Queen St.  
LAKEWOOD, OHIO  
Corner Detroit and Andrews Avenue  
LAPORTE, IND.  
Indiana and Maple Avenues  
LOS ANGELES, CALIF.  
509 South Westmoreland Avenue  
MANCHESTER, N. H.  
Conant Street  
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.  
Essex Avenue near Main Street  
PALOS VERDES, CALIF.  
Wayfarers' Chapel, Portuguese Bend  
PATERSON, N. J.  
380 Van Houten Street  
PAWNEE ROCK, KANS.  
Main Street  
PHILADELPHIA, PA.  
22nd and Chestnut Streets  
Frankford, Paul and Unity Streets  
PITTSBURGH, PA.  
Sandusky St. near North Ave.  
PORTLAND, ME.  
302 Stevens Ave. cor. Montrose  
PORTLAND, OREGON  
2037 S.E. Spruce Ave.  
PRETTY PRAIRIE, KANS.  
East Main Street  
RIVERSIDE, CALIF.  
3645 Locust Street  
ST. PETERSBURG, FLA.  
1915 Fifth Street, No.  
SAN DIEGO, CALIF.  
4144 Campus Avenue  
SAN FRANCISCO, CALIF.  
Lyon and Washington Streets  
ST. LOUIS, MO.  
620 N. Spring Avenue  
ST. PAUL, MINN.  
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 Gualaguaycheo 4144  
AUSTRIA  
Vienna, Liniengasse 31/16, VII  
BRITISH GUIANA  
Georgetown, Robb & Light Sta.  
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. 15  
ITALY  
Rome, Via G. Castellini 24  
Trieste, Via Dello Scoglio 35  
Venice, S. Croco 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  
Crestochowa, Ulica Street 7, Kamienic  
Nr. 21/m. 18  
SWEDEN  
Stockholm, Tegnerlunden 7  
SWITZERLAND  
Basel, Stadthausgass 13  
Berne, Kirchbühlweg 30  
Herisau, Gossauerstr. 17a  
Zurich, Appollstrasse 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.

# NEW YORK IS THIS YEAR'S HOST TO THE 131st ANNUAL MEETING OF THE CONVENTION

## World's Metropolis Welcomes New-Church Delegates

**N**EW YORK, metropolis of the world, as its citizenry like to call it, is to be host to the 131st session of the General Convention, week beginning June 14, and great efforts are underway to make this one of the most significant, interesting and pleasurable events ever held in the New Church.



Franklin H. Blackmer  
President

The session will have an international flavor, too, in the presence of the Rev. and Mrs. Yonezo Doi, our missionaries in Japan and Korea, and the Rev. John E. Zacharias, missionary pastor for British Co-

lombia, as well as minister of the Vancouver Society.

And it was a visitor to these shores from England who founded the church society which had opened its arms to this meeting. He was one Edward Riley who, arriving in 1805 in the metropolis, as even then with its few thousand inhabitants it could be called, proceeded to gather about him others of like religious beliefs so that by 1812 a room on James Street was rented for worship, the leaders besides Mr. Riley, being James Chesterman and Samuel Woodworth.

This last named gentleman will at once be recognized as the nationally known author of "The Old Oaken Bucket." Much other noted literary output can be credited to him.

About 1814, the Society moved to the Mt. Vernon schoolroom, on Broadway, probably at what was then #331, but where now giant skyscrapers graze the clouds. Only eight years later a vacant church in Pearl Street, near Chatham St., was purchased. Still another move was made in 1839, to the Lyceum on Broadway, near Pierce. It was there that a great stalwart and benefactor of the Church at large, the Rev. Benjamin F. Barrett was called as pastor.

Still other locations were used for worship until, in 1854 Founder Chesterman willed three lots on 35th Street to the society, between Park and Lexington Avenues where Feb. 6, 1859, following the energetic construction work of James C. Hoe & Co., the present church was dedicated. The Rev. Woodbury M. Fernald officiated at that service, with the Rev. Prof. George Bush delivering the address.

In 1929, mainly through the interest of Starling W. Childs, the large adjoining property was purchased as a parish house. Its capacious rooms and beautiful appointments will be an agreeable surprise to Convention visitors unfamiliar with the New York church.

The Society has been served by some notable Convention ministers of the Church, including, in the

order named, Mr. Barrett, Prof. Bush, already mentioned, Chauncey Giles, Samuel S. Seward, Julian K. Smyth, Arthur Wilde. The present minister is William F. Woofenden who assisted Mr. Wilde for a short time until his decease in December, 1952.

Other Societies in the Association which has invited Convention this year, are in Brooklyn Heights, New York City, adjoining which is the New Church Press and its handsome street floor bookshop. With its commodious parish rooms and library this too is a most interesting New Church center, with an esteemed history made notable by such well known

New Churchmen as the Rev. John C. Ager and Robert Alfred Shaw.



William R. Woofenden  
Host Pastor

In New Jersey there are the Orange and Paterson societies, both long established groups. Paterson was founded in 1848, one of its ministers having been the notable Samuel Beswick, scientist and philosopher. At Orange, outstanding among its

clergy were the Rev. Chas. T. Mann, for many years editor of THE MESSENGER, and the Rev. Adolph Roeder, poet, civic reformer, linguist, literary and musical genius. He was long known to the people of the town as their unofficial mayor.

The present Leader in Orange, is Harold B. Larsen, who is also the Association's missionary worker. Engaged in the public schools on Long Island he makes the long trip each Sunday, calls on the sick after services, and fulfills as many other duties in the parish as he is able.

Of much interest also is the work carried on for many years in the Harlem section of New York City, perhaps the largest Negro residential section in the world. There the Rev. and Mrs. William E. Fairfax labor steadily, their fruitage also being manifest in a thriving Sunday school and Swedenborg Fellowship.

Especially active in the Association is the New York Alliance of New Church Women, of which Miss Rosamond Kimball, of Orange, is president and Miss Jessie Selee, New York, secretary. It is formed of all the churches' auxiliaries and holds periodical meetings. It will be the forefront in welcoming and in extending hospitality to the women delegates and visitors to the National Alliance session at Convention, as well as other visitors.

The Rev. Leslie Marshall, Paterson, is general pastor and presiding minister of the Association. On behalf of all its members he extends to Convention a joyous greeting and assures each visitor a warm and friendly welcome.

# Come To Convention!

## President Blackmer's Message

It is twenty-five years since Convention has held a session in the New York metropolitan area, the last being at Brooklyn in 1929. Previous to that we met at the church in Manhattan in 1910 and 1920. Now, the center of the week's activities will be as guests of the New York Society, except that Friday afternoon and evening will be spent in Brooklyn at the invitation of the Church there.

These are two of our older church buildings, commodious, well-appointed, centrally located. They are in neighborhoods that have long been residential, but which have become apartment districts with changing population.

They are near other churches which have become nationally known (for example, the Brooklyn Church is around the corner from the Plymouth Church of Henry Ward Beecher) all of which have found their members moving to the suburbs, further and further from the centers of business and from the locations where our fathers nurtured the work of the organized New Church.

These church buildings are important in the history of our movement, as the centers where much has been contributed to our Church when the Reverends S. S. Seward and Julian K. Smyth and Arthur Wilde were at New York, and John C. Ager and E. M. Lawrence Gould were the ministers at Brooklyn.

A number of the people who grew up under these ministers, and worked with them, are still active in these societies. And they look forward to Convention meetings which can again fill their churches with people who come to share the New Church faith.

For all of us, the gathering of Convention can be this sharing of our common heritage. It can contribute to our growth in grasping this heritage and in adapting it to our own mid-century situations, individually and collectively.

Each of us knows something of that loneliness that goes with dissent from orthodox thinking of our time. Such separation brought our church into being, as our forebears found that they could not worship freely in the atmosphere of theological misconceptions.

Among people restless with the rigid doctrinal positions prevalent a century ago the New Church flourished, in the cities of the east and in the expanding mid-west. Now these old rigidities

have softened, and the churches have made much progress toward a common denominator in their thinking.

It is the ecumenical spirit at work, one of the fruits which Swedenborg anticipated from the Second Coming of the Lord. But as mountains and hills of this sort are levelled down, there is a new work for those who have the spirit of pioneering: a forward look shows valleys that can be exalted and paths that can be straightened.

As old points of view are resolved, people who are growing find new areas where there would be loneliness except for the help they can give in sustaining each other. Here is the continuing need for an organization like the General Convention.

Our ministers will be devoting nearly a week to considering ways and means of developing the New Church in our generation. The first two days they will be concentrating upon their professional work. They will be considering the relation of our Church to other churches, particularly with reference to the second international meeting of the World Council of Churches which is to take place this summer at Evanston, Illinois, August 15-31. The first public meeting of our convention, Wednesday evening, will be devoted to this subject, and will have a speaker from the World Council's office in New York.

The remaining days of the convention, our ministers and lay-members will be working together in developing our organized activities. Attention Thursday will be directed to our auxiliary organizations: the National Alliance of New Church Women, the American New Church Sunday School Association along with the Convention's Commission on Religious Education, the Young People's League.

Friday and Saturday are the days for business activities of the Convention as a whole. The reports will not all be prosaic; some will be quite stimulating. There will be some policy decisions affecting our main lines of work: the education of ministers, publishing, missions, public relations, projects for building new churches, finance.

There will be elections to our Boards and Committees, and especially a decision as to a successor to the Rev. Leslie Marshall as editor of *THE MESSENGER*. Rev. and Mrs. Yonezo Doi, from Japan, will be with us throughout the Convention; in the Board of Missions public meeting at Brooklyn, Friday evening they will tell about their work in the Far East.

A major concern during the Convention will be the clarifying of our mission as a Church under modern conditions. There will be several addresses which have this end in view. In particular, we are resuming the practice of

brief addresses at noontime, having this year a speaker from the east coast, the Rev. Everett K. Bray, Cambridge, Mass., and one from the west coast, the Rev. Kenneth W. Knox, of Portuguese Bend, Calif. The service on Sunday will have as its preacher Rev. Bjorn Johansson from the Middle West, Cincinnati. That service will culminate in the Sacrament of the Holy Supper.

The theme chosen for this Convention is the one being used by the World Council of Churches: Christ, the Hope of the World. We have chosen it because we believe the New Church helps us understand how the Lord Jesus Christ operates. Reasons that we find in the Bible as to why the Lord came into this world, after a long period of preparing it to receive Him, give the basis for an understanding of the Divine Providence which looks forward with hope and confidence.

The close relation of the spiritual world with affairs of mankind helps to explain the long upward struggle among men in the Christian era. This in turn was preparation for the Second Coming, and our knowledge that has been accomplished sustains us in faith regarding the future.

Our knowledge also emphasizes that the hope for the world depends upon the men and women who work with the Lord Jesus Christ. Learning to do this effectively is our business as a Church. And this meeting of the Convention is dedicated to helping each of us do his part.

## Theological School Notes

Graduation exercises of the Theological School will be held in its Chapel Sunday, June 6 at 4 o'clock. At that time diplomas will be awarded to those graduating by the President of the School, the Rev. Everett K. Bray. All members of Convention are invited to the service and it is expected that many especially from the New England area will attend.

It has also been announced the School will open its fall session September 21, with classes beginning next day. At present, one regular and one special student are expected to enroll for the first time, joining the three regular and two special students who will be continuing their studies.

The School constantly is seeking to enroll young men whose thoughts are turning to the New Church ministry, and hopes there may be other students coming forward before the fall.

The School has an attractive advertisement in *The Christian Century's* "Theological School Number" April 28. It "offers instruction in Emanuel Swedenborg's unique mode of Christianizing modern life in full harmony with scientific progress and personal experience," the announcement says in part.



# Nominations

The Nominating Committee reports it has completed its work, except in instances where blanks are inserted. Those nominations must now be made from the floor. As it is we nominate the following persons for the respective committees and boards. Each nominee has accepted the nomination and expressed willingness to stand for election:

## General Council:

Rev. Immanuel Tafel, Ill.  
Daniel Nielsen, D. C.  
Edward F. Memmott, Ohio

## Board of Managers of the Theological School:

Dr. Waldo C. Peebles, Mass.  
Rev. Ernest O. Martin, Dela.  
Philip M. Alden, Pa.  
Mrs. Louis A. Dole, Maine

## Board of Home and Foreign Missions:

Rev. A. Regamey, Mass.  
Robert S. Paterson, Calif.  
Clark Dristy, National  
Rev. Bjorn Johansson, Ohio  
Rev. Leonard I. Tafel, Pa. (1956 term)

## Trustees of the Building Fund:

Arthur W. Higgins, La.

## Augmentation Fund Committee:

George Pausch, Md. (1959 term)  
Adolph T. Liebert, Jr., Pa. (1957 term)

## Nominating Committee (None permitted from Calif., Ohio, Pa., Md., Kans.):

Vincent Ewald, Chicago, Ill.

Two have yet to be named for the 1959 term

## Board of Trustees of the Pension Fund:

No nominations required this year

## Announcement

The Rev. Leslie Marshall, Paterson, N. J., has announced that due to deteriorating health, which also is causing him to withdraw from other Convention offices, he will not be a candidate for re-nomination as Editor of THE MESSENGER at the forthcoming election June 18-19 in New York.

*With further reference to the editorship, Convention President Blackmer, at the instance of the General Council, has sent out the following communication:*

"Since the Rev. Leslie Marshall has announced that it is necessary for him to discontinue his work as editor of THE MESSENGER, the Church faces an important decision about his successor.

"As you know, for many years it has been the practice for the editor to be nominated on the floor of Convention, without reference to the Nominating

Committee. It is assumed that an election based upon this procedure gives maximum expression to 'freedom of the press' in our group. The policies of the paper have been left in the hands of the editor chosen in this manner.

"Suggestions about other means of choosing an editor have been made from time to time. It may be advisable to consider them now.

"A number of people have ideas about the policy of the periodical, about the clientele it should address, about the type of articles it should print, about the prudent way of drawing a line between the needs of a paper for our own constituency and the needs for a journal addressed to the public.

"I am inviting those who have considered opinions on such matters to write them to me. Suggestions can be considered by the General Council or by a special committee to study the needs of THE MESSENGER.

"Proposals about the person to serve next as editor might also be considered, but not with the idea of restricting nominations on the floor of Convention.

"I am quite ready to keep the authorship of communications on this subject confidential if so requested.

"Yours for the advance of the Church  
FRANKLIN H. BLACKMER."

## NOMINEES' BIOGRAPHIES

### Waldo C. Peebles

Dr. Peebles (Ph.D., Harvard) is chairman German Dept., Boston University. A member of the Boston society, he has been its chairman for the past five years, and a member of the Executive Committee of the Massachusetts Association for several years. He is also chairman editorial board of *The New Christianity*, qtrly. Editor of several German textbooks, he has specialized in Swedenborg's influence on Goethe.

### Clark Dristy

Recently becoming president of the National Association, formed of isolated New Church people, Mr. Dristy has been a student of our teaching since a youth, but has himself always resided remote from a Convention center. Born in Nebraska, and raised on a farm and ranch in South Dakota he has been for many years manager-owner of grain elevators. He and his family now reside in Rapid City, So. Dak.

### George Pausch

For some years vice-president of Convention, Mr. Pausch needs little introduction to its delegate body. A banker, he latterly had much to do with formulating the Church's new participating ministers' pension plan. He has long been a member of various conven-

tion elective and appointive bodies. He and Mrs. Pausch reside in Baltimore where he is president of the local Society.

### Anita S. Dole

Mrs. Dole, the wife of the Rev. Louis A. Dole, pastor in Bath, Me., was born in Chicago and educated in the public schools there, receiving her A.B. at Chicago University. Following secretarial positions in that city, she taught English at Urbana for two and one-half years. A past president of the National Alliance, she has served on numerous Convention committees, including the Theological School board, of which she is secretary. Locally, she is active in several civic bodies.

### Immanuel Tafel

He was educated at Temple University Teachers College, Temple University Theological School, and the Theological School, has served parishes in Canada, Delaware, and Minnesota and is now pastor of the Kenwood Parish of the Chicago Society, and general pastor of the Illinois Association. He is Resident-Director of the Swedenborg Philosophical Centre, Chicago, Ill.

### Ernest O. Martin

Mr. Martin graduated from the Theological School and Harvard Divinity School in 1952 and is serving the Wilmington, Del., Society his first pastorate. He is chairman of Convention's new Commission on Religious Education and is secretary of the Maryland Association.

### Robert S. Paterson

A native of Glasgow, Scotland, he came to this country in 1926, first attending at LaPorte. Now a mechanical engineer, he is employed by the California Gas Co., Los Angeles, where he is active in the Society and is secretary of the Wayfarers' Chapel board.

### Arthur W. Higgins

A comparative newcomer in New Church official affairs, Lt. Com. Higgins is active in the new Miss.-La.-Ala. field which centers at Gulfport. A son-in-law of the late Rev. Joel Stewart, who established the New Church in that area many years ago, he is a pilot on ocean vessels going into New Orleans.

### Vincent R. Ewald

He is an attorney and real estate broker, now president of the Kenwood Parish of the Chicago Society, and treasurer of the Swedenborg Philosophical Centre there. He is also a member of the Finance Committee of the Illinois Association.

### Antony Regamey

Pastor of the Boston Society, Mr. Regamey has ministered to our churches  
(Next page please)

in Geneva, Switzerland; Manchester, England and Philadelphia, Pa. He has been chairman of the Foreign Section of the Board of Missions. In addition to his pastorate, he is Instructor in Worship at the Theological School.

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**Edward F. Memmott**

With both a Bachelor's and a Master's degree from Oberlin College, Mr. Memmott has been president of Urbana Junior College since 1946. A past president of the Ohio Association, he is treasurer of the Urbana Society and chairman of the Board of Managers of the Theological School.

•  
**Leonard I. Tafel**

From 1946-1953 president of Convention, Dr. Tafel needs little introduction. He is pastor of the Frankford Society and president of the Pennsylvania Association. Graduating from the American Medical College in 1910, he served with distinction as surgeon in World War I. He entered our ministry in 1924. Having served on most of the important committees of Convention, he is the new Secretary elect of the Board of Missions.

•  
**Daniel Nielson**

Active in the Washington Society and its Sunday school the past twenty years, and treasurer of the Maryland Association and member of the Board of Trustees of the Pension Fund, Mr. Nielsen is employed in the Interstate Commerce Commission.

•  
**Adolph T. Liebert Jr.**

Chief engineer in charge of design at the Lobdell United Co., Wilmington, Delaware; president of the First New Jerusalem Society of Philadelphia, superintendent of its Sunday school; president of the New Church Tract and Publication Society, and treasurer of the Pennsylvania Association, Mr. Liebert this year headed the Annual Appeal Committee.

•  
**Bjorn Johansson**

Educated in the public schools of North Dakota, Valparaiso University, and the University of Chicago, Mr. Johansson studied for the ministry at our Theological School. Previously, he had been superintendent of the Crystal, N. Dak., public schools and later was in newspaper work. He has had pastorates in Maine, Oregon, Denmark, New York, and is now minister in Cincinnati. He is associate editor of THE MESSENGER.

Protestant churches during 1953 were responsible for 32,000 broadcasts and 5,500 telecasts. The major bodies may spend as much as a million dollars in that field, the present year.

# Convention Program

(Subject to amendments)

(All events on Eastern Daylight Time, and take place in the Church at 114 E. 35th Street, New York, unless otherwise indicated.)

## Monday, June 14

6:30 p.m.

The Alumni Association of the New Church Theological School. Dinner Hotel Shelburne. Dinner for Ministers' Wives, at Church, Guests of New York Ladies Aid.

## Tuesday, June 15

9:30 a.m.

Council of Ministers, Executive Session. Church Auditorium.

11:00 a.m.

Association of New Church Ministers' Wives, Second Floor Parlor, Parish House.

12 noon

Luncheon for ministers. Hotel Shelburne. Guest speaker Rev. Chas. Tibbetts, Jersey City, N. J.

2-5 p.m.

Council of Ministers, Executive Session (ctd.) Church Auditorium.

8-10 p.m.

An evening of fellowship for ministers. Sunday School Room.

## Wednesday, June 16

9:30 a.m.

Council of Ministers, Executive Session. Church Auditorium.

11:00 a.m.

Association of Ministers' Wives. Second Floor Parlor, Parish House.

12 noon

Council adjourn for luncheon.

2:00 p.m.

National Alliance of New Church Women Executive Board. Second Floor Parlor, Parish House.

2:00 p.m.

Council of Ministers, Executive Session. Church Auditorium.

8:00 p.m.

Council of Ministers Public Meeting. Church Auditorium. Speaker: Miss Antonia H. Froendt, New York from staff World Council of Churches. All delegates, visitors and friends invited.

## Thursday, June 17

9:00 a.m.

Meditation Period, Church Auditorium.

9:30 a.m.

The General Council. Hotel Shelburne.

9:30 a.m.

National Alliance of New Church Women, Business Meeting. Church Auditorium.

11:00 a.m.

Alliance Speakers: Mrs. Yonezo Doi, Tokyo, Mrs. Franklin H. Blackmer, Cambridge, Mass., Miss Rosamond Kimball, W. Orange, N. J.

1:30 p.m.

American New Church Sunday School Association. Church Auditorium. Report of the Convention's Commission on Religious Education.

3:00 p.m.

National Alliance of New Church Women. Panel discussion on "The Goal of Christian Women". Moderator: Mrs. William R. Woofenden, New York. Church Auditorium.

3:00 p.m.

American New Church League Library, Church, (first floor).

5:00 p.m.

Alliance Tea—Honoring Mrs. Yonezo Doi. Sunday School Room. All welcome.

7:30 p.m.

American New Church Sunday School Association. Scenes from "Alice in Wonderland" presented by the Sunday School of the New York Society, followed by Association's Business Meeting. Sunday School Room.

## Friday, June 18

8:30 a.m.

Board of Managers of the Theological School, Library, Church, (first floor).

8:45 a.m.

Meditation Period, Church Auditorium.

9:00 a.m.

National Alliance of New Church Women, Executive Board. Second Floor Parlor.

9:30 a.m.

Opening of General Convention. Church Auditorium. Opening Worship. President's Annual Address, Rev. Franklin H. Blackmer, Cambridge, Mass.

10:15 a.m.

Business Session of Convention. Welcome by Rev. Leslie Marshall, Paterson, N. J., President, New York Association. Rev. William R. Woofenden, Minister, New York Society. Mr. Clifford Pettit, Executive Director, Protestant Council, City of New York.

10:30 a.m.

Credentials Committee's Report.

10:45 a.m.

Nominating Committee's Report. Nominations from the floor.

10:30 a.m.

American New Church League in the Sunday School Room.

12 noon

Address by Rev. Kenneth W. Knox.

12:30 p.m.

American New Church League. Annual Luncheon.

1:30 p.m.

Convention Business Session, (cont'd)

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(From page 182)

in the Church Auditorium (New York).

2:30 p.m.

American New Church League, Brooklyn Church. Library Room.

3:00 p.m.

Recess for travel to the Brooklyn Church by special buses.

3:45 p.m.

Convention Business Session Resumes. Brooklyn Church Auditorium. Town Hall Meeting: Discussion of Reports on certain Convention Activities.

5:15 p.m.

Convention Session ends for the day. Council on Social Action conducts discussion in the Church Auditorium (Brooklyn), Rev. Andre Diaconoff, Los Angeles, Chairman.

6:15 p.m.

Dinner in the Vestry of the Brooklyn Church.

7:30 p.m.

American New Church League in the Church Auditorium at Brooklyn. Award of the Shaw Trophy and Ceremony of the Keys.

8:00 p.m.

Board of Missions Public Meeting, Church Auditorium, Brooklyn. Rev. Paul Sperry, Chairman. Opening Worship conducted by Rev. Leonard I. Tafel, Secretary-Elect.

Address by Rev. Yonezo Doi, Missionary for Japan and Korea. Minister of the Tokyo Society.

Musical Interlude: Ann Widmer, soprano, Paterson, N. J.

Presenting Mrs. Yonezo Doi.

Presentation of a gift by the Swedenborg Foundation.

Presentation of the Mite-Box Thank Offering by the National Alliance of New Church Women; Mrs. Leslie Marshall, President.

Naming of the Lay Leaders for the ensuing year, by the President of Convention.

### Saturday, June 19

9:00 a.m.

Meditation Period. Church Auditorium, New York.

9:30 a.m.

Opening Worship including Memorials.

9:45 a.m.

Business Session of the General Convention. Church Auditorium, New York.

10:00 a.m.

Credentials Committee's Final Report.

10:30 a.m.

Election of Officers, Boards and Committees.

12 noon

Address by Rev. Everett K. Bray: "We Have Found Him."

1:30 p.m.

Business Session of the General Convention (ctd.).

4:00 p.m.

Adjournment of Business.

4:30 p.m.

Outing at "Beechwood," Scarsborough-on-the-Hudson, as guests of Mrs. Frank A. Vanderlip. Buses leave the Church 4:20, and Hotel Shelburne at 4:30. Buses return 9:30 p.m.

### Sunday, June 20

9:30 a.m.

Swedenborg Philosophical Centre Meeting of Members, Sunday School Room.

10:30 a.m.

Convention Service of Worship, conducted by Rev. William R. Woofenden, Rev. Bjorn Johansson, Cincinnati, preacher. Concluding with the Sacrament of the Holy Supper. Immediately following this service Con-

vention will stand adjourned.

2:00 p.m.

Meeting of Groups of Lay-Members. Sunday School Room.

2:00 p.m.

Meeting Board of Trustees Pension Fund, Second Floor Parlor.

2:00 p.m.

Meeting Board of Managers Theological School, Library.

3:30 p.m.

Meeting of the Board of Home and Foreign Missions (including dinner), Hotel Shelburne.

### Monday, June 21

9:00 a.m.

General Council, Sunday School Room.

2:00 p.m.

Concluding Session General Council.

## Convention Reservations

The most important thing to be said in giving further travel information for Convention in New York June 14-21 is "If you *must* travel by car arrange upon arrival to garage it for the entire time you expect to be in New York."

Better still, *don't* bring your car. It is not too many years ago that most everyone came to New York by train. Such service, adding planes and buses, is better than ever.

Repeated below are the hotel rates. It should be added that the \$3.00, \$3.50, \$4.00 two-room suites do not have the bathroom connecting between them. It is reached through both rooms. Therefore those who cannot schedule their time for the convenience of the other occupants had better request other accommodations.

Arrangements which appear to be very satisfactory already have been made with a nearby medium-sized hotel, The Shelburne, Lexington Ave. at 37th St., only two short blocks from the New York Church, to house all out-of-town guests.

The management, in an effort to attract religious groups, is offering special rates which are unusually low from midtown Manhattan.

With the expectation that the majority of Convention ministers and delegates will agree to "double up," four to a suite, in two-room separated suites, sharing one bath, a flat rate of \$3-\$4 a person per night is offered.

In addition, a limited number of twin-bedded rooms, some at \$7 and some at \$8 (\$3.50 or \$4 a person) will be made available to us.

Not to neglect the Leaguers, a conference room can be fitted with cots for either boys or girls at a rate of \$1.75 a person per day. An air-conditioned dining room, serving good meals at

moderate prices, is on the premises.

Requests for reservations should be sent at once. (air mail if at a distance) to New Church House, 112 E. 35th Street, New York, not to the hotel.

### News From Berlin

Despite what still are many handicaps, the Berlin, Germany, Society had a happy reunion of numerous distant New Church people at its largely attended Easter services. Three young people from well-known families in the Society were confirmed. Plans are underway for purchase of a large house suitable for services and parish house, the remainder of the premises to be available for income purposes.

### Publishing Association Meets

At the recent annual meeting of the Swedenborg Publishing Association, Brooklyn, N. Y., principal actions were the appointment of a committee to promote the writing of new literature, and the decision to publish a new book by the Rev. Everett K. Bray, Cambridge, Mass., "Where Heaven Begins," subject to recommendation of the Editorial Committee.

### Shreveport, La., De Ridder

Covering over 800 miles on visits to Shreveport and De Ridder, La., April 22-26, the Rev. Peter Peters, missionary for the field, with headquarters in Gulfport, Miss., held four services in all, administering the Holy Supper at Shreveport. The well-known Cambridge, Mass., New Churchman John C. Moses, makes his home there now with the Giambra family.

### Detroit Injured

The well known Detroit New Churchman, Ross Woofenden was painfully injured May 7 at the Ford plant where he is employed, when a ladder he was using broke and he fell twelve feet. He is progressing favorably.

## The Coming Convention

**W**HEN the President, Franklin H. Blackmer, takes the chair in the church of the New York Society June 18, he will be calling to order the 131st annual session of the General Convention. Actually the Church of the New Jerusalem in the United States, the New Church, as we love to call it, has been organized 137 years, but there were six years in the course of several wars when no meetings were held. It was in Maytime, 1817, that "receivers" in New York, Pennsylvania, Maryland, Virginia and Ohio held their first convention. The Minutes of that session show that "measures were adopted to continue these annual meetings." "Continued" they have been, though their length, the auxiliary bodies connected with them, the general program, the loud speakers, tape recorders and balloting paraphernalia, could hardly have been dreamed of, even though doughty Reverend John Hargrove of Baltimore, Convention's first president, had been a veritable Jules Verne.

However, even though today we take the fact of an organized New Church as a matter of fact, and there are in this country, alone, several million dollars in capital funds devoted to the purpose of maintaining and extending it, 'twas not always so, and indeed there are many today who sincerely feel there are no grounds in our teachings on which to base authority, for an organization devoted to worship and other accepted church uses, to be known as the Church of the New Jerusalem, nor any other good reason for its existence. But as has been said before, such an idea put in operation would be "agin nature." Those with a common interest in religious matters inevitably will desire to worship together; they thus organize, or are embodied, as a matter of course. And certainly the great purpose inherent in New Church faith is not the gaining of doctrinal knowledge, but the true worship of the One God, the Lord, and Saviour Jesus Christ.

That is the true purpose of a meeting of the General Convention, too. All its business, whether reports or elections; all its discussions, should they be in agreement or not; all the actions adopted and put to work, surely are for the promotion of true worship, for the adoration, and for the glory of Him Who doeth all things well.

This Convention program takes as its theme the topic adopted by the World Council of Churches which soon is to be held in Evanston, Ill., only its second international meeting. Thus in the heart, our Church joins with other Churches as they will proclaim "Christ, the Hope of the World."—L. M.

## "The Way To God"

**I**T WAS a privilege in our issue of May 15 to reprint a broadcast by the Dean of St. Paul's London entitled "The Way to God Through Reason." The Rt. Rev. William R. Matthews is a forthright speaker, and sharply, as our readers will

have noticed he drew at once to the attention of the clergy, not to say the laity, that thought, if nothing else in the Church, was stagnant. "I believe," he said "that the chief obstacle to religious thinking today is not modern thought, but the modern absence of thought." Again, "We have to re-think (our) doctrines."

To the New Churchman the entire address is a significant sign of the times. To many an Old Churchman, if the term may be forgiven, the talk must bring him up short.

All this it seems to us particularly connects with the Scriptural account of the Walk to Emmaus (*Lu. 24:15*) of which we have been thinking these post-Easter weeks. It was when they "communed together and reasoned" that Jesus "drew near, and went with them." Not only were the Two reasoning, but they were together in their seeking, as here the Greek shows the word to mean. Then it was that Jesus began His walk with them in the way. As we know, they still did not recognize Him, yet their affections, their hearts, intuitively were touched, for they burned within them.

The Lord did not meet them as they started out, nor when they arrived, but on their way, and He continued on it with them. It was as though He had said again, "Ye shall know the truth, and the truth shall make you free." Their way to God, some true concept of Him, was to be through reasoning. So too was this inexorable principle set down on a temple entrance in the heavens. Swedenborg records: *Nunc licet*, as freely translated in its context, "Now it is permissible to enter into the things of faith with the intellect (reason.)"

We shall remind ourselves however that this way, this reasoning, this communing together is by no means simply for intellectual satisfaction; for superiority in knowledge; for advantages hereafter. Surely it is toward our reformation, and thus Isaiah could say "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow. . . ." And so again the doctrine of the Church "We are led to good by means of truth"—reasonings, explanations, thinking,—as Bishop Matthews so ably has it.—L. M.

## For Young Couples

In conjunction with its advertised effort to place Swedenborg's writings in every New Church home, the Swedenborg Foundation also offers its Standard Edition, 30 volumes,

**For \$15.00 — Entire Set**

It is necessary that accompanying the order and check (postage is prepaid) there be a letter stating that the writer is one of a married couple, members of the New Church, between 21 and 40 years of age.

**The Swedenborg Foundation, Inc.**  
51 E. 42nd St., New York 17

# Everyone A Christian Worker

by Yonezo Doi

*Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.—MATT. 7:21*

THE LORD OFTEN spoke in parables concerning heaven. In one of these parables He taught that heaven is where good seed bears an abundance of good fruits.

The parable of the sower reminds us of the abundance of grains born from a seed sown in good ground. The parable of the mustard seed teaches that the good growth of a small seed of life to a large productive tree, and the parable of leaven tells us of the spreading of a good life which matures and makes us useful.

The parables of the treasure hidden in the field, of one pearl of great price, and a net cast into the sea, teach that we must give up all our own selfish motives or thoughts and lead a genuine life of good and truth. It is needless to speak of more parables.

Recently the Japan Christian Church, the united body of some thirty denominations of the Protestant Churches in this country, held a national conference mission in Tokyo for three days. Some three thousand Christians gathered from all over the country.

The slogan of the meeting was "Christ, the Hope of the World"—which was taken as the slogan for 1954 by the World Church which was launched at the Amsterdam Meeting in 1948.

The purpose of the meeting was for the unity of all churches and Christians under the Lord Jesus Christ. It is not a unity through Christian theology or doctrines. It is unity through and by the love of Christ. It is the unity by the Christians' life of love.

Since Martin Luther started his Protestant movement, Protestant churches have been protesting one another because of the difference of their theology. They have protested and protested and split into several hundred sects or denominations.

The World Church aims at the unity of all the Protestant Churches through faith in the One Lord Jesus Christ and the life of love and good. There is nothing to protest in good or love. It is the Lord's mercy that the movement of the World Church, the ecumenical movement, was started and has been carried on mainly by laymen who are acting up to their Christian faith, not by professional theologians or sectarians.

The Lord Jesus Christ is the only



The Rev. and Mrs. Yonezo Doi, New Church missionaries in Japan and Korea, arrived in San Francisco May 11 by the freighter "Nachiarn-Maru" to attend the forthcoming meeting of the General Convention in New York, and to visit many of the societies while enroute from the Pacific Coast. After being guests of the California churches, they were in Denver, Pretty Prairie, Kans., St. Louis, week of the 16th. The following week saw the Dois in Chicago, Detroit, Cincinnati, Cleveland, Pittsburgh, where the respective groups arranged special programs and accorded a warm welcome to the travellers from Japan. Philadelphia, Washington, Paterson, Boston, are to be the remaining stops before Convention. The Dois are making their first visit to the States since 1926. Further accounts of their stay here will appear in future numbers.

One God, the only One Divine, and the only One Authority. Under Him all are in unity by their life of love and good. If we rightly realize this principle, we all are Christian workers.

Not only a small number of professional theologians or ministers, but every Christian is the missionary of the Lord's message. Not by those who make the profound research of theology or religious philosophy, and discuss and criticize one another only, but by those who keep faith in only One God the Lord Jesus Christ and live the life of love and good. The discipleship of the Lord is fully and perfectly attained. The Lord teaches, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21)

Life of love is not living painfully, under heavy duties. It is not by duty or enforcement that a tree bears fruit. Flowers or blossoms are the expression of their happy delight. In the parable of the Laborers in the Vineyard, the owner of the vineyard paid a laborer who had worked only one hour the same

wage as he paid to others who had worked eight hours, for he wholly devoted himself to his work without complaint or any sense of duty. The Christians' living of love and good is not a performing of his duty. It is his every day life. For him, it is natural to trust in the Lord and follow Him.

Some years ago a university president was riding in a streetcar. It was an evening and a perspiring laborer, dead tired after a day's work, was sleeping leaning against the president's shoulder. The laborer was a big, stout man and the president a skinny, old man. So under that weight the president's body was bent considerably.

Another big man was standing in front of them. He knew the sleeping man was working in the factory where he was the foreman. Meanwhile he recognized the old man patiently bearing the heavy weight on his shoulder, himself perspiring all over his face. But he did not look unpleasant or unwilling. He was smiling as if he had been taking good care of his own tired son.

When the streetcar stopped at a stop, the sleeping man suddenly woke up and hastened to the exit to go out. The president got off the car too. The foreman who was much interested in this gentleman's behavior went out also and he found the president waiting for another car which would go back in the direction from where they all had come.

After going two or three stops he went out and was going home. The foreman followed him, and asked who and what he was. He answered he was a university president. When the foreman asked him what had made him do such a wonderful deed, he answered it was nothing wonderful, it was natural and usual for him.

Then the foreman found out he was a Christian. He groaned, "Is it possible that the president of one of the largest universities is a Christian?", for at that time the Christians were thought by many people to be spiritless, weak, and sentimental persons. The president showed the foreman the real Christian, the man of mighty power and courage. Because he loved his own children, he loved all young people as his own.

Some days ago a Japanese mother visited a small furniture repairshop on some business. The owner was not in, but would be back in an hour, so she waited for him. There was a festival being celebrated, and many people were going and coming in the street. There was an American soldier sitting in the corner of the room and drinking "sake" from a Japanese tea cup. The lady could see he was a nice boy of good background. So she said: "I beg your pardon, but may I speak to you? Probably this is not the manner which a lady

(Next page please)

(From preceding page)

speaks to a boy in your country. But this is Japan."

Then they talked together and she learned that he had graduated from a teachers' college in Kansas and taught at a high school. He asked her if she were a teacher. She answered she had never been a teacher, but she was a Christian. He said he had once been a good Christian, but the soldier's life and experiences at the front in Korea had made him lose faith and hope.

Then he said, "I am sure I shall go to hell. Do you think I can go to heaven if I die just now?" The lady said, "Now, boy, look at my eyes. I am not speaking to you as a stranger, but as your mother. For I think your mother is my age. I know your mother's love and devotion to you. I am sure she is praying for you all the time."

As a stranger I might say I can understand everything you have been doing in your soldier's uniform. But as your mother I can excuse you. Now remember your mother is praying for you all the time. If you believe your mother's secret prayer, and you are in her prayer all the time I am sure the Lord may allow you heaven."

The American boy was much impressed and even inspired, and said, "Yes, I will, ma'm. I will try to." She had her own children. So she loved him as she loved her family. In this way through many Christians' noble life of love and kindness, real Christian works have guided many to do right.

Some time ago I received a letter from a friend of mine who is a Canadian and was working at a small New Church mission in the north of Canada. He said in his letter, "Today each Christian church is filled with a congregation. They pray, sing hymns, and earnestly listen to the preacher. But soon after they leave the church, they forget everything they have experienced in the church and go into the whirlpool of deceits, pleasures, and selfishness of the world."

If Christians are inspired and their faith is risen up in the church, where do they realize their faith? Isn't it the world before them? How many Christians are bearing fruits of their life of faith in this world?

A rich publican, Zachias, though he was taken to be a sinner, and not a noble and decent man like the young rich man, told the Lord he would give half of his treasure and would recompense anyone a fourfold, if he inflicted loss upon another. And the Lord said to him, "This day is salvation come to this house."

From these narratives we may learn the lesson how to be a Christian, a real Christian worker.

## LETTERS TO THE EDITOR

### Proposed Amendment

To the Editor:

The proposed amendment to the Constitution of the General Convention which would make it obligatory to elect at least two ministers each year to the Board of Managers of the Theological School seems to me to be a step in the wrong direction.

The argument I have heard advanced in favor of the amendment is that it is the ministers who are primarily interested in the nature of the training provided for the ministry. I believe that this argument is not valid. The Theological School is maintained to serve the Church at large. It is the societies which suffer if ministerial students are not properly selected and well trained to serve them.

Thus it is the laity which is directly and primarily concerned with the Theological School. There ought to be more lay men and lay women rather than fewer on this Board.

The General Convention is organized on a congregational basis. The ministers have their specific duties which are given them by Convention. They are, as stated in its Constitution and in the writings "appointed to *administer* (italics mine) those things which relate to divine law and worship." (N.J.H.D. 319). This does not mean that they are to determine these things.

It is true that the laity looks to the ministry for help in understanding the teachings of the Church, but even in strictly theological matters, the ministers in a body or as individuals are not set in a position of authority over the

Church or over their congregations.

No teaching can be appropriated except in freedom, and the minister should zealously guard the freedom and rationality of his people. We are followers of the Lord—not of men.

There seems to be a tendency to assign more and more of the management of Convention affairs to the ministry and to overburden the President of Convention with business details so that he becomes Convention's business executive rather than its spiritual leader. All questions which concern the Church are the business of the whole Church.

The proposed amendment would be another step toward a creeping ecclesiasticism which is contrary to the spirit of the New Church, as it is against the spirit of this new age. The amendment should not be passed.

LOUIS A. DOLE

Bath, Me.

### Illinois Council Meets

The Council of Ministers of the Illinois Association met April 28-29 at the Swedenborg Philosophical Centre, Chicago. Topics discussed included "Evanston and the Ecumenical Movement," John W. Spiers; "Pastoral Psychiatry," Henry C. Giunta; "Function of Education," Convention President Blackmer. There was also a group discussion on sermon work.

### Bridgewater League

Our attention is called to the fact that the new League formed in the Massachusetts Association is not at Brockton as reported May 1, but at Bridgewater, and that the secretary is a young lady, Norma Churchill, and not Norman.

## Swedenborg Foundation

The 105th annual meeting of the Swedenborg Foundation was held May 8 in its board rooms, 51 E. 42nd St., New York, John R. Seekamp, president, taking the chair and reading his annual report.

Highlights included facts on the largest number of books and pamphlets ever distributed in a single year; an unexpectedly extensive demand for "My Religion" through national advertising; publication in Japanese of *True Christian Religion*; production of a new book on Swedenborg's science of correspondences "The Divine Allegory," by Dr. Hugo Lj. Odhner.

Special projects such as bookstore distribution of "Heaven and Hell," "Swedenborg's Writings In Every Home," "Sets of the Writings at Half Price to Young Married Couples," were continued.

Directors whose terms expired this year were re-elected, Harold B. Larsen, Rev. Leslie Marshall, Dr. John S. Peck. The Rev. Wm. F. Wunsch, Washington, D. C., was elected to the Board for the '54-'58 term. Herbert Muhler, Brooklyn, filled a vacancy on the board in the '53-'57 class. There was a good attendance including a number of out-of-town members, and the President of Convention. A dinner followed.

### Convention, Conference And General Church To Convene

It is of interest that by quite a coincidence, sessions this year of the General Convention in New York, the British Conference at Failsworth, Lancs., and the General Church, Bryn Athyn, Pa., will be held at practically the same time.

Convention is June 14-21, of course; Conference meets beginning 21st, while the quadrennial session at Bryn Athyn is June 16-20.



1941

# Lest We Forget — As We Commemorate Memorial Day

1954

"Those who love their country and render it good service from goodwill, after death love the Lord's kingdom, for that then is their country, and those who love His kingdom love the Lord because He is the all-in-all of His kingdom."

—True Christian Religion 414.!! //:///////i

Lt. Charles E. Ackerman, Riverside  
Pfc. Carl W. Bagge, Boston  
Lt. F. G. Baldwin, Jr., Cincinnati  
Lt. Ray Barton, Jr., Pretty Prairie  
Fred E. Brown, C.E., Mate, San Diego  
Sgt. Seaton Buell, New York  
Pvt. Ramie D. Chavaree, Mansfield  
Rodney F. Davis, Baker 3/c, Brockton  
Lt. Paul Doane, Brockton  
Lt. Daniel F. Dullea, Brockton  
Pfc. Roger Fox, Urbana  
Pvt. John Goddard, New York  
Pfc. Jack Griffin, Kenwood  
Lt. Ralph Gustafson, Lakewood  
Pfc. Robert W. Leighton, Riverside, R. I., Korea, Jan. 12, 1952

S/Sgt. Warren G. Heer, Pittsburgh  
Cpl. Trevor Jones, Detroit  
John Kreidler, C.P.O., San Francisco  
P/O Thomas M. Lincoln, Kitchener  
Sgt. Walter R. Norris, Humboldt Park  
Lt. Robert Nuckolls, Berkeley  
Pfc. Royal Parks, U.S.A., San Diego  
S/L Herbert P. Peters, D.F.C., Edmonton  
Lt. Ralph Rich, St. Paul  
Cpl. Forrest Sayles, Jr., La Porte  
Lt. Alfred Thatcher, Brockton  
Sanford B. Vincent, Mach., Mate 2/c, Boston  
Lt. Jack Wiles, San Francisco  
Lt. Col. M. Dean Wilson, Pittsburgh  
Sgt. H. J. F. Zacharias, Vancouver

## At Ft. Lewis, Wash.

Private Othmar T. Tobisch, son of the pastor and his wife of the San Francisco parish, and in the Anti-aircraft Artillery, has been assigned to Ft. Lewis, Wash., where his great friend Keith Boericke, son of Dr. and Mrs. Charles C. Boericke, of El Cerrito, also is at camp.

## Speaks At El Cerrito

Colin Edwards, British naval aviator and war correspondent, recently on active duty in Malaya, and familiar with the present Asiatic seat of war, will be guest speaker at an El Cerrito, Calif., Society's program June 1.

## Lectures On Swedenborg

The Rev. William R. Reece, former Convention minister now residing in Melbourne Village, Fla., presented a lecture "Swedenborg on Life After Death" in the Community Hall there April 18.

## CONFIRMED

**BOMMER.**—Edward Bommer, son of Mr. and Mrs. George Bommer of Gulfport, was received into the Society there by confirmation Easter Sunday, the Rev. Peter Peters officiating. Received into formal membership by Confession of Faith were long associated members, A. W. Higgins, New Orleans, Frank P. Coolidge, New Orleans, Geo. E. Martin, Mobile, Mrs. James Stewart, Mobile.

## THE LORD'S PRAYER.

Our Father  
which art in  
heaven, hal-

lowed be Thy name. Thy kingdom  
come, Thy will be done, in earth as it  
is in heaven. Give us this day our  
daily bread, and forgive us our debts,  
as we forgive our debtors, and lead

us not in-  
to tempta-  
tion, but  
deliver us  
from evil, for  
Thine is the  
kingdom, and  
the power,  
and the  
glory forever.  
A M E N .

This unique typographical presenta-  
tion while not composed of the official  
and unofficial forms of the Prayer as in  
use by the New Church, Roman Catho-  
lics and the Lutheran communions, is the  
version commonly followed by the Prot-  
estant Church at large.

## Returns To Chicago

C. J. Moulton, well known Chicago  
New Churchman, who not long ago cele-  
brated his 94th birthday, has returned  
home following his usual winter stay  
with his daughter, Mrs. Gamon, in San  
Francisco. He was ever active at the  
church there on various important  
duties.

## New York Association Held

89th Annual Meeting May 8

Meeting in the church of the Brook-  
lyn Society, the New York Association  
had President Blackmer as its principal  
speaker May 8, and heard too a tape  
talk on correspondences by Lay Leader  
Harold B. Larsen, illustrated by Met-  
ropolitan Museum of Art colored slides.

Principal on the business program  
was an adopted directors' recommenda-  
tion that the by-laws be amended per-  
mitting choice of a layman as presiding  
officer in future.

## ENGAGED

**KALMBACHER-McCOY.**—The engage-  
ment has been announced of Miss Lois  
Kalmbacher and Richard McCoy, both  
of the Wilmington, Del., Society. They  
plan to be married in the church there  
September 18.

## MEMORIAL

**BERG.**—Funeral services for Bert M.  
Berg, 73, were held at the Harper  
Funeral Home April 18, the Rev. Paul  
Logan officiating. Burial was in the  
Mt. Angeles Cemetery. Mr. Berg was  
born Sept. 17, 1880, in Sweden. He  
first came to Port Angeles in 1922. He  
left there in 1943 and lived in New  
York City from 1934 to 1936 returning  
to the Coast. He was a carpenter until  
his retirement several years ago. He  
had his own especial views of our teach-  
ings and evidently tried to do something  
for the New Church in his own way.  
No surviving relatives are known, the  
Port Angeles, Wash., Times reports.

# THE FINAL APPROACH by A. C. Petersen

*"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."*—1 Cor. 2:9, 10

INTERNAL REVELATION manifestly is the substantial content of the foregoing well-known passage in the Epistles, but what are these "deep things of God" that are revealed by the Spirit? Evidently they are not merely that which meets the natural eye when reading the Scriptures, for we are told otherwise by the passage itself, and also by the statement found elsewhere that the letter as such only killeth, while the spirit giveth life. The naked letter therefore must contain something deeper than that which appears on the surface. It must embody an internal sense which is a counterpart of the external.

It must contain the mind of God in such a way as the external sense cannot adequately express. This is what it consisted of for those who wrote it. It meant more to them than what human speech could express in a merely human way.

These "deep things of God" were what were revealed to all the writers of the Old Testament as well as to those of the New. But what about a similar revelation in the Christian church, and to both its leaders and its followers there?

Is there no longer such a revelation, and, if so, why not? Has the hand of the Lord been shortened by an unimpeachable edict of men, to the effect that such a revelation is no longer possible or necessary?

What then about the Lord's promise to His disciples on the eve of His departure from them that He would return to them and be with them as another Comforter, as the Holy Spirit who should "show them things to come"?

By this promise we believe that the Lord meant a new revelation. What else could the showing of things to come mean? We believe, furthermore, yea, we know, that such a revelation has been made in the same way as made to the prophets and others of old, and one of far greater magnitude. We believe that this fact must henceforth be recognized by all who seek for direct revelation of Scripture truth, and not indirectly from learned and professional men.

Such an approach to a thorough understanding of Scripture is no longer tentative. A new approach is required and it is the approach to the internal sense of Scripture that the Lord promised to His disciples when He said that He would "show them things to come."

It is a revelation of revelation, if you please, granted when the old revelation became inadequate without further development, even as the Old Testament revelation was inadequate without the New.

And this unveiling has been given, in the same way as was the old, through a human agent, thoroughly equipped and prepared for such a task in the

time appointed by the Lord, and in whom verily the "Spirit searched all things; yea, the deep things of God."

But because this revelation occurred in the Christian era it has been unacceptable to those who, without warrant, have decided that no such divulgence could possibly take place.

Do we not owe it to the Lord and ourselves immediately to revert to the approach by revelation that has been ignored so long? It is the only way in which we can restore among Christians that unity that the Lord prayed for so ardently "That they all may be one, as we are." I in Thee, and Thou in me; one in faith and doctrine, one in charity.

Who can be so naive as to claim that God's Word has only an external sense on a par with secular literature. And yet this as far as spiritual teaching now extends, all for lack of faith in a new, progressive revelation which shows that the Word has also an internal meaning, and in what that internal sense consists, veritably the Second Coming of the Lord.

For is there any other way in which this long-looked-for Coming can take place? There is no longer any need for His external Coming, inasmuch as the external "kingdoms of this world have become the kingdoms of our Lord and of his Christ" (Rev. 11:15).

To remain only in the external sense is to be content with the mere portrait or statue of a man which is "nothing but clay compared with the man himself, within whom there is life and heavenly beauty of truths and goods. Those who teach the external Word apart from the internal, thus without the genuine doctrine of good and truth, do not discriminate between truth and falsity, nor between good and evil, but call that truth which favors the fallacies of the senses, and that good which favors concupiscences."

As already shown such blindness did not always prevail. The divine revelation upon which the Lord has placed no limitation as to either time or place, was well-known in an intuitive way to the ancients. They had constant communication with the angelic heavens.

But the most ancient people lost this contact at the time of the "Fall," and among the ancients who succeeded them after the "Flood," this communication as developed in their writings, became in time merely representative; the external literal form expressing an internal spiritual truth by way of correspondence; that is the external sense corresponding to the internal, which, as such, then became a special science, cultivated as a profession by the learned.

To illustrate this correspondential sense as known and practiced by the Israelites: Their altar, which was their all of worship, represented the presence of God. Therefore all things general and particular of which the altar was constructed corresponded to something internal.

The stones, horns and ornaments, even the height, length, breadth, and depth, its burnt offerings and the fire kept constantly burning upon it, corresponded to some interior truth and good, characteristic of the Lord.

Such correspondence extended even to the officiating priests and to all the great leaders of the Hebrew race; to Moses, Joshua, David and a host of others, especially the prophets, notably among whom were Elijah and Elisha.

Take as an example an incident in the life of Elisha: That prophet represented both the external and internal sense of the Word, and, since his hair represented in particular the external ultimate sense, as it did in those called Nazarites, the incident of the children calling after him, "Go up thou, bald-head," implied that, in their estimate, Elisha did not truly represent the external sense of the Word, and, in consequence, naught of the internal, wherefore such mockery brought about their destruction.

A more explicit example, perhaps, is the parable concerning the rich man and Lazarus. The rich man was clad in purple and fine linen, and his life was a constant feast, while Lazarus was a poor man clad in rags who, full of sores, was laid at the rich man's door desiring to be fed with the crumbs that fell from the rich man's table. Finally the poor man died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried, and when he lifted up his eyes in hell, being in torment, he saw Abraham afar off and Lazarus in his bosom.

The rich man represented, or corresponded, to the Jewish race which claimed to have a monopoly on spiritual truth, while Lazarus represented the Gentiles who were classified as dogs.

Being in hell and in torment he prayed Father Abraham to send Lazarus to him to alleviate his torment, but this was impossible because of a great

(Next page please)

## FINAL APPROACH

(From preceding page)

gulf fixed between them. Then he prayed that Lazarus might be sent back and warn his brethren lest they come into like torment, but he received the answer, "If they hear not Moses and the prophets, neither will they be persuaded though one should rise from the dead."

What did Abraham mean by hearing Moses and the prophets? In view of what the rich man represented, surely not the merely external sense of the letter, for the Jews were great sticklers for that. It was the internal sense they neglected to study, and which was the only meaning by which they could have recognized the Lord's First Coming.

Who can deny that the soul of the sacred Word as fundamentally applied, is almost entirely ignored today, and that of course because it is generally unknown. A superficial emotional contact with that soul is insufficient for salvation. Only from a known internal correspondential sense can we acquire a rational understanding of the difference between the worship of God and the worship of Baal, only by such knowledge can we heed the warning given by the prophet Elijah: "If the Lord be God follow him, but if Baal then follow him." To really follow anyone implies a rational understanding of who the leader is and represents, and "they answered him not a word."

Shall we, too, "answer not a word" to the plea for such a rational understanding; a real and not formal understanding of the celestial, spiritual internal sense of God's Word? A sense that can come in no other way than by a new revelation.

This is the "pearl of great price" for which a man sells all that he has to obtain. And this is the Lord's Second Coming, to take place in His own appointed time, and in the same way that His spiritual coming has taken place through Moses and the prophets of old.

It is a new revelation given through a human agent as before. There never has been nor ever can be any other way. Why we so ignorant as to anticipate the Lord's Second Coming in an external form?

His Second Coming is our new approach through the internal sense to our recognition of Him as He stands by the door of our hearts and knocks. "If any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me."

(The Reverend Petersen was a student at the Theological School in 1929, going there from Paris, Mo. Now retired from the active ministry he resides in Houston, Miss.)

## A Notable Church In A Famed City

Paisley, Scotland, ancient manufacturing center of the famous shawl of that name, has been the home city of several well-known American New Church people, among them the late Reverend Louis G. Hoeck, Mrs. Hoeck, Jean Murray, Lakewood Society, and Jean Allan, now in San Francisco.

The latter has supplied us with a lengthy clipping from the Glasgow *Herald* which carried an interesting illustrated account concerning city reconstruction that involved the Church of the New Jerusalem, erected in 1810.

It seems that many of the dwelling-houses in the area concerned—between George Street and Canal Street—are about 200 years old. Among them are many ticketed houses, a relic of a system which was brought into operation at the beginning of the century to prevent overcrowding. The tickets are still in place at many houses in the form of small enamelled or cast metal plates at the doors stating the number of occupants permitted.

A curious feature of the new plan is that it would seem to reverse the intentions of the planners of about 200 years ago. Then a new straight road known as Great George Street was being driven through the open land to the south of the town centre. That road is now being abandoned as a main traffic route, and a new one constructed slightly to the south on the ancient line chosen by the Common Loan or Canal Street.

Two churches built at the beginning of last century are involved, but whereas one is to be demolished the other is to be retained.

The one to be demolished will not pass out of existence, but will be given a new lease of life by being transferred to the housing estate built by the town council at Glenburn—thus meeting for a second time in its history the needs of housing expansion.

The church to be retained is the Church of the New Jerusalem, which is even older. It was built in 1810 by the Wesleyan Methodists at a cost of £2400. About that time the number of Wesleyans in the area had been considerably increased by people coming to work on the building of the canal, but by 1821 their membership had diminished on the completion of the canal project.

The result was that the chapel was altered so that only the galleries were used for public worship and the ground floor converted into shops and dwelling-houses.

That arrangement continues to the present day, except that the ground floor now forms halls and committee

rooms for members of the Swedenborgian Society who have owned the property since 1854. The building is in remarkably good condition.

At first it was intended to demolish both churches, but difficulty was experienced in finding another central site for the New Jerusalem Church, and on reconsideration it was held that it could be suitably incorporated in the new scheme.

There are only two similar churches in Scotland—both in Glasgow—and the Paisley church serves a wide area.

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# The Swedenborg Student

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

## Arcana Class I—June, 1954

### Volume X, 9025-9111

June 1 - 7	9025 — 9041
8 - 14	9042 — 9052
15 - 21	9053 — 9081
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At Sinai the Israelites were formed into a nation under Moses and given laws for their civil, moral, and religious life. Many of these laws seem strange to us, yet the Israelites were to keep them literally that they might represent the Lord's Church and keep His presence in the world until He should come as the promised Messiah.

While many in reading their Bibles pass over these laws because they seem to belong only to a dark and benighted age, and to give no light on life for today, yet when their inner meaning is seen, they reveal important and necessary truths.

### Eye for Eye and Tooth for Tooth

One of these laws explained in the reading for this month the Lord quotes in the Sermon on the Mount. He did not come to do away with the Scriptures which He Himself had given.

In its literal sense the law of retaliation requires that the punishment shall not exceed the damage done, and even today sometimes we need to be reminded of this external truth because we have an impulse to pay back an injury double.

The literal law, of course, no longer holds, but spiritually it is eternally true. That is why it is in the Word. We cannot destroy another person's perception of truth without bringing this injury upon ourselves. We cannot cause another to be dishonest, to steal, or to lie, without ourselves becoming dishonest, thieves, or liars.

We cannot destroy the good desires of others without destroying our own. Spiritually this law is unvarying, and the stripes for its violation fall immediately upon the soul.

### The Law of the Ox

In its spiritual meaning the law of the ox tells of different degrees of sin. There are some sins that cause such deep injury that it is almost impossible to expiate them; others do not go so deep and are easily rectified. Wrongs done from a deliberately evil will are thus compared with wrongs done from ignorance or without malicious intent.

Also in this law is revealed the fact that long-practiced evil becomes established in the life and cannot be removed by death-bed repentance. The ox is the animal mentioned in this law because the ox represents the long and patient working out of principles in the daily life.

## Notes

9025<sup>2</sup>. "In very many cases the doctrines of the Church depart from the literal sense of the Word." This may seem puzzling in view of Swedenborg's statement elsewhere that all doctrine must be drawn from the literal sense of the Word and confirmed thereby. But if we recall that the literal sense is not always apparently consistent, we realize that he means that doctrine must be drawn from the general face of Scripture and not from any one passage. Knowledge of the internal sense enables us to do this.

9050. Frequently Swedenborg uses the term "soul" as a general term, including the mind, but here he distinguishes between the two.

9051. In explaining the distinction between the exterior and the interior understanding, Swedenborg here postulates a subconscious mind, to which the interior understanding belongs.

9069. Hereditary evil comes from the will and does not immediately condemn.

9088. It is important to note the necessity of seeing and acknowledging our evils.

## Arcana Class II—June 1954

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### Leah and Rachel

In its letter the story of Jacob and his two wives, Leah and Rachel, is similar to the story of Abraham with Sarah and Hagar and Elkanah with his two wives, Hannah and Peninnah.

Polygamy was customary among the nations in the days of Abraham and his posterity and persists with some eastern peoples today, and even in this country it was practiced by the Mormons until outlawed.

But no genuine marriage is possible except between one man and one wife; so in the Scriptures in the original Leah and Rachel are called Jacob's "women."

The Scriptures were given in the days of spiritual darkness in order that they might reach man in his lowest state. But they were written to teach spiritual lessons. Spiritually every person has two wives; that is, he has two different kinds of affections, affections for external things, or natural affections, and affections for internal things.

Sometimes in Scripture two wives denote opposite affections, but here Leah and Rachel both represent good affections, Leah the affection for external truth and Rachel the affection for internal truth.

In regeneration we do not start from the higher affections but from the lower ones. First we must acquire the external truths of doctrine. This requires time, and is pictured by the seven years of service, concerning which Swedenborg writes, "this requires study." We should realize that nothing is given us as our own without effort on our part. But the seven years were "as a few days" for the love that Jacob had to Rachel.

If we are in the sincere desire to come into genuine love to the Lord and the neighbor, we shall not begrudge the time and effort needed to attain it. In n. 3827 is the statement, "impatience is a corporeal affection." Impatience is not an angelic state of mind but has within it thoughts of temporal things.

Jacob had to serve seven years for Leah and then seven more for Rachel. The second seven years also signifies study. We must learn the things of the letter of the Word, for the truths that lie within remain hidden until preparation has been made to receive them.

Truth does not become ours merely by acquiring it in the memory, but only as we receive it into the will or heart and live according to it and so learn from experience that it is so. Knowledge in the memory only is not "light."

Much of the knowledge about the Word in the world today is mere memory knowledge. Men dispute about it but do not know whether it is so or not. "If any man will do his will, he shall know of the doctrine."

However, the external truths that man learns are the means by which he is introduced into internal truths, and any truth that we learn and live brings forth fruit and causes the mind to increase in power to understand and to progress. So Leah brought forth four sons in quick succession.

## Notes

3833. Note the necessity of believing basic facts such as that the Lord is God, that there is an internal sense in the word, and that there is a Divine Providence.

3875<sup>5</sup>. Friendship is here distinguished from mutual love. Mutual love has regard to the good in a person; friendship regards the man himself. So friendship may be the opposite of mutual love, having regard only to self. Friendship to be true must have within it mutual love.

## MEMORIAL

SCOTT.—Mrs. Adrienne V. Scott, 77, passed away May 4 after a short illness following a fall, breaking her hip. A member of the New York Society she was formerly on the roll of the Boston church. Last services were conducted by the Rev. William R. Woofenden.

# DARWINIAN OGRE IMAGINED

John R. Swanton

In *THE MESSENGER* the past fall [Sept. 5] is a brief item to the effect that the once religiously outlawed conception of evolution as mainly presented by Darwin and Wallace now is considered as "at least a method whereby the Creator carries out His purposes."

It is worth remembering in this connection that Wallace was both an evolutionist and a spiritualist. In brief, the theory which the two put forth accounted for the evolution of organisms by "natural selection" through "the struggle for existence" between the "chance variations of plant and animal forms, the survival of those best fitted for life in a given environment, and the elimination of the remainder." This has a fierce and barbarous aspect and occasioned Tennyson to write of "nature red in tooth and claw."

Religious skeptics enjoyed laying stress on the word "natural" as if it meant "material," on "chance" as if it meant haphazard or without divine guidance, and on "struggle" as if it were identical with those orgies of hate which human beings indulge in during domestic quarrels or wars.

Inevitably this picture called forth intense opposition and a furious discussion followed which still continues in certain quarters, Darwin being denounced by the upper clergy as a destroyer of faith and normally consigned to hell by evangelists.

If Darwin was in any way to blame, however, it was rather in his choice of terms or his failure to indicate what he meant by them with sufficient clarity than any intentional impicity.

In the first place the "struggle" was not of the human type just described. The vast majority of organisms live in accordance with their implanted nature. If germs of life fall into a suitable environment they survive and if not they pass away, and we may be sure that, whether as active or sacramental images of spiritual things, they live or die happily in bearing their own testimony to the truth for which they stand.

Animals struggle for personal existence against carnivores, but in doing so they are dramatizing spiritual realities for the instruction of mankind which the greater part of mankind is too stupid to understand. If all of the offspring of any one species should survive there would not be space for any others. Another word will be said about sacrificial lives presently.

The word "natural" in "natural selection" does not purposely exclude the spiritual, but merely refers to environment in general. It takes in an environment of electricity and magnetism which we know only by their effects as well as tangible objects and the spiritual world is included in so far as it plays a part in the environment of organic forms.

The word "chance" or "accidental" applied to variations in animals and plants has been, and I may add still is being, misunderstood. That is true of

their use or the use of their equivalents by modern writers on evolution such as Julian Huxley. In his recently printed volume entitled "Evolution in Action" we find the following statements:

First, of the astronomical and inorganic world:

"Nowhere in all its vast extent is there any trace of purpose, or even of prospective significance. It is impelled from behind by blind physical forces, a gigantic and chaotic jazz dance of particles and radiations, in which the only overall tendency we have so far been able to detect is that summarized in the Second Law of Thermodynamics—the tendency to run down." (p. 5)

Of the organic world:

"At first sight the biological sector seems full of purpose. Organisms are built as if purposefully designed, and work as if in purposeful pursuit of a conscious aim. But the truth lies in those two words 'as if.' As the genius of Darwin showed, the purpose is only an apparent one. . . . A few of the later products of evolution, notably the higher mammals, do show true purpose, in the sense of the awareness of a goal. But the purpose is confined to individuals and their actions." (p. 7)

On a still higher level Huxley finds more purpose:

"Both the mechanisms of psychosocial evolution and its products have a truly purposeful component, and evolution in this sector is pulled on consciously from in front as well as being impelled blindly from behind." (p. 9)

Although Huxley usually substituted the more modern word "mutations" for "chance variations" the application is the same, and he would not have interpreted Darwin so dogmatically in his own favor if he had referred to Darwin's own explanation of the meaning of the words he used. If one turns to "The Origin of Species" (New York 1889 ed. vol. I, p. 164) he will find this: "I have hitherto sometimes spoken as if the variations . . . were due to chance. This, of course, is a wholly incorrect expression, but it serves to acknowledge plainly our ignorance of the cause of each variation."

Thus Darwin stated frankly that he did not know the causes of the variations with which he dealt, but Huxley

and many before him have "known" that "chance" meant haphazard or purposeless and in doing so passed from science to philosophy. All Huxley knows is that such variations occur. What he does not know is that they are without purpose. In some cases he can see purpose as applying to the private lives of individuals but no overall purpose and therefore there is none.

I am precisely as much mystified by Einstein's mathematics, yet I know that they mean something to him and to a select number of mathematicians and physicists.

One reason why skeptics regard the processes of nature as purposeless is because so many more organisms are produced than survive. Tennyson is again appalled and his faith in nature shaken where he observes that

"of fifty seeds

She often brings but one to bear." But that does not so affect Swedenborg for he writes

"An image of the infinite and eternal in the fructification and multiplication of all things, is evident in the vegetable kingdom from the ability implanted in seeds, and in the animal kingdom from prolification especially in fishes, which, if fructified and multiplied to the extent of their ability, would within a century fill the entire space of the world and even of the universe." (p. 56)

Potentialities for all sorts of adjustments reside in and are given forth by the Divine Being continually but each planet, each portion of a planet, each environment, selects out of that vast ocean what it needs at a particular time and place. Nor is the surplus lost for it ministers to living forms, increasing the humus out of which plants grow and on account of which both plants and animals live and furnishing the food for other organisms. If one wants to he can interpret the survival of organisms as the result of a selfish competitive war, the existence of variations as haphazard—though the trend of scientific advance is always toward what is meaningful—and natural selection as a wholly automatic and material process. But that is not science. It is the translation of evolutionary phenomena into a materialist philosophy.

It is equally possible to see in the process simply an outpouring of divine power from divine love, its adaptation to the several parts of creation best fitted for it through a perfect adjustment of infinite potentialities to finite possibilities, and the less lovely aspects of the world to dramatizations for our warning and our guidance.

Like most ogres, the Darwinian one when looked in the face proves to be a creature of the imagination except in so far as it has been used by materialistic philosophers to support an untenable theory.

## Births, Baptisms, Confirmations, Memorials

### BIRTHS

**JOHNSTON.**—Mr. and Mrs. James (Marjorie Minett) Johnston, Boston Society, announce the birth March 28 of Ann Elizabeth.

**WILLIAMS.**—Gloria Louise was born to Mr. and Mrs. Earl (Anna Louise Tafel) Williams, April 23, of the Frankford, Pa., Society. The Rev. Dr. and Mrs. L. I. Tafel are the maternal grandparents.

### BAPTIZED

There have been numerous baptisms in the Frankford, Pa., church the past few months including: Daniel William, son of Mr. and Mrs. D. K. (Katherine Brown) Archibald, Nov. 1; Linda Gail, daughter of Mr. and Mrs. D. J. Llewellyn, Feb. 21; also on that date Alana Erskine, son of Mr. and Mrs. John C. (Mildred Dodge) Simons, Jr.; Nancy Jane, daughter of Mr. and Mrs. Robert A. (Sarah Crookham) McCoach, April 4; also on that day, William Craig, son of Mr. and Mrs. William M. (Florence Crookham) Stewart. The Rev. Leonard I. Tafel officiated.

**PEARSON, KRENTZ.**—Betty Pearson and Mrs. Walter Krentz were baptized at El Cerrito, Calif., Palm Sunday, and Easter following, five children received the same sacrament: Mark Robert, son of Mr. and Mrs. Robert Laborde; Nancy Elizabeth, daughter of Mr. and Mrs. Garrard Wyld; Michele Diane, daughter of Mr. and Mrs. Richard Lovette; Jonathan Veil and Timothy Veil, sons of Mr. and Mrs. Veil Hammond.

Baptized by the Rev. H. W. Briggs and received into membership in the Fryeburg Society, April 18, Betty Jane Edwards.

**YOUNG, POULSON.**—Wendy Ann, infant daughter of Mr. and Mrs. William (Karen) Young, Orinda, Calif., was baptized by the Rev. Othmar Tobisch in the home of her grandparents Mr. and Mrs. John Tynes April 11. Mr. and Mrs. Edward H. Nutter, esteemed members for many years of the San Francisco parish, are the maternal great-grandparents. Mr. and Mrs. Ross (Wilma) Poulson received adult baptism in the San Francisco church same day while taking the vows of confirmation. Mr. Tobisch officiated.

### BAPTIZED

**BLACK-KRAUSE.**—Linda Elaine, little daughter of Mr. and Mrs. Robert Black, and Nancy Jane, daughter of Mr. and Mrs. Lee Krause, both of the Pretty Prairie, Kans., Society, were baptized in its church Easter Sunday, the Rev. Eric Zacharias officiating.

### CONFIRMED

Mary Ann Burdett, Margaret Hatheway, Carol E. Perry, Minor H. McLain, David Gustave Regamey, Camille Sannicandro, Helen F. Small, were confirmed April 11 by the Rev. Antony Regamey in the Boston church, and received into membership.

Confirmations Palm Sunday at the San Francisco church were Marvin and Vicky Christenson, Doris Ball Crawford, Earl and Esther Pierson, Carl and Alice Peterson. The Rev. Othmar Tobisch officiated and received them into membership. At the same time Sonja Auz, Sandra Steingerwald, Gloria Tong, were confirmed and accepted as Junior Members.

**HUNDLEY.**—Steven, son of Mrs. Helen Hundely, Pretty Prairie Society, became a member of the church there Easter, by confirmation. Mr. and Mrs. Henry J. Graber are the maternal grandparents.

Six new members were confirmed by the Rev. Owen T. Turley in the El Cerrito, Calif., church Palm Sunday: Frank and Betty Pearson, James Brock, Mrs. Dewayne Boblitt, Mrs. Gerald Larue, Kenneth Guthrie.

Mrs. Alice P. Campbell, Mrs. Mildred R. Ferris, F. Waldo Marshall, were confirmed in the Bath, Me., church Easter Sunday by the Rev. Louis A. Dole, and received into membership.

Confirmed and received into membership in the Fryeburg Society, April 18, Patricia Webster, Carol Marion Charles, Margaret Ethel Briggs, Richard James Goff, Jr. The Rev. Horace W. Briggs officiated.

### MEMORIALS

**WENTWORTH.**—Boston's *Manual* for May reports the passing away of Mrs. Jennie Wentworth, Somerville, Mass., a member for sixty-five years. She is the mother of Miss Jennie Wentworth. No other information is available at this time.

### In Memoriam

**LEE.**—As briefly reported May 15, George E. Lee, 77, passed away peacefully, early Sunday morning, May 2, at a hospital in Pasadena, Calif., where he had been rushed from his home following a heart attack, from which he had been suffering. He had made his home in that city for the past 34 years. As previously stated services were conducted at the Los Angeles church May 5, his pastor, the Rev. Andre Diaconoff, officiating. Mr. Lee was a valiant, loving and true New Churchman. We know he has entered into the life of heavenly usefulness, inspired by an ever deeper spirit of devotion to the Lord and to the neighbor and to justice in all things. He had been president of the Los Angeles Society, and had held numerous other offices in the church and on its board of directors. For many years he was the teacher of the adult class. He had helped many to understand, to grow in faith and to know the way of life. He served as chairman of the building committee of the Wayfarers' Chapel, and was an enthusiastic representative and friend of the project. He worked with all his strength to bring the vision into active reality, side by side with Lloyd Wright, the architect, with Mrs. F. F. Schellenberg and with the Vanderlip family. He rejoiced in the great success the Chapel has had since. Mr. Lee was a great and loving friend of the young people, who knew him well as Uncle George, at home and in Split Mountain Camp. He would come into a group and presently would be making or fixing things that would be used in the activities, the religious services or in its fun and sports. He believed in usefulness and was a friend to all new life. The world of matter, the world of the body is here to serve the spiritual life; the body is in the realm of obedience; he knew and proved this certainty of our faith. He also proved that love to the Lord is to be joined with love to the neighbor and with truth and vision. Any who talked and worked with George Lee have known his intense interest in social justice, and his consecration to the understanding of economic laws, especially as taught at the Henry George School of Social Science. "True vision must precede true action," he would say. At Easter time, with Mrs. Lee he had the joy of a visit with Miss Elizabeth Bode of Massachusetts; and of the baptism at their home of a great-grandson, Robert Walker Hansen, infant son of Dr. and Mrs. R. Robert (Suzanne Walker) Hansen. Our loved one, Uncle George, left this world for the heavenly life in the realm of the spirit in the brightness of the season of Resurrection.—A. D.