

The NEW-CHURCH MESSENGER



July 10, 1954

COMPLETE ACCOUNT 131st CONVENTION IN NEW YORK CITY

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ELECTIONS
REPORTS
ADDRESSES

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HIGHLIGHTS AND
SIDELIGHTS ABOUT
PEOPLE AND EVENTS

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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July 10, 1954

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

Convention Highlights, Sidelights

All of the general officers of Convention were re-elected, though no election was required for the presidency, as the incumbent Franklin Henry Blackmer is serving the second of a three-year term.

Probably most significant among the actions taken was the decision to form a Council on Educational Policy with the preliminary aim of coordinating all the educational institutions and facilities of Convention and its related bodies.

Growing interest in "spiritual healing" in line with the attention being given to the subject by such bodies as the Episcopal Church was noted at this Convention. A report on the subject made to the Council of Ministers is published elsewhere. It was the topic too of more than one auxiliary body.

The Reverends Richard H. Tafel, Philadelphia and David P. Johnson, Kitchener, were re-elected president and secretary respectively of the Council of Ministers, their ninth successive terms.

It was inspiring to meet with delegates from as far distant as Los Angeles, Vancouver, British Columbia, and to note both the president Clark Dristy, and secretary Mrs. Helen Bowman, of the National Association present, from Rapid City, South Dakota, and Strong City, Okla., respectively.

Of the constitutional amendments adopted possibly the most important was the revision permitting the ordination, instead of waiting for an "Authorized" one-year period, as applied for, of David J. Garrett, who goes to St. Louis, and Ernest L. Frederick, called to Brockton, Mass.

The presence of the Rev. and Mrs. Yonezo (Fujie) Doi was without doubt the great inspiration of the week. Before reaching Tokyo again they will have travelled over 18,000 miles. Our news columns give further information on their visit.

Youngest of the "delegates" was eight-weeks-old Christopher Garrett, among the gentlemen, and six-months-or-so Jeanmarie, speaking for the ladies. David Garrett and Paul Zacharias are the lucky fathers.

Although the Board of Missions had arranged for its own musical program at Missions Night, Friday, the assembly was serenaded as President Sperry rose to speak by what seemed an endless chain of brass bands marching 'round the church in what turned out to be an American Legion parade. To top the merriment the church lights suddenly were extinguished.

Mrs. Leslie Marshall, Paterson, was re-elected president of the Alliance; Arthur James, Boston is the new president of the League; and the Rev. Eric Zacharias, Pretty Prairie, continues as president of the Sunday School Association.

This Convention probably set a record for guest speakers when four addresses were given by non-members of our Church and another by the superintendent of the Lancaster (Mass.) School for Girls. Each brought a thrilling and inspiring message.

The Rev. Bjorn Johannson, Cincinnati, who has served since 1945 as THE MESSENGER's associate editor, was elected its editor, without opposition, Mr. Marshall having withdrawn, as already announced. Mr. Johannson takes over September 1, though whether in Paterson has not yet been definitely decided.

Alliance, League and Sunday School sessions were among the most largely attended for some years, a healthy sign of aroused determination and devotion in the New Church cause.

Possibly more national publicity was given this annual meeting than to any such gathering for some years. In addition to the country-wide release which included a picture of the Rev. and Mrs. Doi, *Time* magazine featured the meetings, as did the New York newspapers. This work was in charge of the Wertheim Associates, publicity counsel for the Swedenborg Foundation.

It is rare, probably at any convention, to find three generations of the same family in attendance, the grandfather an active pastor and missionary. This record was achieved at the New York session by the Rev. John E. Zacharias, Vancouver minister and British Columbia missionary; his son, Paul Zacharias, student in the School, assisting the Rev. E. G. Capon at Elmwood; his baby daughter, Jeanmarie (and needless to say her doting mother).

Complete Running Account of The New York Convention

THE 131st session of the General Convention which closed in New York June 20 probably will go down in New Church history as a meeting distinguished by brilliant addresses, unusually little debate, no election contests, intriguing surprises and most delightful weather.

If there was a touch of sadness in the announced withdrawal of the Rev. Leslie Marshall, Paterson, N. J., from so many church uses, this was not permitted to interfere in the real inspiration which came each day of the long week's gathering.

Undoubtedly the angelic presence of so many infants in their mothers' arms had something to do with that. Little Christopher Garrett, just eight weeks, son of the newly ordained David Garrett, was the youngest baby present, closely followed by Jeanmarie, daughter of Theological Student and Mrs. Paul Zacharias, and Josephine Haag, grandchild of the Rev. and Mrs. Bjorn Johansson, Cincinnati.

Among the unusual and mirth-provoking incidents of the session, and uncertainly not on the program, was a seemingly continuous procession Friday evening of brass bands on the street outside the Brooklyn Heights church, which while vocally defied by the Rev. Dr. Leonard I. Tafel, Frankford, as he conducted the Missions Night religious service, and equally opposed by Chairman the Rev. Paul Sperry, Washington, as he proceeded with his introductions, nevertheless won the day, until deciding to go wherever brass bands finally do go.

To add to what we fear might have been some merriment at a sober moment, just as Doctor Tafel began to read from the Word, the church lights failed, but he staunchly advanced to the altar candles and continued reading without a break until Chief Electricians C. Corey Mills, Brooklyn, and the Rev. John W. Spiers, LaPorte, set things right.

The presence of the missionaries from Japan, the truly remarkable and omniscient perfection of the host society's arrangements, care and welcome, the introduction of Doctor Tafel as the mission board's new secretary, the presentation to Mr. Marshall as he retired from that office, the Brooklyn society's welcome as its guests poured in from Manhattan by the busload, to be so royally dined that even by the Brooklyn people, its beautiful music with Winslow Cheney at the organ, all this, and so much more, as will be seen in what follows, amply confirm the comments with which this account opens. (Note also other columns of election news, and Convention highlights.)

As usual, the week's program opened with the dinner meeting of the Alumni Association of the New Church Theological School. Here School President Bray told of the work of the new regime since his appointment last year. The Rev. David P. Johnson, discussed the School's internship plan, (i.e., a portion of a student's fourth year spent at a society)

and told of how well it worked out in the case of Student David Garrett, who now is to serve the St. Louis Society.

That evening, the wives of the ministers meeting elsewhere were guests of the local Ladies Aid Society, reminiscences being the highlight, and on the following morning went into session, as the Ministers Wives Association, with Mrs. Richard H. Tafel, Philadelphia, presiding. A most informative and interesting paper was presented by Mrs. Jesse M. Bader, president, Manhattan Council of Church Women, introduced by Mrs. William R. Woofenden, on the topic of the opportunities and responsibilities of a minister's wife. She especially pointed to the influence for good a clergyman's helpmate can have in the church and community. She saw the minister and his wife working as a team. Again, Wednesday morning, the Association held a short discussion meeting, at which Mrs. Tafel presided. Mrs. Harold R. Gustafson, Bridgewater, Mass., was elected president for the ensuing year.

Ministers' Meetings

The Council of Ministers began their sessions on Tuesday, with an opening service led by the Rev. John E. Zacharias, Vancouver, B. C. Various matters of business were transacted, when there was a luncheon meeting with an address by the Rev. Charles Tibbett, who has come into no little prominence because of his success as a spiritual healer. Mr. Tibbett declared that he first began his investigation of the mental and spiritual states in conditions of sickness with no little scepticism. In this investigative work he was accompanied by a medical doctor. Both came to the conclusion that spiritual healing was a fact, whatever the explanation for it might be.

"The Lord uses many means for the healing of sickness," he declared. "He uses surgery, medication, prayer and other means, but it is the Lord who accomplishes the healing in each instance. We are surrounded in our usual physical environment by electricity, but we can make no use of it until we understand enough about the laws of its operation to make instruments that can receive it and be moved by it. So we are surrounded by the power of God but we must know how to receive it if we would use it."

Dr. Tibbet declared that it was not necessary for the sick person to have faith, but that the healer must have it—he must have such faith that he confidently leans on the Lord at all times. He described various techniques that he and others employed and gave many startling examples of what some would term "miraculous cures."

This talk served as a good background for the report of the Committee on Spiritual Healing presented later in the afternoon by the Rev. Andre Diaconoff, Los Angeles. In the evening there was an hour of spiritual sharing led by the Rev. David P.

Johnson, Kitchener, on the theme of "The Abiding Christ." Worship the following morning was led by the Rev. Yonezo Doi, Tokyo, followed by his address in which he spoke movingly about his work in Japan and his contacts with the people of the New Church.

At the afternoon session there was a significant address given by the Rev. Leonard I. Tafel, Frankford, on "The Second Coming." Dr. Tafel gave fairly extended consideration to the Scripture passages relating to the subject and pointed out that these were written in the symbolic and apocalyptic style common in the Orient in the days of Lord's humanity. The paper so impressed those present it was unanimously recommended it be published in full. (See elsewhere in this issue.)

At the Council's session in the evening the speaker was Miss Antonia Froendt, from the staff of the World Council of Churches, New York, taking the work of that body as her theme. She stated that the idea of Christian unity was one that had come to stay, whatever might prove the means to this end. She discussed briefly two of the themes that will come before the ecumenical conference in Evanston, namely: why there was so much diversity in the Christian church, and, racial tensions. Dr. Froendt stressed that working together to bring about the realization of the goals of Christianity did more to promote unity than efforts at reaching some creedal formulations that might be accepted by the churches. Her address was received with much sympathy and interest.

The Thursdays of Convention have for many years mainly been devoted to the National Alliance, the Sunday School Association and The League. The women went into session in the church with one of the largest attendances for some years. The first hour or so of the session was devoted to business, this having been simplified as the result of much of the more routine matters having been cared for by the offices of the Alliance prior to the meeting.

Possibly first in importance among the reports was that of the Mite Box Committee whose devoted chairman, Mrs. Allan C. Rearick, Orange, N. J. Society, announced the Thanksgiving Offering as \$600.29. This was to be presented to the Board of Missions at its Friday night program.

Mrs. Yonezo Doi, of Tokyo, was then introduced. In her beautiful English and tender manner she spoke of the work in Japan among Christian women and stated that while the ladies of the mission had never organized, they all heartily assisted with the work of the church. Mrs. Doi was then presented with a beautiful corsage and \$330.00, a gift from the women of Convention in all parts of the United States and Canada.

The first speaker of the day was Mrs. Franklin H. Blackmer, Cambridge, Mass., Society, who gave a stirring and inspiring address on "Goals For Christian Women." "It was love welling in the heart which really reached out to people and helped them along the road to and in the Christian life." She was followed by Miss Rosamond Kimball, president of the New York State Alliance, who emphasized the importance of prayer in daily life. "As President Eisenhower has pointed out," she said, "it is prayer which can bring about peace and harmony in the world, as nothing else can."

At the business meeting all the officers were re-elected, though Mrs. Ernest O. Martin, Wilmington, Del., is now to be Publication Committee. The officers are: Mrs. Leslie Marshall, Paterson, N. J., president; 1st, 2nd, 3rd vice-pres., respectively, Mrs. Andre Diaconoff, Los Angeles, Mrs. Stewart E. Poole, Wilmington, Mrs. Harold R. Gustafson, Bridgewater, Mass.; recording secy., Mrs.

Elections

*President**

Rev. Franklin Henry Blackmer, Cambridge, Mass.

Vice-President

Mr. George Pausch, Baltimore, Md.

Recording Secretary

Mr. Horace B. Blackmer, Boston, Mass.

Treasurer

Albert B. Carter, Boston, Mass.

*Auditor***

Chester T. Cook, Arlington, Mass.

Editor, THE MESSENGER

Rev. Bjorn Johannson, Cincinnati, Ohio

(Taking office September 1)

General Council

Mr. Edward F. Memmott, Urbana, Ohio

Mr. Daniel Nielsen, Washington, D. C.

Rev. Immanuel Tafel, Chicago, Ill.

Board of Managers, Theological School

Mr. Philip M. Alden, Philadelphia, Pa.

Mrs. Louis A. Dole, Bath, Me.

Rev. Ernest O. Martin, Wilmington, Del.

Dr. Waldo C. Peebles, Boston, Mass.

Board of Home and Foreign Missions

Mr. Clark Dristy, Rapid City, So. Dak.

Rev. Bjorn Johannson, Cincinnati, Ohio

Mr. Robert S. Paterson, Los Angeles, Calif.

Rev. Antony Regamey, Boston, Mass.

Rev. Leonard I. Tafel, Frankford, Pa.

Trustees Building Fund

Mr. Arthur W. Higgins, New Orleans, La.

Mr. William C. Morgan, Boston, Mass.

Augmentation Fund Committee

Mr. George Pausch, Baltimore, Md.

Mr. Adolph T. Liebert, Jr., Philadelphia, Pa.

Trustees Pension Fund

(No elections this year.)

Nominating Committee

Mr. Vincent R. Ewald, Chicago, Ill.

* Second year of three-year term.

** Appointed by General Council.

Paul Dresser, Brookline, Mass.; corresp. secy., Mrs. Edward B. Hinckley, Wellesley Hills, Mass.; treas., Mrs. Horace B. Blackmer, Malden, Mass.; Round Robin Com., Mrs. Louis A. Dole, Bath, Me.; Religious Com., Mrs. John W. Spiers, La Porte, Ind.

The Young People's League

The League also had one of the largest attendances at Conference for some time. Details of its sessions will appear in the next number of the *League Journal*. Arthur James, Boston, is to be the League's new president, succeeding Edward C. Hinckley of Wellesley Hills, who has entered military service. This organization's new secretary is Miss Lise Jungshoved, Cincinnati. Both these young people were awarded the Warren Goddard Pins as the result of their elections, while the Pfister Pins were this year presented to Mr. Hinckley for his splendid services as president of the League and as editor of the *Journal*, and to Miss Joan Flynn, New York, for her meritorious work in carrying through the

League's project of sending parcels to the destitute in Southern Korea.

Sunday School Association

The eighty-third annual meeting of the American New Church Sunday School Association was held Thursday in the auditorium of the New York church. The following officers were elected: Pres., Rev. Eric J. Zacharias; Vice-Pres., Rev. William R. Woofenden; Secy., Mrs. Alan W. Farnham; Treas., Daniel Nielsen; Chairman, Lesson Com., Mrs. Eric Frank; Chairman, Com. on Teachers' Training, Mrs. Alice Van Boven; Chairman, Com. on Teaching Aids, Rev. Robert L. Young; Chairman, Com. on Extension, William H. Halliwell; Member of the Nom. Com. for the three-year term, Miss Gertrude Dole; Auditor, William C. Morgan.

Resolutions were read by Daniel Nielsen, Washington, expressing appreciation for the work done over the years by the retiring Chairman of the Lesson Committee, Mrs. Horace Blackmer and the retiring treasurer, Miss Florence Whitehead. It was voted that Mr. and Mrs. Horace Blackmer be named as a committee to take charge of the *Sower* until such time as Convention has been repaid for the production of these volumes.

There was a lengthy explanation of the new lesson material prepared by the Religious Education Commission for the senior high school age group. These lessons are to be offered in addition to the old material for this year. Preceding the evening session, scenes from "Alice in Wonderland" were presented most entertainingly and delightfully by the children and young people of the New York Sunday school.

There were thirty-one members and twenty-one visitors present, for a total of 52. It was voted to ask Convention for an appropriation not to exceed \$300.00 for the use of the Lesson Committee in preparation of lessons for the year 1955-56.

The Convention Sessions

The Convention sessions proper opened Friday morning with a beautiful service of worship conducted by the Rev. Rollo K. Billings, Northside Parish, Chicago, with Student in Residence Theodore Foster, Cambridge, at the organ. It concluded with the President's annual address. He said in part:

"The Second Coming has meant a new spiritual environment for mankind," Mr. Blackmer said, "what this effects depends upon how we react in it. A main point is the character of the movement and our responsibility in it. It is a universal movement coming at the right time. That nevertheless the New Church seems to have decreased in numbers merely shows that it must hold on, consolidating and adapting, revaluating and re-dedicating itself. Here again," Mr. Blackmer continued, "is that mysterious saying to the disciples that He must go away a while. Whatever may occur either in church or state it is the Lord's way of preparing us for security and progress. One of our tasks is to understand our responsibility and what our objective shall be," the president pointed out. In his visits which had kept him travelling almost continuously the past six months, here and abroad, Mr. Blackmer had noted there were so few workers in the numerous groups visited, and yet with the Lord's help they were carrying on earnestly and to no small degree effectively. "But each of these outposts, many quite distant, needs help in some form from the central body; there must be a better knowledge of what Convention can do for the churches and the churches for Convention." Mr. Blackmer saw some bright spots in a somewhat somber situation. Particularly glowing was the work going on at the Wayfarers' Chapel in California, memorial to Swedenborg. With more than a half a million visitors already, the experience there was with people from every state in the Union

The Convention Theme

The Lord Jesus Christ is the hope of the human race. We are His people, deriving humanity from Him. He gives freedom to each person, which may indeed be abused for a time and cause much suffering to fellowmen. But a careful look at history shows that always He supplies the means essential to good use of man's freedom: rationality in choosing between the blessing and the curse.

This accords with the divine purpose in creation: to develop heaven from men and women of goodwill who accept the disciplines of freedom and thus participate voluntarily in promoting common good. Means are available for understanding what is good: for doing justly and loving mercy and walking humbly with God.

Modern man sees the necessity of these things as we face the implications of rejecting the Lord. Inhumanity of mass destruction is one such implication becoming clearer to our generation. Lesser forms of social oppression are becoming recognized throughout the world, partly through experience with materialistic philosophies, partly through increased sensitiveness in personal religion.

Possibilities for being human now are understood more widely and more clearly than ever before. Limited concepts of the Lord and of humanity are being discarded, as contemporary civilizations sense the dangers of self-aggrandizement.

Broadening views of man's responsibility in relation to God's purposes give new emphasis to the place of the church in human affairs. Forsaking old traditions, the modern church expresses the aspirations and hopes of its people. Its activities measure their determination to seek the Lord while He may be found.

False claims of perfection are renounced. Humility of spirit which seeks growth is encouraged. Fortright discriminations between good and evil are pursued. Men everywhere are sharing in the clarity of new truth which results from the Second Coming of the Lord.

The influence of this makes timely the promotion of a World Council of Churches which seeks to underscore common denominators of Christianity in contemporary cultural groups. Our Convention gives thought to the theme which this Council is using at its great meeting in Evanston, Ill., next month because it recognizes that the new age takes form among men, bringing confidence and hope to displace chaos and defeat, when the Lord Jesus Christ reigns. — FRANKLIN H. BLACKMER.

and a great number of foreign countries. Their eagerness to find God, to hear Swedenborg's message on the subject and their appraisals of beauty in the church and out of it, were very heartening. "In a spirit of hope and anticipation, let us dedicate ourselves this year especially to review, determination and trust, and then we cannot fail," the president concluded.

With President the Rev. Franklin Henry Blackmer in the chair, and the delegates and visitors having been welcomed by the host pastor, the Rev. William R. Woofenden, and by the president of the New York

Association, Mr. Marshall, the assembly was privileged to hear an address of welcome made by Clifford W. Pettitt, executive director of the Protestant Council of the City of New York. He reminded his listeners of the utterly unlimited work which lay before the church not only in the city where they were assembled but in every town and village everywhere. "We sometimes seem to overlook what a serious matter this is for laity as well as clergy."

The Credentials Committee then made its first roll call of delegates called by the Rev. Calvin Turley, Portland, Ore., following which with Vice-President George Pausch, Baltimore, in the chair the Order went on to Nominations and heard the report from that committee. Perhaps for the first time within memory there were no additional nominations from the floor, although those for Convention officers, and for the editor of THE MESSENGER had to be made in that form. (Note: As the elections were thus identical with the nominations, to learn them, see another column with the election results.) Convention then heard an address by the Rev. Kenneth W. Knox, Wayfarers' Chapel, Calif., which is published elsewhere in this issue.

Following recess for lunch much of the business was devoted to several amendments to the Constitution and By-laws as recommended by the General Council, and which had originally come in the main to that body through other groups including the Council of Ministers and the Council's Research Committee.

As each item came up for consideration there was able debate from the floor for and against the issue with the results (1) Convention voted *not* to amend Art. II, Sec. 3 which would have permitted the secretary of the Council of Ministers to sit on the General Council, ex-officio, without vote. The majority favored the view that there was already several ministers on the Council, and these could apprise the Ministers' Council of necessary matters of mutual interest. It is expected that the General Council will consider inviting the said secretary to attend its meetings; (2) the delegates voted to *approve*, in short, amending Art. V, Sec. 3, so that graduating theological school students may be ordained without the present interim of one year with a society before application can be made; (3) the recommendation to amend Art. 10 of the By-Laws so that two of the four members up for election to the Theological School managers must be ministers, was referred back to the General Council; (4) the Council's request for a change in Art. III of the By-Laws so that the list of boards (and their annual reports) could be brought up to date was approved.

There were several other recommendations from the Council perhaps the most important of which being its proposal that a Committee on Educational Policy be formed to give consideration to a coordination or even combination of some or all of the numerous educational centers of Convention institutions related thereto. This was approved by the delegates.

Council of Ministers' Report

Arising from its two-day session the Council of Ministers had a number of recommendations which it was always necessary for Convention to consider. Approval was given to the ordinations of Graduate Students David J. Garrett, B.S.T., and Ernest L. Frederick, B.S.T.; that the Rev. John L. Boyer, minister at Riverside, Calif., be invested as General Pastor of the California Association, the incumbent's term having expired; that the Rev. Dr. Henry C. Giunta, Cleveland, be likewise invested; that the name of the Rev. T. Denton Lee, formerly Riverside, Calif., be removed from the Roll of Ministers, at his own request, with the hope expressed to him that one day it can be restored; that the Rev.

William F. Wunsch be next year's Convention preacher.

With recess at this time, the entire assembly was transferred by fast moving buses to the adjacent borough of Brooklyn, many of the visitors having their first sight of New York's downtown area. The beautiful church on the Heights, where such great stalwarts of the church as the Rev. John C. Ager and Robert Alfred Shaw had long held high the New Church torch, was soon reached by the assembly of perhaps 225, immediately going into the arranged for Town Hall Meeting program where at the start the affairs of the Wayfarers' Chapel were eloquently dealt with by its treasurer John E. Quermann, Pasadena. Various speakers dealt with the Educational feature of the program, including Franklin Blackmer and Edward Memmott, the latter speaking as president of Urbana Junior College. The financial officers of the Church then dealt with the fiscal standing of the Church, which came up again the following morning when Adolph Liebert, Philadelphia, and Stewart E. Poole, Wilmington, spoke on the results of the Annual Appeal which possibly for the first time in its thirty-two year's history had been oversubscribed.

A digest of Convention's finances as printed and placed with the delegates showed invested funds at nearly two millions and a half of dollars, with total income for the year of about \$138,000.00, which had been under-spent by \$7,400.00. But there is still a book deficit developed during the lean, yet expanding years, of \$27,000.00.

This session was completed by a meeting of the Council on Social Action, with Gustave Bischof, New York Society, in the chair. The assembly was thrilled by an eloquent and informative address by a member of the Boston Society, Miss Elizabeth Bode, head of the Lancaster School for Girls, a corrective and guiding institution. Many questions were asked particularly as concerning juvenile delinquency. One had only to hear the loving inflections of Miss Bode's voice to recognize the great work her institution must be doing. (A digest of this outstanding address will appear in our next number.—Ed.)

Preparatory to the evening's program, a bountiful buffet supper was served in the downstairs auditorium and adjacent parlors by the local society, where there was room enough for a delightful social hour, before returning to the church auditorium for the young people's Ceremony of the Keys and the awarding of the Robert Alfred Shaw trophy. Part of this program already has been referred to. On this occasion the Keys of the Perpetually Sealed League Treasure and History Box were presented by the Rev. David P. Johnson, Kitchener, with appropriate words, and then, as it happened he was able to present the candelabra to his own League's president for having, as the award is designated, the largest delegation of leaguers to its annual Conference.

With some magnificent introductory organ music by Winslow Cheney the Missions' program then got under way. The preliminaries already have been referred to, but there is scarcely sufficient space adequately to report

Mr. Marshall Says "Thank You"

As none of those who participated in the generous farewell presentation made to the Rev. Leslie Marshall Friday evening at Convention are known to him, he takes this means of expressing to everyone who shared in it his deep appreciation and warm thanks, and also on behalf of Mrs. Marshall. To the Rev. Paul Sperry who had charge of the matter and who for the participators wrote a beautiful letter of presentation, we also express our sincere gratitude.

the moving address by Missionary Doi. He relived their life at the inception of the mission 26 years ago, their war years, their rise from its ashes and now the forward work that is wonderfully developing, especially among the children and youth. Interest has been established too in Korea for many years. Two beautifully rendered songs by the philharmonic singer from Paterson, Ann Widmer, soprano, followed and then the presentation of a gift book to all by the Swedenborg Foundation, and the presentation of the Mite Box gift from the Alliance as also previously mentioned.

Back in New York Saturday morning the minister at the National Church the Rev. William Frederic Wunsch conducted the opening service which included the presentation of memorials to deceased ministers and other workers in the Church. With the final reading of the Delegations' Roll, the Credentials Committee, reporting through F. Gardiner Perry, Boston, there were thirty-two ministers and seventy-nine delegates eligible to vote, elections got underway. The results will be found in another column.

Except for some additional board meetings Sunday afternoon, Monday morning, and of course the great Sunday morning service of worship, when the Rev.

Bjorn Johansson, Cincinnati, was the preacher (see his sermon elsewhere), Convention was then about ready to adjourn, but first recessing for the Convention outing at "Beechwood, Scarborough-on-Hudson," where all were guests of Mrs. Frank A. Vanderlip, Brooklyn Society, at her magnificent estate where she and her late husband, the New York banker, had been hosts just a quarter of century previously. Again it was a most happy occasion, climax of the pleasure which had been paramount throughout the week.

The joyous Sunday morning service, with a congregation of about three hundred, included the ordinations and investiture as previously indicated. The organ music of William T. Rutherford, who directed his professional quartet, was most impressive. The service was conducted by the local pastor with the president of Convention administering the Holy Supper, assisted in the chancel by two general pastors, the elements being distributed by twelve of the clergy.

The 131st session then stood officially adjourned, the delegates and visitors dispersing to their homes even more conscious, one may be sure, of the great cause we serve and the work to be done in His name.

Fryeburg Assembly

August 8 - 29, 1954

Early comers will be on hand for luncheon Saturday, August 7, the first meal of the 1954 Assembly. By Sunday morning, when its members worship with the Fryeburg Society in the village, the session will be in full swing. There will be the happy greetings of old friends and the meeting of new. During the week there is a daily morning chapel service followed by lectures and classes for all ages. Children will be cared for during this time.

Among members of the faculty this year will be the Rev. Messrs. Bray, Gustafson, Martin and Woofenden; Dr. John R. Swanton and President F. Gardiner Perry. Teachers will include Mesdames Horace Briggs, David Mack, Stewart Perry, Florence Whitehead, Theolog. student Horand Gutfeldt.

Afternoons, one is free to enjoy the beauties of Maine and New Hampshire, and to take part in organized recreational activities such as swimming, canoeing, badminton, hiking and cook-outs.

Each Wednesday is outing day. There is choice of motor rides through the White Mountains, canoe trips down the Saco River or mountain climbs of varied difficulty. The session lasts a full three weeks, the last meal served being breakfast Monday, August 30.

REGISTRATION FEES:

Members of the Assembly	\$1.00
Non-members (children under 3 exempt)	2.00

WEEKLY RATES:

Cabins (for one or two people)	
With toilet, or with screened porch	12.00
With toilet and screened porch	16.00

One-half of the Twitchell Cabin	15.00
Extra cots (above 2), each	1.00
Rooms (Main building or Miss Bradley's)	
Single	3.00-5.00
Double	6.00
Extra cots, each	1.00
Tents	
Girls' tents and boys' tents, each cot	1.00
Family tent, each cot	\$1.00
Minimum	3.00
Crib	.50

TRANSIENT RATES (daily):

Cabins	
1 person	2.50
2 persons	3.00
3 persons	3.50
Building	
Single room	1.50
Double room	2.00
Tents, per person	.50

BOARD: \$3.00 per day, \$18.00 per week
Children under 2 years, 1/6 regular board; 2 and 3 years, 1/4 regular board; 4-11 years, 1/2 regular board.

Family discount: 10% for two adults and one or more children of 11 years or older, provided none are earning part of board or receiving other discounts.

New Church young people assigned to assist pay \$5.00 per week for board and cot in tent.

The ladies of the Church are reminded that donations are wanted for the Sales Table sponsored by the Ladies' Auxiliary of the Assembly. All types of handicrafts and saleable items of new clothing are welcome, and need to be outright gifts, as articles on consignment cannot be accepted. Please send to Mrs. Horace W. Briggs, Fryeburg, Maine.

For further information and reserva-

tions, write to: F. Gardiner Perry, President, 105 Pine Street, Needham 92, Mass.

Laymen's Group

Comparatively new on Convention's annual program is its Laymen's Fellowship Meeting. This went into session Sunday afternoon at the New York church following adjournment.

There was a good attendance of about fifty persons, the committee in charge being Mrs. Raymond Alden, Boston, Clark Dristy, Rapid City, So. Dak., Harold B. Larsen, Lay Leader at Orange, N. J.

Topics dealt with included "Prayer," by Miss Rosamond Kimball, president of the New York Alliance of New Church Women, who spoke on what prayer can do in healing and in practical life. Dan Pedersen, Lay Leader for the Illinois Association, at work in Wisconsin and Iowa, told of his many interesting experiences in the field. Mainly, he is serving the long established church near Norway in Lenox Township, Iowa.

F. Gardiner Perry, former executive secretary of Convention, and lately retiring as president of the Babson's Institute's arm, Utopia College, Eureka, Kans., spoke on what the layman can do to help his church. There was lively discussion, and all felt there was need of the interest of such a group.

Building Project

A tea and informal meeting was held June 27 by members of the Kenwood Parish and friends at their temporary church quarters at the Swedenborg Philosophical Centre, Chicago, when reports were given of the recent Convention session and plans of relocating the church discussed.

THE THREE PILLARS OF CHRISTIANS' HOPE

The Convention Sermon

Bjorn Johannson

CHRISTIANITY is a religion of hope. Other religions may stress resignation, patience, stoicism but Christianity by the very nature of its content must stress hope.

In one form or another hope is a familiar theme in the Bible. Micah looking out upon a troubled world saw the day when nation would no longer lift up sword against a nation, neither should they learn war any more.

Revelation, containing the magnificent vision of the New Jerusalem, is believed by scholars to have been written during a period of bitter persecution of the Christians. Yet it is a book aglow with hope, in which the revelator sees God wiping away every tear from the eyes of men; in which he saw in the midst of the New Jerusalem the tree of life, the leaves of which were for the healing of the nations.

Some psychologists and anthropologists contend that religion arises out of man's fears. How large a factor quantitatively fear is in religion no one knows, but this we can say with confidence: the dominant note in the Christian message is hope not fear.

It is no accident that hope is one of the three great Christian virtues listed by the apostle—"faith, hope, charity."

Man struggles in the swamps and morasses of fear and even despair until he hears the voice proclaiming, "And I, if I be lifted up shall draw all men unto me."

When he hears that voice man is raised from the lowlands of despair and fear to the highlands of faith and a security of a God-grounded fellowship. Or to use the figure employed by Soren Kirkegaard, man is healed by that voice from the sickness unto death.

The hope of the Christian does not arise from unrealistic appraisal of the world. He recognizes clearly the nature of sin and of evil. He is not a thoughtless optimist who goes around grinning and saying that everything is all right in this best of all worlds. With him his hopes rest on three realities, which he sees as realities in both the realm of spirit and in history.

Or, if you will, man's hopes rest on the following three doctrinal pillars: (1) The coming of God into the arena of human history by means of or through a human nature which He assumed; (2) The victory of the Incarnate Divinity over the evil of the world and over death by His resurrection; (3) The promise of the Lord to return to the world in renewed love, truth and strength.

The incarnation of God in the person of Jesus Christ was a stumbling block to the Jews who heard this proclaimed by the Christian apostles, and it undoubtedly is a stumbling block for many to this day. That the Christian accepts it on faith or on the authority of revelation is largely true. Yet not entirely. He also accepts it because it is this incarnation, this descent of God into the world that gives meaning to human history and to the long, long battle against evil and suffering. It gives meaning to all of revelation. Take it out of the Scriptures and the message of sacred

history would be altered at its very heart.

The descent of God into this world of human striving cannot be thought of except in connection with His ascent, as Henry James, Sr. so effectively pointed out. God came down into the very ultimates of His creation, came down to recapitulate human and even pre-human life in the womb of a woman, in order that when He ascended He might carry with Him all the children of men. Carry them to a higher plane morally and spiritually—to a plane that was closer to the gates of heaven. He came down into the very abyss of human and moral evil, into which abyss sin and self love had cast His children to raise them all from that abyss as He ascended.

Stumbling block though this descent and ascent of God may be to many, nature herself reveals to our natural senses something similar. The kernel of wheat falls into the ground and to all appearances dies, but only to rise again and give birth to a hundred new kernels. The teacher descends to the level of a child's understanding in order to lift it by ever so little his pupil. Mature human character is formed only as the innocent and spontaneous desires of the natural man are by training and discipline congealed into habits, restrained and refined—a process that seems akin to death. Descent and ascent is a universal pattern in nature because it was first in the being of God.

Luke tells us that forty days after

the resurrection of the Lord His little band of disciples were gathered on the hill of Bethany and there He bade them farewell. And as they wondered a voice spoke to them saying, "This same Jesus, which is taken from you into heaven, shall so come in a like manner from heaven." They went back to Jerusalem joyfully,—joyful both because of this promise of their Lord's return, but joyful also because they sensed His abiding presence. For had He not said, "And, lo, I am with you always, even unto the end of the world"? Had He not told them, "I will not leave you comfortless. I will come again"? Had He not given them the assurance "In the world you shall have tribulation, but be of good cheer for I have overcome the world"?

They went back to Jerusalem filled with joy and hope because they both sensed His abiding presence and because they eagerly anticipated His early return to them. They expected this miracle to be brought about in a miraculous fashion, to be a great spectacle in the sky with shouting and the blare of trumpets—a scene to which the most expert Hollywood sloganer could do justice. And without benefit of television they expected every eye to see Him. This was the joyful belief that constantly nerved them in the unequal battle that from thereon they waged against principalities and powers.

Since that day many a group has risen to declare that signs and wonders prove that the Lord's return is just a few days away. These hopes have all ended in disappointment. Does the fact that these hopes have so ended mean the collapse of this pillar of Christian hope? No! The people of the Hebrew Church rejected the Lord in His first coming, familiar as they were with the Scripture prophecies on this, because He did not come after the manner that they believed He would. We must not make that mistake about His Second Coming.

The Lord's own words throw light on this when He said "I will come to you. In that day you shall know that I am in my Father and you in me, and I in you." The Coming of the Lord was not to be spectacular, but spiritual and progressive. The central thing in what the revelation has to teach about the Lord's Second Coming is not that it is to come soon and that it means the end of history, but rather that what revelation teaches is a combination of faith in what the Lord has done, with a confident hope in that He will complete His task of human redemption.

The Second Coming is both out of history and in history. It is out of history in that it is a spiritual event and hence one with the incarnation. It is out of history in that the judgment to be pronounced is one that takes place in

(Next page please)

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the spiritual world, the only realm in which such a judgment can take place. It is in history in that it will make its impact upon all human striving against evil.

It does not mean an end of the world, for the race is yet in the early stages of its development and long centuries of social, moral and spiritual progress lie before it. The Lord has unveiled himself anew by a fresh outpouring of His life and a fuller opening of the riches of truth in His Word. I think of the return of the Lord in the present tense, not as an event that took place at a given date and is done with, nor as one that will take place in the future.

The Lord is today making a Second Coming despite all the turmoil in the outer world. In the face of all the perils of today there is progress—a progress that is not due to the lucky direction that blind, impersonal forces take, but to the purposeful operation of a Divine Providence which day by day is enacting His love and life and making all things new.

The Christian's hope for progress is not based on his confidence in the cleverness and ingenuity of man. Progress does not depend on these but rather on the increasing activity of God's creative love, in this day of His Second Coming.

We have had a secular eschatology which believed in unending and inevitable progress, which saw in man's conquest of nature with the tools of science the messiah who would save humanity. We have placed our reliance upon education, science, programs and utopian proposals. Recent decades have shown these to be false messiahs and have grimly warned us that at the gates of any earthly paradise there stands an angel with a flaming sword which turns this way and that way.

But although looking for no perfection the Christian sees God as active in history. He knows that God can transform individuals and social life. We set no limit to this power. And it is permissible for us boldly to hope that in this day of the Second Coming the progress will be in the spiritual realm and in man's understanding of himself.

The New Church writings inform us about the great and unexplored depths of human personality which when better known may reveal potencies as different from those we are now aware of as atomic energy is different from electric energy.

We may be, as the French philosopher Lecompte Du Nouy suggests, at the beginning of a great evolutionary leap into a new kind of a consciousness, in the terms of which we may differ as much from our present selves as we now do from the animal world.

Such an evolutionary advance in the moral and spiritual sphere will not be the result of man's ingenuity or the cleverness of his programs, but will be work of creative Love operating in human life.

Those words, "The Lord is coming," are as radiant with hope for him who sees this day as the day of the Lord's second coming, as for those early Christians who believed it would come about speedily and miraculously. He will face every tomorrow in the joyful expectancy of seeing a new unfolding of the power of God.

Human life is beset with inevitable frustrations. At best it seems to be but a beginning. Then comes what seems to many the final frustration of our departure from this earthly life. It is the final frustration to the self-sufficient; the final frustration of the natural man with his greedy graspings, and a terror to him who is separated from God.

But the Christian meets that challenge while leaning upon the third great pillar of his hope, the Lord's resurrection and His assurance, "Because I live ye shall live also." So he sees his departure from this world as the Lord's

"Our Daily Bread" Report to Council

"Our Daily Bread," *A New Church Manual of Devotions and Meditation*, continues to serve an important use to the Church, not only in this country but also abroad. It carries the Church, as to its worship, especially to the isolated and shut-ins, as well as to those served by a society. It is also proving its worth as a missionary vehicle, bringing the worshipful and devotional side of the Church to the attention of new people.

We have 1126 subscribers, though needless to say not all of them are in "good standing," many being carried, at least for the present, in the category of "missionary."

In addition, we distribute 260 copies which includes: free copies to ministers at home and abroad, a contribution of 100 copies to the Wayfarers' Chapel, libraries, exchange, and missionary. Our total printing is 1400 copies, which allows a number for missionary and promotional work.

"Our Daily Bread" takes this opportunity to thank its many loyal supporters, especially its writers who have been so generous with their time and energy. The magazine continues its policy of being as representative of the Church as possible, and extends a cordial invitation to every minister to contribute material to its pages.—RICHARD H. TAFEL, *Editor*.

kindly opening of the door to a new life, a new start and new opportunities. And with Browning writing on death shortly after his wife had bidden him her last farewell he can repeat:

For sudden the worst turns the best
to the brave,
the black minute's at end,
and the elements' rage, the fiend-
voices that rave,
shall dwindle, shall blend,
shall change, shall become first a
peace out of pain,
then a light, then thy breast,
O thou soul of my soul! I shall
clasp thee again,
and with God be the rest.

He can serenely fold his hands and in the spirit of the Lord, too, may say, "Father, into Thy hands I commit my spirit."

Report of the Bible Study School To Ministers' Council

Although limitations of time and staff have prevented increasing the promotional activities of the School the past year there was nevertheless an increase in enrollment over 1952-53, the total being 142, largest since the fee has been advanced to \$5.00.

This is a healthy sign, especially as the same advertisement has been used for sometime in the single national journal we can afford, *The Christian Herald*.

In that connection, it is of interest to note that a firm specializing in national polls, checked the *Herald's* million or so readers, under the usual sampling method, as to the advertisements they found most of interest with the result our School came near the top of the list in the School section.

This evidences with other things, the hunger among thinking people for a better understanding of the Scripture, and that over 500 persons answered our advertisement is an indication that we really have something worthwhile to offer.

In the ten years or so since the School's founding nearly 1600 students have been enrolled, members of most all denominations, including Roman Catholic and Jewish, and located in many foreign countries including those in military service hospitals and penitentiaries.

With Mr. Marshall withdrawing from the conduct of the School, the Executive Committee of the Council has recommended to it the appointment of the Rev. Leonard I. Tafel to take his place. This has the pleased approval of your School Committee. (Note: The council subsequently approved this recommendation.) —LESLIE MARSHALL, *Interim-Chairman*

Report Of "Spiritual Healing" Committee To Ministers' Council

The Committee to Study Spiritual Healing set for its first objective an early understanding of the scope of its common interest and work. As members of the committee live far apart the discussion of its work has been carried on by correspondence. In this report I shall bring statements from the letters we have exchanged, as they have served to bring a better, common understanding.

Our object could well be expressed in the words: Ministry to the sick. The opinion was expressed that that could even be the title of the committee (Committee to Study Ministry to the Sick) as "Spiritual Healing" is comparatively ambiguous and vague, and easily confused with a number of divergent tendencies to which this name has been assigned."

The need of a threefold study was realized from the first, and stated in the fall of 1953, in opening our committee's discussion, by the Rev. Bjorn Johansson who proposed the formation of the committee, and by the Council chairman: first, study of the reports and records of other Churches which have taken up this subject; secondly, of mental healing over the ages; thirdly, a full study of what our Church writings have to contribute to this field.

It was also suggested that we try to get some information on psychosomatic medicine with the assistance of physicians. While it is too early to make any specific recommendation, as several of the committee observed, it was thought we could explore the possibilities of a clinic in conjunction with one or more of our societies.

We have sought to understand the deeper significance of what we term "sickness." Sickness seems to be a fact of behavior, in the larger sense of that word. The person is the true unit to be considered in the whole thought of healing.

One member of the committee wrote: "In the philosophy of therapeutics we suppose a force making for the well being of the organism . . . 'Sickness' is something that impedes the free exercise of this force . . . There are, of course, both objective and subjective symptoms of disease. The former we can ascertain for ourselves. For the latter we are dependent on information from the patient. Both are obviously equally indicative of 'sickness' in our generally accepted use of the term."

Another committee member expressed it in the following words: "I would define sickness as disorder due to interference, at any level of man's being, with his divinely maintained functioning. Or: sickness is disorder due to

obstruction of influx from the Lord."

Another member wrote: "I think it is also important to recognize that there are no reliable overall norms of 'health' . . . If as I suppose we might consider that some sicknesses are symptoms of conflict of inner spiritual states, or perhaps of 'ends', 'causes', or both, are we then interested in the conflict or only in the symptoms ('effects')? And if in the conflicts, supposing there are no easily recognizable symptoms . . . ?"

The question also came up for discussion of the part of individual, and that of "group" or social factors, including heredity.

The material to be studied brings out the relationship of ideas (and so of doctrines) bearing on "sickness and healing" which is often overlooked or not sufficiently recognized. In the study of what we may call the "genesis" of sickness all the factors that go into the making of life-behavior must be evaluated. In the freeing of the individual from the burden and the interference of sickness all that will go into the making of his new life (that we may call "healing") is relevant and significant.

The committee would continue its

study and work "to organize our wealth of New Church enlightenment into a definite program of help offered in the field of spiritual therapy"—as one of the members expressed it.

The earnest desire to go beyond theoretical discussion to helpful practice was formulated in the correspondence of the committee. But also the realization that for such practice to be established the groundwork must be laid, and competent and consecrated personnel brought together.

Let us gather and formulate knowledge and experience. It was suggested that this study and preparation of material could be carried on by members of our committee, by our ministers, and by groups of our church membership under the direction of the committee. When we know what we have to offer we can make it available to others through literature, talks, meetings or conferences; through establishment of local clinics or counseling centers.

This last, as some of the committee feel, might be its ultimate goal, but everything depends on its procedure being carefully and wisely worked out. —ANDRE DIACONOFF, *Chairman*.

Another Lady Ph.D.

We learn with pleasure since referring to Miss Miriam Haines [MESSENGER, May 1] as our only young woman Doctor of Philosophy, that Esther Parsons Perry, well known Coast New Churchwoman, daughter of Mrs. and the late J. C. Perry, Riverside, has long been in that category. She is connected with the Soils Laboratory of the University of California.

Association Meeting

Massachusetts already has set the date for its midyear meeting. It will be held Oct. 12 in the church of the Elmwood Society which then will be commemorating its 100th anniversary.

At World Council

The Rev. Edwin Gould Capon, Elmwood's minister and president of the Massachusetts Association, will represent the General Convention at the great Second Assembly of the World Council of Churches to be held in Evanston, Ill., next month. The New Church has been granted a second "Official Observer," and it is possible that President Blackmer will attend.

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The Second Coming A Paper Prepared For The Ministers' Council By Leonard I. Tafel

ABOUT TEN YEARS ago I had an opportunity to explain our teachings to a group of ministers, and had at least one very sympathetic, and very frank, appraisal of it. The late Rev. Carl Peters had asked me to come to LaPorte and give a few lectures, so I gave two on sex to two high school groups, spoke twice in his church about service men, and delivered a similar talk to a noon meeting of his Lions' Club.

What I valued most was the privilege of addressing the augmented LaPorte ministerium on "What the New Church Teaches." Carl had listed me as "president of our ministers' Council, and one of the foremost theologians of our Church body." I felt I had to put my best foot forward, and was given over an hour, with time allowed for questions and comment later.

Needless to say I did my best, concentrating on a few of our main doctrines, rather than trying to give an extemporaneous summary of the *True Christian Religion*. I dealt particularly with the subjects of the Lord, the Word, life after death and the Second Coming. I was most anxious to see the reaction of this representative group to what we had to present.

There were a few kind remarks made by several members and then the dean of the ministerium, a man of about sixty-five (Methodist I believe) made a rather long comment. After thanking the speaker he analyzed briefly what had been presented. In short, he said that the idea of the Glorified Christ as sole Deity was one to which he felt Protestant thinking was slowly coming, though handicapped by traditional thinking and positions. He congratulated us that we were free from the latter.

As to our teaching on the Bible, especially as to its deeper content, he said that Protestant preaching generally assumed that the Bible had stories within stories, and that sermons often showed the use of these allegories. He would be interested to study and see how thoroughly the Bible used symbols with a constant and specific significance as outlined in the talk.

As to the future life he felt that, regardless of whether Swedenborg were an actual reporter or an enlightened philosopher, his contribution was a

logical and tenable elaboration of the Christian hope of immortality. After this sympathetic comment I was most anxious to hear how our teaching on the Second Coming appealed to an open mind outside our communion. I was most surprised.

His words impressed me deeply. I knew this teaching was basic to our whole evangel and supposed I had as fair a grasp of it as most of our ministers: that all we needed was a sympathetic audience and conviction was almost sure. I was disagreeably surprised on this occasion. As nearly as I can repeat his words the same commentator continued: "As to the Swedenborgian teaching that the Second Coming of Christ lies in the past I do not think the Doctor was convincing. Basing it on Swedenborg's interpretation of *Matthew* xxiv, and on his observations in the world of spirit of a great spiritual reorganization there, was interesting but to me not convincing. I felt it was much weaker than his treatment of the other teachings. I shall re-examine the Gospel, but my present feeling is that we are still to await that Advent with faith and confidence."

I have since been led to study our teaching seeking other ways of presenting it without much success. As Swedenborgians, and New Church ministers, we accept the teaching without much difficulty; but we have to remember that we are already convinced that Swedenborg is a trustworthy witness. We are also convinced, from his interpretation of the Bible as a whole, that his treatment of the apocalyptic discourse in *Matthew* xxiv is tenable and sound. As further confirmation we accept what is said in *True Christian Religion* 791 without question:

After this work was finished the Lord called together His twelve disciples . . . and the next day sent them all forth throughout the whole spiritual world to preach the Gospel that THE LORD JESUS CHRIST REIGNS. . . .

This took place on the nineteenth day of June, 1770.

Are we acutely enough aware that what is patent to us is by no means so

to others? In our preaching among our own congregations our usual procedure of basing the teaching largely on Swedenborg's statements is sound and logical: but what of the larger audience we would like to interest? We say truly that all the doctrines of our Church are based on the letter of the Word; but are we consistent when we present this pivotal doctrine? Aside from the basic Scripture in *Matthew* are we prepared to answer convincingly statements in the letter of the Word that seem to point to others ways of fulfillment? To mention but two: the first from the ascension account in *Acts* 1:10, 11, and in the 24th chapter of *Matthew* itself, v. 34.

It is a common rule in teaching that the best progress is made when it starts from ground common to both teacher and pupil. In our work among our own people we have common ground in both Scripture and Swedenborg's teachings for the New Church. When we leave this inner group, and approach the average Christian, we step from that and instead have only the common ground of Scripture, unless we wish to be merely dogmatic. In asking for this paper your Chairman asked for a study which might stimulate discussion on the Scriptural basis for our teaching on the Second Advent. I think this, perhaps overlong, introduction a necessary preface.

* * *

Since the Lord disappeared from men's sight on Mount Olivet two thousand years ago, His followers have expected and awaited His return. The basis for this was the promise of the angels at the Ascension, but more specifically His own words to His disciples, shortly before the Crucifixion.

This promise is found in each of the gospels synoptic Gospels, and perhaps as the Paraclete in John's evangel.

Unlike most of our Lord's words which were in simple and direct terms, this promise is given in what is called "Apocalyptic Discourse": the ancient language of Hebrew prophets and seers which was thought to be the only proper language for prophecy.

Except for *Revelation*, it is language unfamiliar to the New Testament reader, but one in which the reader of the Old Testament feels quite at home. The promise is given most fully in *Matthew* 24:29, 30. In *Mark* we have the information that the discourse came in answer to a question of the disciples: "Tell us when shall these things be; and what shall be the sign when all these things shall be fulfilled?"

To the Old Testament reader most of the terms are rather familiar. For example, *Joel* 2:10, *Isaiah* 13:10.

It is significant that a similar passage
(Next page please)

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(From page 236)

from Joel was quoted by Peter in his discourse at Pentecost, *Acts* 2:16, 20.

Although Peter stated outright that the wonderful experience on Pentecost was the fulfillment of *Joel's* prophecy, we are not told that anyone questioned or challenged his statement because the signs and wonders in the sky did not occur. He was addressing an audience, an eastern audience, accustomed to symbolic language and which did not expect literal fulfillment.

It was only as the Scripture came into western countries that a literal fulfillment of our Lord's promise was taught and expected, but even here we find voices raised against the expectation of a literal fulfillment, as in Clarke's "Outlines of Christian Theology," p. 435:

If we look for disturbances in the starry heavens or a visible descent from the clouds in fulfillment of these predictions we shall be disappointed, for no such thing is meant by them. As for the coming of Christ on the clouds of heaven, the Biblical usage does not warrant a literal interpretation of the language in which it is foretold. It is true that even until now the Church has looked for an event that is described in this figurative and apocalyptic language: nevertheless the fact remains that the language was never meant to be taken literally, and could not have been so taken if the history of its Biblical usage had been considered. Thus the ordinary expectation regarding the manner of Christ's coming departs from the real meaning of the Scriptures on which it is supposed to be founded, and has no valid foundation.

It is nevertheless true that the disciples and early followers of the Lord expected an early, almost immediate, return—whether in the literal terms of the prophecy or otherwise. We must remember that these first Christians were either former Jews or under strong Jewish influences, and that with the Jews the return of the Messiah was a part of the national expectancy.

The idea then current in Jewry was that after the Messiah came he would depart, to return in the glory of his kingdom and destroy the hostile powers of the world. The disciples, and their immediate followers, had all the inherited ideas of their generation to influence their thinking: as well as their Lord's words "This generation shall not pass away till all these things be fulfilled."

It is not strange, therefore, that the early return of the Lord became immediately a large element in the thought and life of the Church. The first generation of Christians, and the second

that grew up under its influence, understood that their Lord would return soon, and seemingly had little doubt but that the event would happen in their own time.

As years, decades and then centuries passed, we find a change in thought about the Second Coming. Most still thought of it as in the future, perhaps distant future. Others wondered if it had not possibly already occurred and been overlooked. The latter looked more and more at the wonderful experiences of Pentecost, asking whether these did not satisfy the promise.

Surely, they said, that day when the outpouring of the Spirit came, and Christianity received its first large influx of followers, justified one in thinking of it as the promised return. There are those today, men of many Christian faiths, who look backward toward Pentecost, rather than to the future, for the Second Coming.

For most Christians who look for a future fulfillment, this event is associated with the "millenium." Most discussions have for one of their fixed points this period, measured either literally or figuratively, of a thousand years in which Christ shall be victorious on the earth.

When we undertake to study this idea it eludes us. The only mention of the millenium in Scripture is in *Revelation* 20.1-10. Here again, as in the prophecy of the Second Coming itself, the language used is that to us strange language of prophecy. Any attempt to consider the one figuratively must apply equally to the other. Yet a great majority of Christians still look forward hopefully for the literal fulfillment of both prophecies, though the language in which both were written is being more and more fully understood.

That element in prophecy which forecasts future events cannot be handled and dated as we handle and date present and future events. While it is true that we occasionally find a prophet predicting that some event will happen at some specific time (usually in the very near future) this is not the true nature of prophecy. What is customary is for a prophet to say that a certain event, or events, will occur when certain specified conditions obtain.

NEIGHBORHOOD HOUSE ASSOCIATION

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

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

Just when these conditions will come about was beyond the prophet's ken, and it was no part of his mission as a prophet to either know or state when the time was to be. His duty was to foretell the event and to describe the conditions; and he did this in the prophetic or apocalyptic language considered the only proper vehicle of prophecy. Swathed in these symbols the prophecy was entrusted to the womb of time until, when the proper conditions obtained, and the event occurred.

The prophecies of the Lord's First Coming illustrate this well. We find throughout the Old Testament forecasts of the coming of the Saviour, His lineage and even of the place where He will be born: yet we could assemble all of these without getting the least hint that the event would occur in a stable in 4 B.C., or in any particular century. The fact that the people most conversant with all these prophecies did not recognize the event when it occurred shows the need of both interpretation and insight.

A hundred years before modern biblical study raised the question of the figurative nature of the language of prophecy, Swedenborg pointed out the impossibility of taking it literally. He found that the symbols of Scripture were not used indiscriminately or haphazardly, but with precision, nicety and constancy—always the same figure being used for a specific idea. His enlightenment progressed as he went back of the symbols to the verities they consistently stood for in Scripture.

He was drawn early in this study to the symbolism of *Matthew* 24 where the promise of the Second Coming lay swathed in the ancient terminology. The conditions of the Lord's return were obviously bound up with the symbols of the darkened sun and moon and the disappearance of the stars: the actual event with "The clouds of heaven." When the conditions described by these symbols came about the event would occur.

He found by assembling countless passages in his "Index Biblicus" that throughout Scripture the "sun" stood for God's love and, paralleling this in the religious life of men, for charity (love of the neighbor) in the Church. Obviously, the darkening of the sun pointed to the disappearance of charity among men. Similarly, he found that the "moon," which reflects the sun, is the Scriptural symbol for the Lord's wisdom and, in the life of man and the Church, for that faith which reflects his charity.

At the time of the Second Coming this would be absent. Even when charity and faith may disappear among

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men there will be for some time items of information extant about spiritual things—these he found symbolized by the stars and constellations. The conditions then, when the Lord's return could be expected would be a time in the life of men and the Church when clarity and faith should disappear, and when even knowledge about spiritual things would be obscure and dying.

Accepting this as the meaning of the symbols of the Lord's promise in *Matthew*, Swedenborg noted that the religious life of men in his day, and the current state of the Christian Church, exactly mirrored these conditions. His own generation, and particularly the educated among it, he found extremely cynical and skeptical in all matters of religion. Much travel and observation told him that the condition was general in Europe.

In the middle of the 18th century, in 1757 to be exact, he made the following summary of the state of religion in his day:

The man of the Church at this date knows scarcely anything about heaven and hell, or about the life after death. . . . Many of those born in the Church refuse to believe in them. . . . Lest, therefore, such a spirit of denial, which prevails especially with those who have much worldly wisdom, should also infest and corrupt the simple in heart and the simple in faith, it has been granted me to associate with angels, and to talk with them as man to man . . . in the hope that ignorance may be thus enlightened, and unbelief be dissipated. *Heaven and Hell* 1.

That the Christian Church reached its nadir, the lowest point since the First Advent, at exactly this date might be difficult to establish from general historical sources. Other observers, however, point to the middle of the 18th century as a low point in the religious life of men. Thus Clarke, in his *History of the Christian Church* calls it "the midnight of the Church," and from this low point traces a gradual rise occasioned, as he puts it, by the fact that "Charity and faith, long divorced, were remarried." The fact that the religious life of men received a new impetus at this time does not rest alone on the testimony of Swedenborg.

It is surprising, and in some ways confusing, to note that this low point in religion coincided with the middle point of the brightest intellectual era since the Lord's First Coming. A force within men, dormant since the light of Greece faded, a spirit of free intellectual inquiry into the mysteries of nature, had appeared in Europe. First in the fine arts, but spreading rapidly into

all fields of human inquiry, religion excepted, there was a rebirth. Theories unquestioned for centuries were re-examined and found wanting, to be superseded by others more in harmony with current research.

Colleges all over the continent seethed with a new interest in the new discoveries, which in turn stimulated a new age of exploration and discovery of unknown lands. The new art of printing made this mass of new information available widely. Scientific inquiry broke away from the church-imposed shackles which had for so long deterred free inquiry, and made man acquainted with the world in which he dwelt and with the universe of which it was a part.

It was in this era of inquiry and research, when the minds of men were quickened and stimulated as they had not been for a long, long period that Swedenborg, then, places the Second Coming of the Lord. Dormant religion required a similar quickening and rebirth. The same spirit of free inquiry into the mysteries of faith or religion was required if man should rise to his full stature of a spiritual, as well as natural, being.

As to the manner in which the Lord would make His Second Coming, Swedenborg takes us back to His promise as recorded in *Matthew*: "Ye shall see the Son of Man coming in the clouds of heaven." "Clouds" and a "cloud" are rather common symbols in the Bible. As on the Mount of Transfiguration they are usually used to indicate a tempering or adaption an effulgence or radiance which untempered could not be borne by man. The natural clouds in our sky perform a parallel use in tempering the heat and light of our sun so that we can tolerate and use these.

Specifically, Swedenborg found "clouds" to be used as the symbol for that which tempers and adapts the divine love and wisdom to the needs and minds of men, and this particularly in the Word. Truth as it is in His mind cannot be apprehended by man's finite mind. It requires a series of swathings or wrappings, symbolized by "clouds," before man can grasp it.

In its outermost reach, God's truth came to rest in our Bible. Written in the language of men, written in symbols dealing with people and situations more or less familiar to him, God's truth found lodgement and expression, an ever-present means by which He could maintain contact with and instruct His creatures.

Its very construction, moreover, made possible a still closer contact of the mind of God with the minds and hearts of men whenever the protecting screen should be partially removed. Swedenborg stated that in his day man was in-

tellectually prepared for such a partial removal of the screen or cloud and that the state of the Church demanded the rebirth or quickening such a new disclosure of the Mind of God would bring about.

His First Coming was physically into the world of men as the Word made Flesh, His Second a coming into the hearts and minds of men by means of a further disclosure of His mind and purposes in the Opened Word. To accomplish this a special instrument, a human instrument, was necessary. The requirement was for a person equipped by study and devotion to learn and understand the spiritual message behind the symbols, and Swedenborg stated he was the instrument selected for this purpose.

Often it has seemed to me that it is just here that our presentation needs strengthening and restudy. We, who are already conversant with the idea that the Lord has made and is making His promised return, tend by further reading and study to exalt the instrument even though recognizing the central position of the Returned Lord.

Wider reading and deeper study only confirms us in our conviction of the essential role of Swedenborg in that return. He is for us not merely the enlightened expositor and interpreter of the Scripture describing the event, a reporter of the great reorganization of the spiritual world (the Last Judgment) which revamps the spiritual environment of man, and the revelator chosen to restate the New Church doctrine for this new Christian era, but he looms ever larger as an active participant in the movement.

In many ways Swedenborg's regeneration, or the clarification of his mind, seems to *pace* the actual "judgment" or reorganization. In one place he says "The Last Judgment could not take place until this was written."

It is in this element of the Second Coming that I think we fail to be convincing. As long as we interpret the Scriptures, the common ground of all Christians, we have sympathetic attention. Should we not study our doctrine, our central teaching, move from the Word of God than from our particular body of truth, if we wish truly to carry our gospel to all nations?

It is there He has established a meeting place for Himself and all men in the outmost expression of His love and wisdom.

Nahum the prophet expresses a great truth, as well as clothing it in gracious poetry when he writes (1:3): "The clouds are the dust of his feet." It is *there* all may follow Him Who is the Way and there it is our great privilege to lead others to find Him returned "In Power and great glory."

Memorials

HACHFELD.—William H. Hachfeld was a staunch and unselfish New Churchman. He passed away Sept. 19 when 94. Services were conducted at the Chapel of the Soldiers' Home, in Sawtelle, Calif., by the Rev. Andre Diaconoff. Those who were privileged to visit him the past few years can witness to the inspiration of his conversation and, particularly, in his whole expression, when he spoke about the Lord, the New Church, and life eternal. "How good the Lord is," he would say. He longed for the new life in the world of the spirit. He kept speaking of his faith to other veterans in the Soldiers' Home and was a veritable evangelist of the New Christianity. Mr. Hachfeld was born in Germany in 1859. He lost his mother early in life and had an unhappy childhood. Coming to America when about sixteen, he made his home for a time with a sister and her husband on their ranch in what was then Dakota Territory. He worked on ranches for many years, at the same time learning music, and he could play, tune and repair instruments. He attended New Church meetings in Riverside, Calif., but was away on business when the society was organized in that city May 24, 1885. His sweetheart died and he never married. He played in a band during the Spanish American War and received a pension, on which he lived when he grew old, and from which he gave liberally to the New Church, once sending \$200 in a single contribution. He lived in Riverside much of his life, and was a member of the church there. He often played a saxophone for its services. He wrote and had printed a circular, "The Life That Leads to Heaven," distributing it by riding a bicycle over the roads of Southern California. He had been a colporteur for the New Church, and many are the copies of the Missionary Edition of Swedenborg's writings that he thus distributed. His last years were spent as noted in the Soldiers' Home at Sawtelle, which is in the general area of West Los Angeles, California.—E. P., A. D.

GAZELLA-PLARINOS.—A brief obituary notice in the Passaic, N. J., *Herald News* reported the passing into the spiritual world May 13 of Signora Edith Virginia Gazella-Plarinos, associate of the Paterson Society, gifted student of Swedenborg's theological and scientific writings in the original, group leader in studies of them, and translator. Paterson people had received no word of her last illness or decease. She passed away at mid-day of a heart attack while seated in her accustomed chair. A beautiful tribute to her, probably from a close acquaintance or fellow student in

a small Vermont town is produced below. The "signora" or "Gazella" as all called her first became acquainted with Swedenborg's writings through a member of the New York Society who introduced her to the late Rev. Arthur Wilde. He lectured for her at her Passaic mansion on several occasions, the Rev. Leslie Marshall later doing so upon his going to Paterson. Prominent Indian leaders in philosophy, lecturers in other faiths, musical proteges, always were among her coteries, and even a ravaging attack of rheumatic fever in later years which left her crippled, never vitiated that mercurial spirit to which her biographer below feelingly refers. She finally lost her sight, yet *Conjugal Love* ever was at her hand, annotated on nearly every page, her familiarity with such works as *Divine Love and Wisdom* was as exhaustive as her acquaintance with Swedenborg's *Principia*. Literally hundreds of persons in many countries of the world, as well as the United States, first heard of her "dear Swedenborg" as she called him, through the signora. She was in frequent touch with Dr. Georgio Ferrari, one of the New Church leaders in Italy. Much more could be said of her valuable and devoted interest in the philosophical and scientific aspect of our teachings, rather perhaps than in their religious depths. "W. L.'s" tribute follows: Signora Gazella—the Plarinos was added later—was born in the Colorado Rockies of American parents. Since she was preparing for Italian grand opera, she took the name Gazella. She was offered a contract with the Metropolitan Opera Company by the impresario, Maurice Grau, but declined because of her strong dislike of singing German opera, which the contract required. In one of Signora Gazella's Passaic concerts she shared the program with the great Italian baritone, DeLuca. At her last public appearance, in Passaic High School, after a crippling illness, she was carried in a chair to position on the stage and remained seated during her solos. Largely self-educated, Signora Gazella mastered the Italian language to a degree which made Italians incredulous of the fact that she was not of their race. Her fine mind and mercurial spirit led her into such widely divergent studies as ancient Greek, Japanese and East Indian philosophy. With the decline of her brilliant soprano (an unusual type of voice capable of singing both coloratura and dramatic roles), Signora Gazella cultivated her gift for writing, particularly verse. Many of her poems were printed in *The Herald-News*. A portrait of the singer herself, in her earlier years, by Adamowski, showed her to have been amply gifted with personal beauty. An evil star guided the destinies of this gifted and gracious

lady. Her power to attract a host of admirers of her artistic and social graces brought her little lasting happiness, and a haughty contempt of practical considerations, coupled with a fiery and mercurial spirit, led her finally through years of poverty and misery which would have crushed many another. Not so Signora Gazella—her flaming love of beauty and of the highest idealism glowed at white heat to the end.—W. L., Ryegate, Vermont.

THOMPSON.—Henry Rice Thompson, formerly of St. Paul, Minn., recently of Chatham, Mass., passed into the other life October 28. His resurrection service took place at the chapel of the Newton Cemetery, the Rev. Antony Regamey, pastor of the Boston Church officiating. This was followed by the committal service at the Union Cemetery in Chatham April 22, when John C. Hammond, chaplain of the Chatham Masonic Lodge, also took part in the rites.

The sympathy of the Church is extended to his wife, Mrs. Elinor Cutler Thompson, and to his daughter Mrs. Amelia Thompson Vose, members of the St. Paul Society. Although not a formal member of the church, Mr. Thompson always took a kindly interest in its affairs.

SMITH.—Miss Mabel Smith, well known Philadelphia New Churchwoman, passed away June 25 following failing health due mainly to advancing years. She was the daughter of that stalwart missionary of the Church the Rev. John E. Smith (1848-1930) who served the Pennsylvania Association for thirty-five years, and was pastor at Montgonery's Ferry for a long period. Many in the field became acquainted with Miss Smith through accompanying her father on his missionary calls, and she was beloved by all. Active in Philadelphia's women's groups, always ready with any information about the Church and its teachings, her helpful, cheerful presence will be greatly missed. Services were conducted by the Rev. Richard H. Tafel June 28 at Bowen's Funeral Parlor.

BIRTHS

POWELL.—Leslie, grandson of the John C. Harts, Brooklyn, arrived on the scene June 12 much to everyone's excitement, not anticipating still another Convention delegate so young.

EWALD.—Eleanor Elizabeth, a daughter for Mr. and Mrs. Vincent R. Ewald, Kenwood Parish, was born June 9.

Baptized, Confirmed, Engaged, Married

BAPTIZED

BEAN.—Kenneth Steven, son of Mr. and Mrs. Richard (Marilyn) Bean, Manchester, N. H., Society, was baptized by the Rev. Joseph Hoellrigl, May 9.

CONFIRMED

There were nine members confirmed by the Rev. Ernest O. Martin June 13 in the Wilmington church: Mr. and Mrs. Samuel Hanby, Mr. and Mrs. Colin McLachlan, Mrs. W. Anderson Lynch, Mrs. John V. R. Thompson, Miss Faith and Gerry Poole, Jay A. Lynch. Each was presented with morocco covered edition of the Book of Worship.

ENGAGED

GRAHAM-BUCK. — The engagement has been announced of Miss Marion Graham to Richard Buck, of the well known Mansfield, Mass., family group of that name.

MARRIED

TROW-HAYNES.—Miss Goldean Melody Haynes became the wife June 12 of Beldin Author Trow in the church of the San Diego Society, the Rev. Robert Loring Young solemnizing the marriage.

SWINDLEHURST-ROGLER. — Bouquets of white gladioli decorated the altar of the First Presbyterian church in Manchester, N. H., June 21 for the wedding of Eleanor Ruth Rogler, RN, daughter of Mr. and Mrs. William C. Rogler, of the New Church there, and John R. Swindlehurst, son of Mr. and Mrs. Frances Merrill of Dunbarton. Rev. Joseph Hoellrigl performed the double ring ceremony. Given in marriage by her father, Mrs. Evelyn Weed, sister of the bride was matron of honor, Arthur Powell of Dunbarton best man, and John Theuner and William Rogler, Jr., brother of the bride, were ushers. A reception held in the church vestry was attended by 100 guests. The happy couple left for a one-week trip to an undisclosed destination and on their return will live in Dunbarton. The bride, a graduate of West High school and Elliot Hospital School of Nursing, is employed at the hospital. The bridegroom was graduated from Concord High school. A veteran of 21 months service with the Air Forces, he is employed by Rice's Incorporated.

MARRIED

STUPACK-BUCK.—Miss Louise Buck, daughter of Mr. and Mrs. Ralph Buck, Mansfield Society, became the wife May 1 at Stratford, Conn., of Edward W. Stupack, Bridgeport, Conn.

E. Reddekopp Recovers

The Rev. Erwin D. Reddekopp, missionary pastor in the Alberta Field, and minister at Edmonton, has recovered from a serious attack of influenza, which interfered with his duties for a week or so. Allen Dyck took his place in the Sunnyslope pulpit June 20.

Pulpit Supply

The Rev. Bruce Whittemore, executive secretary of the Cincinnati Council of Churches, and a son of the late Benjamin Whittemore, Convention's secretary for many years, occupied the local New Church pulpit June 20 during its minister's absence at Convention.

League Officers Elected

Robert Sevier was elected president, Lise Junshoved, secy., Sylvia King, treas., at recent annual meeting of the Cincinnati Young People's League. Philip Chapman will serve as the adult adviser.

Letter Carriers Group

John Jeffery, president of the Edmonton, Alb., Society, represented that city's Letter Carriers Association at its recent annual convention in Ottawa.

From The Field

You might be interested in knowing how I happened to buy "Divine Providence." One time in Cincinnati I went to an old bookstall along the street and there found Helen Keller's book. I felt that her religious ideas would certainly be worth reading, so bought it, which proved to be my first real information about Swedenborg. Again, I felt that any religion which had been influential to Helen Keller must be worth knowing more about. So when I saw "Divine Providence" advertised I sent for it. I have been amazed to see how closely many of his ideas bear upon modern day situations and philosophies. — M. M. S., Indiana

Not only have I enjoyed every minute of your Bible School work, but I am greatly benefited by it. I thank you most sincerely for so patiently scanning my papers.—B. M. C., Del.

Birthday Celebration Held

For Helen Keller At Theater,

Veterans' Groups in Attendance

With Harold B. Larsen presiding, and representing as a director the Swedenborg Foundation, a Veterans' Greeting meeting was held June 25 as a pre-birthday celebration for Helen Keller, prior to her natal day June 27.

The largely attended affair took place at the Guild Theater, New York, where the remarkable film on Helen Keller's life, entitled "The Unconquered" is being shown. Dr. Keller was presented by the Foundation with 200 copies of her book "My Religion," and copies will be sent to all Veteran Administration Hospitals throughout the United States.

"With Swedenborg's Certainty"

The Rev. A. L. Goerwitz, Zurich, reports in his valuable periodical *Die New Kirche* that in the Swiss Protestant newspaper *Timemeasure* the editor declares, "Only with Swedenborg's certainty of pointing to the Christian life, can we get together."

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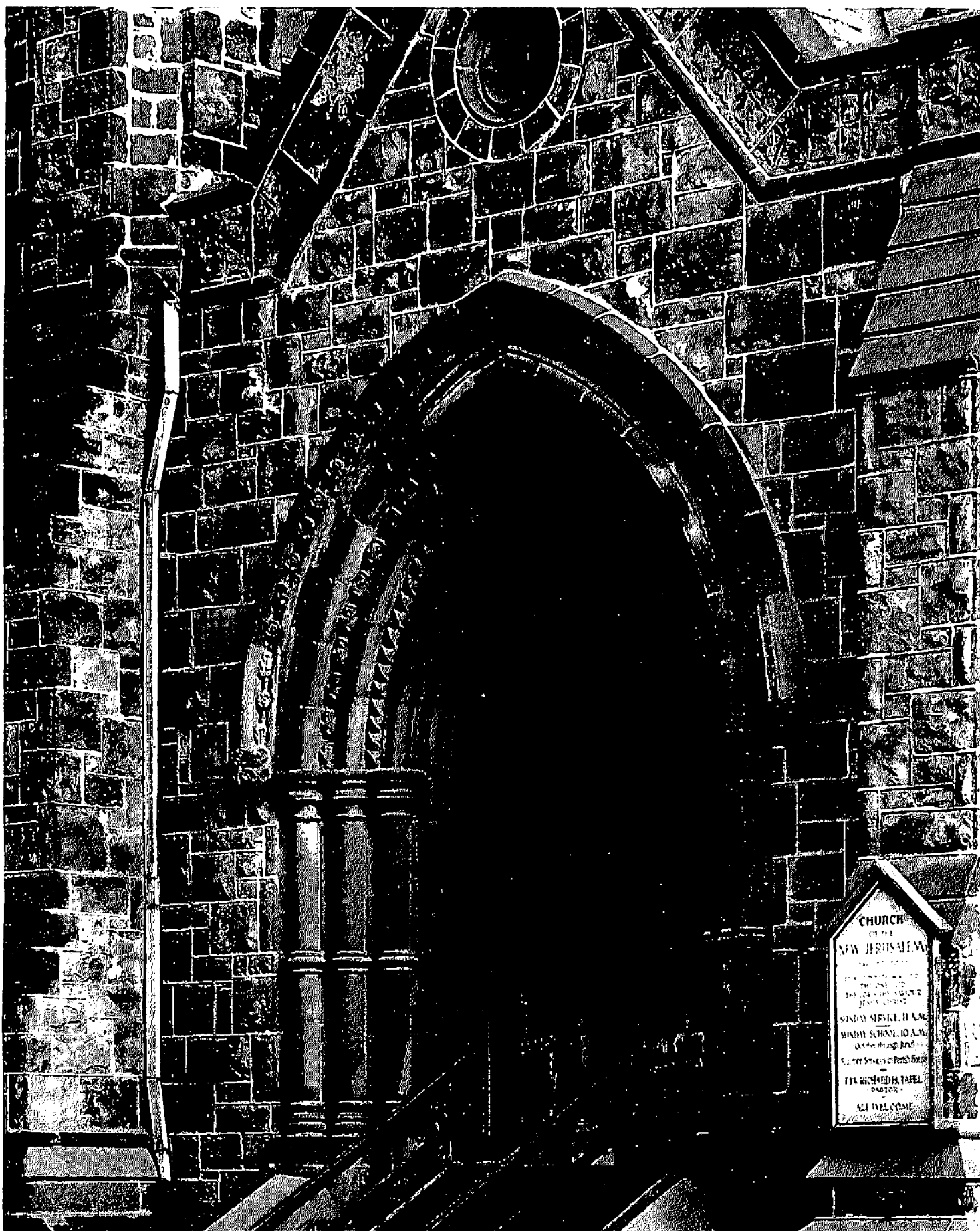
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July 24, 1954

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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

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 PUBLISHERS & BOOK DEPOTS

NEW-CHURCH PRESS

(Board of Publication)
Swedenborg Publishing Association
108 Clark St., Brooklyn, N. Y.
Convention service books and clergy forms.
Bibles testaments.
Books of the church.
"The Messenger."
Reading room.

NEW-CHURCH BOOK CENTER

American New Church Tract & Pub. Society
2129 Chestnut St., Philadelphia, Pa.
New Church collateral.
"Our Daily Bread."
Tracts.
Book Room.

MASSACHUSETTS NEW-CHURCH UNION

134 Bowdoin St., Boston, Mass.
New-Church publications.
"Convention Journal."
Loan library.

SWEDENBORG FOUNDATION, INC.

51 East 42nd St., New York
Publisher Swedenborg's writings.
Foreign language books.

SWEDENBORG LIBRARY

2107 Lyon St. at Washington.
San Francisco, Calif.
Swedenborg's writings and collateral.
Reading room.
Open office hours and Sunday.

THE SWEDENBORG PRESS

(Public Relations Bureau)
380 Van Houten Street, Paterson, N. J.
Missionary literature.
Swedenborg Fellowship publications.
Life of "Johnny Appleseed."

SWEDENBORG SCIENTIFIC ASSOC.

Bryn Athyn, Pa.
Swedenborg's scientific writings.
"The New Philosophy."

WESTERN NEW CHURCH UNION

17 No. State St., Chicago, Ill.
Book Depot.
Reading room.

SWEDENBORG PHILOSOPHICAL CENTRE

3710 So. Woodlawn Ave., Chicago, Ill.
Research Library, Students' Facilities,
Lectures, Classes.

NEW-CHURCH BOOKROOM

509 So. Westmoreland Avenue.
Los Angeles 5, Calif.
Swedenborg's Works.
Collateral, Reading room.

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.

HOPE OF A NEW ENLIGHTENMENT MORE THAN WISHFUL THINKING; FREE THOUGHT IS KEY

by Robert Loring Young

TO SPEAK of the hope of a New Enlightenment may seem daring and oblivious of certain major tendencies of the times; yet when we look at other more encouraging inclinations, and consider the meaning of Enlightenment as applied to a past epoch of European history, our hope takes on enough likelihood to make the subject well worth examining.

"Dare to use your own understanding!" Immanuel Kant declared, was the "motto of Enlightenment." Enlightenment, he said, means overcoming "the incapacity of using one's understanding without the direction of another."

This principle penetrated every phase of the intellectual and moral life of Europe during the period known as the Enlightenment. It gave birth to the spirit of modern science. It was the foundation of the speculations of Descartes, Leibniz, and Newton. It inspired Voltaire and Rousseau.

Even religious thought underwent profound changes through the new spirit of self-reliance. The effort to "emancipate ethics from the despotism of religious metaphysics" flowered as early as 1601, in the statement of Pierre Charron (in his, "De La Sagesse"): "I consider the words: 'Were I not a Christian, were there no God and no eternal damnation to be feared, I should do this or that,' as disgusting and terrible. I demand that you be honest because nature and reason,—that is, God—demand it, because the general order and constitution of the world, of which you are a part, require it—an order against which you cannot rebel without denying your own being, and without fighting against your own purpose; as to the rest, may there come what will."

It was into this age of Enlightenment that Emanuel Swedenborg was born, in 1688. Some Christian historians have pointed to Martin Luther as the religious exponent of Enlightenment, but it seems that Luther was more a figure of the pre-Enlightenment—that, like John the Baptist, Luther was a forerunner, preparing the way for the Enlightenment, but not a part of it, for Luther lived almost one hundred years before the intellectual movement which we generally recognize as the Enlightenment.

Luther, properly, was a figure of the Renaissance. His writings reflect nothing of the spirit of intellectual independence and freedom which were the great identifying marks of the Enlightenment.

Few, even within the New Church, have seemed to identify Swedenborg with the Enlightenment, and yet it seems to me that we can be better informed New Churchmen—perhaps more able missionaries—if we can see our Church in her setting in the intellectual environment.

Swedenborg's statement,—“Knowledges do not become truths with man until they are acknowledged in the understanding, which takes place when they

are confirmed by him . . .”—A. C. 5276c is in the true spirit of the Enlightenment. Indeed, this strain of freedom in intellectual and spiritual things permeates the whole of Swedenborg's theological writings.

The Enlightenment, whatever it became, started out as a movement devoted to moral and intellectual integrity. If, in time, it developed into the antagonist of metaphysics, it began by opposing the despotism of religious metaphysics. If its momentum led finally to dogmatic naturalism, or what we sometimes call materialism, its original article of faith was the dignity of man and the capacity of the human mind to meet all the questions and problems presented by experience.

The importance of the Enlightenment lies in its beginnings—in the courage displayed by its leaders and the freedom they exercised in thought. For years they moved in small minorities, meeting attack from representatives of orthodox opinion, often suffering ostracism, and sometimes persecution.

Then, somewhere along in the eighteenth century, when Swedenborg was doing his theological writing, the Enlightenment began to assume the proportions of a popular party. Its ideas were incorporated in the revolutionary programs of insurgent France and restless America. By the nineteenth century, these ideas had become virtually the intellectual weapons of a new orthodoxy, and by the twentieth century, the "beliefs" of the inheritors of the Enlightenment were almost as ingrained in conventional opinion as had been the religious conceptions of the Middle Ages.

This, in part, helps to explain why the New Church is seemingly so close to the orthodox Churches in its teachings, for, though there has been no major revision of orthodox theology since the Middle Ages, there has been a vast revision of the religious opinions and beliefs of members of orthodox Churches, and these revised opinions and beliefs are the reflection, within the Churches, of the outreach of the intellectual and spiritual freedom and integrity of the Enlightenment, of which Emanuel Swedenborg was a notable religious exponent.

We have already entered the second half of the twentieth century—not far enough from the first half to analyze it too carefully, perhaps, because so much of its history is a part of our own lives—but perhaps far enough from it to at least make some tentative observations about it.

What has been called the "new orthodoxy"—this general and wide-spread acceptance of the ideal of intellectual freedom—reached its greatest heights of dogmatic self-assurance somewhere between 1920 and 1935, in that period known as the "flaming twenties."

Academically and theologically it would be difficult to pin-point its summit so closely, I think, but in

other fields of inquiry, and in the general mores of the times, it is quite clear that this was a period of unrest, of disrespect for authority of any kind, of extensive experimentation in science and morals.

Supremely contemptuous of any but mechanistic interpretations of human behaviour, what passed for a continuation of the logic of the Enlightenment, but was really its *reductio ad absurdum*, dominated modern psychology in the doctrines of John B. Watson, founder of the Behaviouristic School, and in the educational methods of John Dewey, founder of Progressive Education. An academic wit of that day is reported to have said, "Psychology long ago lost its soul, and may now be said to be losing its mind!"

It is, I think, of more than passing interest that it was in this period of intellectual absurdity that the New Church reached its modern low point, both in terms of membership and influence.

Something happened in the mid-thirties to cause a change of direction in our religious and intellectual atmosphere. Perhaps it was the Great Depression, although I am more inclined to feel that this was but a by-product of some other more basic cause of moral change. At any rate, during the past twenty years or so critics of what we might call "scientific, or materialistic philosophy" have been steadily increasing, and not only among priests and ministers, but also among educators, scientists and philosophers themselves. They have been men equipped with an intellectual competence to measure legitimate scientific achievement justly, and then to see, beyond, the extent of failure and presumption in the name of science. There are, it seems to me, many indications that we have entered upon a new intellectual age, perhaps upon a new Enlightenment.

Were there time enough, a long list of eminent men who have been pioneers in this spirit of the new Enlightenment, could be named.

Such men as Robert Maynard Hutchins, former president of the University of Chicago; Ortega y Gasset, outstanding philosopher; and W. Macneile Dixon, late great professor of English Literature, must surely be afforded their place among these pioneers.

They are, needless to say, all men of exceptional moral depth as well as intellectual ability, whose thought has ineffaceably affected the opinions of their time and has also, I think, helped to inaugurate major changes of direction in inquiry. We are still too close to them to make valid estimates of their true worth. They are, undoubtedly, not men of the stature of Swedenborg, but I feel quite sure that time will give them an important place in the history of human affairs.

There can be no doubt but that there has been a recent change in the predisposition of our age. It has been marked, on the one hand, by a remarkable return to the Church on the part of youth, and on the other by a steady stream of religious testimonials by the leading men of science and education. Such men as have been mentioned here seem to have played a leading role in this change. Beyond them, and at the same time inextricably interwoven with their lives

and work, lie a number of general causes which have contributed in an immeasurable way to this change.

Among these general causes may be listed a variety of influences, one being the widespread loss of faith in the promise of science to solve all problems, to which should be added the special anxieties resulting from the scientifically engineered destruction of modern warfare. Another cause of change certainly is the failure of science to provide what may be called a "popular" philosophy of life for the common man, or for even the common scientist. Mixed in with these causes have been a number of impressive efforts toward super-physical discovery in psychic research, upon which we have previously commented.

Possibly you are wondering just what all this has to do with us as New Churchmen, but does it not behoove us to make an attempt to analyze those things which the future may have in store for us, not only at this moment but in all the years of our generations?

Looking back over history since Swedenborg gave his revelations to the world it may seem we are entering, or are already into, a new predisposition of society which appears to offer encouraging hope for growth of the New Church, perhaps the most encouraging since the time, in the 1830's, when the Enlightenment began to assume the proportions of a popular party, when the New Church was growing rapidly.

An indication that this may not be a vain hope lies in the fact that in the past five years five books of major importance about Swedenborg have been published, each of which has or is bound to become a classic in its field. These books are: "Swedenborg in Deutschland" (Swedenborg in Germany) by Dr. Ernst Benz, 1947, and its companion volume, "Emanuel Swedenborg, Naturforscher und Seher" (Emanuel Swedenborg, Scientist and Seer) published in 1948; Signe Toksvig's biography, "Emanuel Swedenborg, Scientist and Mystic," 1948; Dr. Frederic Harold Young's "The Philosophy of Henry James, Sr.," 1951, and lastly, Cyriel Sigstedt's new biography, "The Swedenborg Epic," in 1952. Of these, only the last was by an author in any way connected with the New Church.

The importance of the publication of these books can be measured by the fact that, in our twentieth century, only two other books that can rank with these have been published about the New Church. They were: Helen Keller's "My Religion," 1927, and George Trobridge's "Life of Emanuel Swedenborg," published in 1913.

It seems to us that these books mark the presence among us of a new intellectual temper,—disciplined, qualified, but imaginatively free. A state in which scientists are not afraid to discuss seriously the ideas of soul and immortality. A temper which, I think, is just right and ripe for the New Church.

It is not too much, we think, to speak of it as evidence of the early dawn, at least, of a *New Enlightenment*. Perhaps just that will lead the world into the New Church of which Swedenborg so enlightenly wrote.

(Mr. Young is minister at San Diego, Calif.)

"THIRD DIMENSION" RELIGION

A Convention Address

Kenneth W. Knox

Because of its recent introduction into motion pictures we hear a good deal these days about "third dimension." Those who have seen 3D pictures agree that the addition of depth to sight and sound does much to make the pictures more real and alive and opens up new possibilities in the fields of entertainment and education.

This now familiar concept of "three dimensions" is not new in religion. It is employed many times in Scripture to represent and illustrate spiritual growth and development. For example, in the Old Testament, the descriptions of the ark, the tabernacle, the temple of Solomon, the temple of Ezekiel, and in the New Testament, the description of Holy City New Jerusalem, represent what might be called "three dimensional living."

Through the coming of the Lord into the world, we all have the potential for this three dimensional life. But I think that it is quite safe to say that the majority of people today, even the "religious," live only one—or perhaps two—dimensional lives. Very few seem to realize this potential for "third dimensional living," either because they reject the possibility when it is presented to them, or because they do not go far enough in their pursuit of the kingdom of God. They become satisfied and complacent believing that they have all the answers.

Nearly two thousand years ago, the Lord, in the person of Jesus Christ, came to what might be called a "one dimensional" world; a world controlled and governed by potentates and emperors; a world representing primarily the affectional and emotional life. He adopted for this purpose, human means. He found in the pure heart of Mary a suitable instrument for his First Coming. This Coming is directed primarily towards the "will." We are asked to love Him, obey His commandments, to follow Him. To those who do so, further light and understanding is promised through His coming again and through the Holy Spirit.

Nearly eighteen hundred years later the Lord came again in the power of His Word. This time to a world controlled by kings and princes. The Lord's Second Coming deals primarily with the intellect and adds a further dimension to the Christian life.

For this manifestation the Lord once again adopted human means. He found the pure mind of Emanuel Swedenborg a suitable instrument for His Second Coming. In it we are given an understanding of the truths of faith, of the relationship that exists between the natural world and the spiritual world, and through this, a deeper understanding of the Scriptures.

We are also given the basis for looking for a "third dimension"—an actual manifestation of the Lord Himself in the personal lives of individuals—or, as Swedenborg called it—a "heavenly own."

This Final Coming like His other manifestations, has both a personal and

a historical implication. Swedenborg gives us the basis, not only for belief that the Second Coming has already taken place historically—and is therefore a potential individual experience, but He also gives us implicitly the basis and hope for a distinct future Coming which may even now be silently taking place in a world that is governed primarily by "the people" and where the freedom and the worth of the individual is respected.

Swedenborg was, in a sense, like Moses. He viewed the Promised Land but did not actually go over to possess it. He outlines possibilities in the spiritual life which he saw and understood, through revelation, but which have yet to be realized and developed in the hearts and minds and lives of those living in a world of time and space.

The Second Coming seems to be an intermediate or "middle" state which must yet be culminated in a further distinct manifestation. The Second Coming simply provides the basis and the framework for the realization of a still further manifestation of the Lord and this ultimate recognition in the world.

Historically speaking, the Lord has already fought and won the battle in the world of the heart and of the mind. Our future hope lies in the final establishment of the "heavenly own" in the lives of individuals—and possibly, even in a nation so that it can be seen clearly and objectively, even by those who have not been receptive to the Lord's first and Second Coming and who have turned a deaf ear and a blind eye to the appeal to the heart and the mind.

1955 Convention Meets In Kitchener

The Canada Association's invitation to Convention to meet at Kitchener in 1955 has been accepted by the General Council. Dates also have been decided: June 13-19, New Church Day to be observed that Sunday. Further particulars will be announced in *THE MESSENGER* in due course.

It is prophesied that every eye shall see the Lord—that His salvation shall extend even to the ends of the earth—that He will "rule with a rod of iron." With the facilities for reaching every corner of the world in a matter of hours and even minutes at our fingertips, this is now a literal possibility, even on a physical plane.

The Bible, as was predicted by Swedenborg, has found its way into all corners of the earth and, in whole or in part has been translated into over one thousand different languages and dialects.

Through the work of the New Church and its publishing houses, the writings of Swedenborg have also found their way into all parts of the world. I do not at all think it unlikely that mankind is being prepared for a further manifestation of God. We must be looking in the right direction if we are to recognize it when it does take place.

We who believe sincerely that we have, through revelation from the Lord, the basic principles and the understanding which are necessary for actually bringing religion to the level of life—and into all life—have a tremendous task and responsibility before us.

The mistake that we are in danger of making is the assumption that what Swedenborg wrote was intended as the last word. We must, on the basis of the laws and principles which Swedenborg himself expounded, have the courage and faith to venture into what is still relatively unknown—in terms of experience. If we do, I know that we will ultimately see for ourselves what has been from the beginning, but which has been in obscurity because of our yet undeveloped spiritual faculties.

Swedenborg, through his spiritual world experiences, was able to outline clearly the limits of our solar system and even extend beyond it. And yet he does not even discuss the western world in which we live and which was struggling for its independence, even as he wrote. I do not think this omission is accidental. I believe his knowledge of the then undiscovered planets and of our solar system and his failure to discuss the western world are related.

Both the new planets and the new world represent objectively and historically a further development in Christianity which Swedenborg was able to understand and even write about from a spiritual point of view—through revelation—but which has yet to culminate in actuality in this world of time and space.

Another extremely important point we should seriously consider is the purpose of Swedenborg's somewhat casual outline of the "books of the Word." It is not difficult to see his reason for ex-

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(From preceding page)

cluding the wisdom books and the epistles from the Word, but we are faced with a different problem when it comes to books which form an important part of the historical framework of Scripture (i.e., *Ruth, Chronicles, Ezra, Nehemiah, and Esther*).

Why did Swedenborg state the books of the Word, and why did he give the reason for doing so? I believe that the purpose was much deeper than to give us a just reason for excluding some books. I believe that the books which form an important part of the historical framework of Scripture were not included in the Word by Swedenborg for the same reason that the western world was not included in Christianity or the Christian world by him,—because they relate to and represent objectively a state which follows that represented by Swedenborg's writings and the Second Coming.

Further development is required on the part of the individual for these particular Books to come alive and thus related to the remainder of the Word. I say "on the part of the individual" because the "third dimension" deals primarily with the heavenly self and cannot be experienced vicariously.

The evidence on all sides—in science, in history, in geography—the existence of the Bible in its present form—Swedenborg's own writings—all point to a future hope that may even now be approaching realization.

Let us not be caught napping when the Lord returns from the "far country." We must make our own those things that are simply presented to us as attainable possibilities through our Lord's Second Coming. We must look for the establishment of the heavenly "own"—described by Swedenborg—in our own lives and in the lives of all faithful followers of the Lord. This I believe is the hope of the world.

God has created us as free agents, with the power to think and to decide for ourselves as to the validity of his words and promises. One of his last and greatest promises was the promise of the Holy Spirit which would guide everyone who made room for Him—into all truth. In his Holy Word and in His Second Coming the Lord has given us the objective means of confirming and strengthening our faith and of thus establishing "the third dimension" in our lives.

We must have courage and faith to lay hold of all of God's prophecies and promises and look for their fulfillment—not only in our own lives but also, through them, historically in the world. It is only in this way that the Bible can become—in a very real sense—literally true—it is only in this way that the Bible can be related clearly and objec-

tively to the world and the universe in which we live.

All religion is related to life and it is possible for our daily life to contain all that can be perceived in our hearts and understood in our minds. This is the significance of the "third dimension." It is the ability to take into our

Report of the New Church League

The 65th annual conference of the American New Church League was called to order June 17 by Horand Gutfeldt, Cambridge, Mass., vice-president east, as the president, Edward C. Hinckley, Wellesley Hills, Mass., could not be present. The Rev. William R. Woofenden, host minister to Convention, and League chaplain, led in a worship service, extended his personal greetings, and those of the New York church and League.

After the reading and approval of the reports of the Executive Committee, old business was attended to. This mainly concerned the report that a base had been obtained for the Shaw Trophy. This is awarded each year to the largest delegation present in proportion to the number of members of its league, and who have travelled the furthest distance to attend Conference. As there was no more room on the candelabra to engrave the names of the winning leagues, it was necessary to obtain a base for it.

New business was concerned principally with revision of the Constitution upon which the League has been working the past year. Discussion of various points was followed by adoption of the new constitution. It incorporates a new type of structure for the League, among other things, a system of regional associations, which it is felt will help bind together Leagues of reasonable distance apart. All feel the organization will operate more efficiently and to the satisfaction of more of its members in the future.

Nomination of officers concluded the business on Thursday, and that evening the New York young people entertained national Leaguers and Convention visitors with a delightful presentation of scenes from "Alice in Wonderland."

After the play, leaguers were the guests of Mrs. Gellendré at her studio. They were treated to refreshments and varied entertainment, presented by some of Mrs. Mildred Gellendré's theatre students.

Friday morning, the business meeting was resumed, election of officers being the first order of business. Officers elected for the current year are: president, Arthur L. James, Boston; director of the association-at-large, Grace Hotson, Baltimore; secretary, Lise Jungshoved, Cincinnati; treasurer, Daniel

lives, and make use of, all that the Lord has to give us.

We of the New Church have been given what might be called a blueprint of the Holy City New Jerusalem. Let us strive to develop the quality of life that will build it and bring it—as was promised—into the world

Nielsen, Washington, D. C.

With other businesses concluded and after a short address from the newly elected president, the 1954 Conference of the American New Church League was adjourned.

Friday noon, the League went to the Brooklyn church for dinner. Conference was fortunate to have as speaker Rev. Kenneth W. Knox, minister of the Wayfarers' Chapel at Portuguese Bend, Calif. He gave a comprehensive talk on the history of the Chapel and how it came into being, and told of the present situation of the Chapel, and his hopes for its future. An opportunity was given for questions.

Before the Board of Missions meeting Friday night, the various awards were presented by the League advisor, Rev. David P. Johnson, Kitchener. These were the two Goddard pins; the two keys presented to the president and secretary, Arthur L. James, and Lise Jungshoved; the Pfister pins, awarded to the boy and girl having contributed the most to the League during the past year, presented to Edward C. Hinckley, for his efforts as president of the League and editor-in-chief of the *Journal*, and to Joan Flynn, for having conceived and executed the Korean packets project.

The major award of the evening, the Shaw Trophy, was presented to Mr. Johnson's own league. Leaguers then remained for the Board of Missions meeting at which time the Rev. Yonezo Doi gave an account of his experiences in Japan the past 28 years.

The remainder of the week was spent seeing the sights of New York, and taking advantage of the opportunities for entertainment the metropolis offers. Visits were made to the United Nations buildings, the Empire State Building, Radio City Music Hall, Coney Island, and Ebbets Field.

The group also attended the Open House at Scarborough-on-Hudson, as the guests of Mrs. F. A. Vanderlip. There was the unexpected pleasure of using her swimming pool, which highlighted the outing to her magnificent home.

All in all, it was a strenuous but wonderful Conference for the young people. From all indications, they not only completely enjoyed themselves, but took advantage of coming together with other New Church young people, from all parts of the United States, and Canada, to share experiences, and reaffirm their ambitions to work for, and thus contribute to the League.—A. L. J.



Harold B. Larsen, E. Northport, N. Y., a director of the Swedenborg Foundation, about to introduce Dr. Helen Keller at a pre-birthday celebration in her honor held at the Guild Theater, New York, June 25, where the motion picture of her life, "The Unconquered" was showing. At the right is her companion, secretary, Miss Polly Thompson. Convention President Franklin H. Blackmer took part in the ceremony, and in the audience were groups from a number of local veterans' organizations, including the Blinded Veterans Association.

New Hymn Award

Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., was the winner in the invitation by the Hymn Society of America to write a new hymn in recognition of the Second Assembly, next month, of the World Council of Churches in Evanston, Ill. It may be sung to the tune of several well known hymns, one of them, "Ancient of Days," is the tune of Hymn 34 in the *New Church Book of Worship*:

Hope of the world, Thou Christ of great Compassion,
 Speak to our fearful hearts by conflict rent.
 Save us, Thy people, from consuming passion,
 Who by our own false hopes and aims are spent.
 Hope of the world, God's gift from highest heaven,
 Bringing to hungry souls the bread of life,
 Still let Thy spirit unto us be given
 To heal earth's wounds and end her bitter strife.
 Hope of the world, afoot on dusty highways,
 Showing to wandering souls the path of light;
 Walk Thou beside us lest the tempting byways
 Lure us away from Thee to endless night.
 Hope of the world, O Christ, o'er death victorious,
 Who by this sign didst conquer grief and pain,
 We would be faithful to Thy gospel glorious:
 Thou art our Lord! Thou dost forever reign!

New Church Theological School Offers Four Scholarships

Frequently it comes to the attention of the Theological School that young men have fleeting thoughts of the New Church ministry, and often some feeling of a call toward it, but for lack of adequate knowledge of what the life of the ministry involves, they set it aside.

The New Church Theological School believes that the Fryeburg Assembly provides an ideal occasion for frank dealing with the calling of the ministry. Therefore, in arrangement with the Assembly, the School is offering four scholarships, available for young men who are giving some consideration to preparation for service in the New Church ministry, or who have been suggested by others as having the qualities they would like to see in a pastor.

Accordingly, the Fryeburg Assembly will provide time during the first week of its session, for presentation of the claims of the New Church ministry and the place of our School in preparation for it.

The plan provides that for each young man accepted, up to \$40.00 will be available for necessary travel expenses to Fryeburg and \$15.00 offered toward his board the first week at the Assembly, August 8 through 14, 1954.

Application for a scholarship does not imply commitment to the ministry on the part of the applicant. The purpose is to give opportunity for careful and more extended consideration of the needs and work of the New Church clergy, for those who have thought of it, or who have been thought of for it.

The individual applying for a scholarship should have a letter from his minister or from some officer of the church (other than his family) who knows him well, written to the president of the Theological School, giving his qualifications.

If the applicant wishes to stay more than one week at Fryeburg, he can make arrangements with the Assembly whereby he may earn his board by waiting on table, etc.

The scholarships this year will be granted for the first four qualifying applications received.

"Such Sweet Sorrow"

(Pastor's Farewell to the Paterson Society)

THIS is the last message I can send you in this way. There is sadness in our hearts as I write it. But it is the grief of which the Bard of Avon wrote when he so touchingly reminded us that "Parting is such sweet sorrow." Our sense of separation, our feeling of "gone far off," of losing something, takes on a certain serenity when we think of the happy days gone before; of the warm friendships; of the smiles passing from face to face, as so many kind things have been said, joys shared, worship had together. We do not recall in all the 24 years we have been with you, and you with us, a single rift in our common harmony, nor anything disturbing the society's quiet purposes. This happiness, this service, this walking together, is the Christian way, it praises God and inspires and encourages man. Thus we have been privileged indeed. You are all engraved on our hearts, we shall not forget you ever. To those whom we shall not have the opportunity to see again, we say farewell, and God be with you.

THE MARSHALLS

(Reprinted by request)

True Distinctiveness

(Reprinted from our Dec. 7, '46, number.)

IS THE good life for us a Church to be found in distinctiveness, or is it in holding to some established, acceptable norm of other religious groups? In the history of our organization we have swung between these two opposite poles, sometimes stressing isolation, and sometimes conformity. There seems to be divergent purposes and methods in these attitudes, although at times it has been possible to compromise by not forcing the issue between them. When the differences have been sharpened into crises, however, the work of the Church has suffered seriously. It would be a good thing if we could find some way to resolve these opposing lines of force and make them work together toward greater effectiveness.

Ordinarily, we attribute the excellence of a person to the manner in which he has gained distinction from what is common. On the other hand, it must be remembered that his unique quality has grown out of the ground of characteristics and experience held in common with others. To ignore this aspect of what is shared with others leads to a foolish reverence for "being different" as if it were an end in itself. A wise man does not thus cut himself off from the roots of his common humanity, but uses his distinction as a new point from which to become more truly related to his world.

The same observations might be made about ourselves as a Church. We take on the characteristics of a cult or sect when we make premature claims to distinction, and thus raise barriers between ourselves and the world we wish to serve. We have not yet learned how to make our unique contribution, but if it is to flourish for the sake of others it will grow out of the ground of human experience as we share it with all people. And whatever new quality of distinctiveness may be achieved, will need to be lived out in relation to others in the midst of a very troubled world. We cannot grow in isolation.

Neither can we go very far by conforming to established patterns of thought and action that have no intrinsic value apart from religious tradition. We soon lose our clarity of vision in an indiscriminate blurring of differences of belief, and our work with other people drops to the level of the lowest common denominator. We are too apt to see in every innovation or rearrangement of old ideas, evidence that the world has "accepted Swedenborg." If that were so we could reasonably question whether there is now anything "new" in the New Church, and feel that our use as a separate organization has come to an end, the world having "caught up with the new theology and even surpassed it."

Fortunately, isolation and conformity are not the only alternatives open to us. There is a way in which we can feel ourselves part of the root of common humanity and at the same time make radical departures in our branching and bearing of fruit. Whoever learns to encompass others with love and

understanding is in a strategic position to be one with his brothers, and at the same time move beyond common points of identity to that larger circumference of growth where lies distinction. Can we do this with a new quality of life as well as a distinctive doctrine? This may be the test of our right to exist as a separate religious group, as a Church. It is a severe one.—C. A. B.

On Timing

THERE is a certain technique in the entertainment professions without which no artist can hope to succeed, but with which even less than star-like histrionics can be made to transcend.

This essential is called "timing." It seems to be an intangible, gossamer thing for which no textbook has been written, so far as this writer is aware, but which nevertheless is as definite as tone or carriage.

Right timing particularly affects the value of the radio and television artist for it is something especially identified with the ear and eye, because nicety of balance, linked with time, are the essentials, though the hearing even before the sight, catches the quality first.

Regarded in itself, timing is simply a professional definition for "the right time," and it is of course the reverse of over-stepping, as well as anti-climax. It is, in short, the right word, laugh or wordless expression, even a facial expression at just the right or fitting moment.

Obviously, the same principle may be applied to thought and conduct. It may be associated with the sermon as well as with a song or alleged joke. Let the use be properly timed, as well as timely, and some success in the purpose may be assured.

So too with our relationships and friendships individually and collectively speaking. The right word said at the right time makes all the difference. Politicians are only too well aware of this, but it is not sufficiently taken into account in one's daily affairs, including those of the church.

Pushing on back of the literal sense of the word, one easily perceives that "timing" has its source in the divine and immutable law technically known in the New Church as Order. And when one remembers the teaching that "Order is the first law of heaven," it is not difficult to realize that the comedian's success in his timing may well provoke some serious thinking as well as raise a good laugh.—L.M.

THE paradox of the equality of human beings, each of whom is distinct and unique and can never be equated with any other individual, will be resolved as each of his own free will seeks to express the universal law found in the will of God.

Call letters picked up in September last by a London TV set, were those of station in Houston, Texas, which had not transmitted for three years. No one has yet explained this.

Miss Bode's Inspiring Convention Address

The Convention meeting of the Committee On Social Action was held in Brooklyn Heights church June 18, with Gustave Bischof presiding.

Before introducing the speaker, the chairman briefly outlined the Council's aims and work: "The Council was established to supply information and education in current social problems, and also to develop a program of social action commensurate with the Church's teaching and responsibility."

Mr. Bischof also quoted from President Blackmer's contributed Theme of Convention, as follows [MESSENGER July 10]: "Broadening views of man's responsibility in relation to God's purposes give new emphasis to the place of the Church in human affairs. Forsaking old traditions, the modern church expresses the aspirations and hopes of its people."

Introducing Miss Elizabeth Bode, the chairman told of her professional background: head of the Massachusetts Dept. of Parole for Women, and now superintendent of the Lancaster, Mass., Industrial School for Girls.

Said Miss Bode in part: "In preparing my talk, I tried to find a point of meeting, a point of faith. When the words 'social action' are used in their modern version, we do think of church people going into something very specifically expressive in terms of neighborhood, community, state, or social need. I think social action may have another application and that we could turn our attention to social action within our own families.

"The first approach to the problem of delinquency rests in the hands of the police and the courts. The problem of lawlessness in young people is a reflection of the chaos and lawlessness of adults and groups. We seem to have lost convictions and strengths. The young people find themselves without focus, and torn by the temptations of environment.

"The first faith that one must have is in one's self. As individuals we become the vehicles of the inheritances, training, teachings we have had, and it becomes our responsibility to live them out. One has to feel that there is within him a constantly growing resource of wisdom and strength, strength of decision and patience. These come from . . . a source outside of ourselves.

"Over and over again when you find yourself confronted with far more than you can understand or you can take, there does come an additional strength; there comes the answer—something to go on with—and I think there is the beginning of faith. There has to be a faith that you can depend on more than

George Dole's Running Thrills British

With traditional modesty a recent letter from George Dole, at the university of Oxford, son of the Rev. and Mrs. Louis A. Dole, Bath, Me., said nothing of one of the greatest British track events for some years in which he was a leading figure, and which was widely reported on and photographed by the English press.

Further, although occurring in the early spring no word leaked out to THE MESSENGER until its editor saw a brief account in the enterprising *League Journal*, published in connection with Mr. Dole's aforesaid letter. The most complete report appeared in the *Monitor*, Boston, March 18, which read in part as follows:

Oxford's proud miling tradition in the annual intersarsity match with Cambridge was this year dramatically maintained by an American.

He was George Dole, who challenged his more fancied Cambridge rival, Keith Marsden, time and time again in the last of four laps and in a desperate neck-and-neck home straight finish managed in the very last yard to thrust himself forward to win literally on the tape.

It was a magnificent fighting performance in which Dole excelled himself to such an extent that his time, 4 minutes 15.2 seconds, represents at least 20 yards faster than he had ever done before.

It was also a victory, so close that the timekeepers could not separate the pair, that preserved intact Oxford's clean sweep record since World War II at this blue riband event.

Dole's five points scored for this mile, the vital ninth in a 14-event pro-

gram, also placed the Dark Blues in an unassailable position to take the match, which they eventually did by 70 points to 56.



gram, also placed the Dark Blues in an unassailable position to take the match, which they eventually did by 70 points to 56.

When Dole arrived at University College, Oxford, where he is studying Hebrew and Arabic, his reputation was as a distance runner. He had been cross country captain at Yale and it was thought he would pursue that sport here or turn to three-miling on the track.

Instead he reverted to shorter distances and with the help of the Oxford coach, Franz Stampf who has been resident in this country since fleeing from Nazi occupied Austria in 1937, found speed that he never believed he possessed.

appears to be almost impossible to aid.

"So many times we may say it is no use, the youngster doesn't appreciate what we are doing and we can't win, it is a lost cause: there again there comes a time for faith—faith in the doctrine of *remains*—the feeling that there can be something which is never lost, and the effort that placed it there has not been in vain."

The Augmentation Fund

IF you wish New Church ministers to be reasonably supported, and kept at work, help the Augmentation Fund.

IF you wish more young men to prepare for New Church Ministry, efficiently and comfortably, help the Augmentation Fund.

Contributions should be sent to the Treasurer, Mr. Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

Appeal's Final Report

Associations	1954 Totals		Four-Year Average
	Amount Contrib.	Per Cent of Quota	
CALIFORNIA			
Los Angeles	\$ 414.00	103	487.67
Portland, Oregon	75.00	50	116.00
Riverside	265.20	151	240.15
San Diego	218.50	97	180.60
San Francisco			
El Cerrito	95.00	63	85.25
San Francisco	372.50	93	432.18
Temple City	25.00	50	16.25
At Large	120.00	—	100.60
	<hr/> 1,585.20	<hr/> 102	<hr/> 1,559.14
CANADA-EASTERN			
Kitchener	553.79	101	585.00
Toronto	42.00	50	60.57
	<hr/> 595.79	<hr/> 94	<hr/> 645.57
CANADA-WESTERN			
Alberta	442.05	295	266.91
British Columbia	275.00	100	191.25
Manitoba	163.37	131	99.34
Saskatchewan	722.64	144	659.60
	<hr/> 1,603.06	<hr/> 153	<hr/> 1,217.25
ILLINOIS			
Chicago			
Kenwood	600.00	200	435.85
Christian Community	112.00	35	68.00
La Porte, Indiana	45.00	90	47.50
St. Louis, Missouri	380.00	152	318.25
St. Paul, Minnesota	115.00	57	171.85
At Large	130.00	86	175.75
	<hr/> 1,382.00	<hr/> 109	<hr/> 1,192.23
KANSAS			
Montezuma	112.00	112	100.50
Pawnee Rock	724.35	103	801.03
Pretty Prairie	709.00	118	836.16
At Large	45.00	—	36.75
	<hr/> 1,590.35	<hr/> 113	<hr/> 1,774.44
MAINE			
Bath	210.40	120	186.10
Fryeburg	540.00	108	607.50
Portland	125.00	100	185.21
At Large	9.00	9	26.00
	<hr/> 884.40	<hr/> 98	<hr/> 1,004.81
MARYLAND			
Baltimore	510.00	102	563.35
Washington, D. C.	305.50	68	424.25
Wilmington, Delaware	220.00	110	244.11
At Large	45.00	45	95.40
	<hr/> 1,080.50	<hr/> 86	<hr/> 1,326.11
MASSACHUSETTS			
Boston	831.00	79	1,042.69
Bridgewater	224.10	90	174.27
Brockton	926.00	154	682.00

Cambridge	392.45	78	487.16
Elmwood	179.00	119	122.49
Manchester, N. H.	85.42	49	98.34
Mansfield	45.50	60	64.63
Newtonville	345.00	115	365.00
Roxbury	42.00	42	106.38
Waltham	120.00	160	125.00
At Large	835.00	152	628.25
	<hr/> 4,025.37	<hr/> 105	<hr/> 3,896.21
MICHIGAN			
DETROIT	350.00	100	312.75
At Large	132.00	264	80.25
	<hr/> 482.00	<hr/> 121	<hr/> 393.00
NEW YORK			
Brooklyn	225.00	64	247.05
Harlem	10.00	67	8.75
New York City	568.20	87	634.05
Orange, New Jersey	248.42	90	176.57
Paterson, New Jersey	132.00	83	163.74
At Large	547.00	438	514.00
	<hr/> 1,730.62	<hr/> 110	<hr/> 1,744.15
OHIO			
Cincinnati	350.00	88	383.00
Cleveland	130.00	87	119.88
Indianapolis, Indiana	41.00	82	110.50
Lakewood	18.00	12	17.00
Pittsburgh, Pennsylvania	217.25	109	228.63
Urbana, Ohio	72.50	145	66.88
At Large	352.00	282	110.50
	<hr/> 1,180.75	<hr/> 118	<hr/> 1,033.88
PENNSYLVANIA			
Frankford	109.00	55	107.50
Philadelphia	1,300.82	104	1,396.39
At Large	35.00	—	36.25
	<hr/> 1,444.82	<hr/> 100	<hr/> 1,540.14
OTHER GROUPS			
Connecticut Association	105.00	140	100.75
Gulf States Field	292.77	100	292.77
Gulfport, Mississippi	75.00	100	75.00
Seattle-Tacoma, Washington	95.00	95	135.50
Southeastern Association	176.50	117	171.55
Texas-General Association	40.00	45	179.50
National Association	68.50	91	70.75
Miscellaneous	490.40	245	561.75
	<hr/> 1,343.17	<hr/> 127	<hr/> 1,587.57
Other Groups Total	1,343.17	127	1,587.57
Grand Total	<hr/> \$18,928.03	<hr/> 111%	<hr/> 18,640.65

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Portland, Ore., Church Plans Unique Edifice

(From a folder distributed by the Portland, Ore., Society and displayed at the New York Convention, together with an architect's drawing of the projected modernistic house of worship.)

There is a motto in our City of Roses that goes something like this: "For You a Rose in Portland Grows." But in the Portland New Church Society, there is also a vision which grows . . . a vision of a church dedicated in service to the Lord and effective in the life of its community. That vision is coming true. Through this pamphlet we would like to share this vision with our fellow New Churchman.

The New Church has a message for the needs in our new center of activity. We think of the many children who are receiving no religious instruction at all, and we remember the importance of what we in the New Church call "the implantation of remains." Certainly the church has an awesome responsibility to the Lord and to both the parents and the children of this community.

We think of the many families here just beginning to make a home . . . will they be Christian homes? And we remember that the Lord said: "He that hath my commandments, and keepeth them, he it is that loveth me." And we remember the spirit of the New Church, and the quotation from Swedenborg which has almost become a slogan for us: "All religion is of the life, and the life of religion is to do good."

The Church has a relevant message for the home. We think of the young couples beginning life together, and we remember our church's especial teaching about the sacredness of marriage, the growth of the marital bond, and what we term "conjugal love." We think of the aged, and we remember our Church's sense of the vivid reality of life in the spiritual world.

These things we remember, and more, and they humble us before the task that lies ahead. But they drive us forward, too, in the firm conviction that our church can and must be an effective and influential force in the life of the individual and of the community. And this according to doctrine!

What we propose to do is bend every effort toward putting into practice the Gospel of our Lord, and to apply the doctrines of the New Church in the development of a program which will be worthy of the task. In short, we are convinced that the church must strive to minister to the whole life of the community, be it the home, the shop, or the office; the church must become an integral and reforming part of the total life of those whom she serves. Our

opportunity and our task is to develop such a unit of the larger church, a unit of which the General Convention will be justly proud.

Our projected new plant is designed to house such a program. Remembering that the three essentials of the church are ". . . the acknowledgment of the Lord's divine, the acknowledgment of the holiness of the Word, and the life which is called charity . . ." we feel that the three phases of church life are worship, education, and service. For these we have provided, even in our first unit of construction; the chapel which will seat ninety; the educational building with eight class rooms and assembly room; and the functional wing with study, kitchen and rest rooms, all of which is dedicated to the service of the Lord and of the neighbor.

Through the use of large expanses of glass, we seek to do more than be functional. It is an effort to express in architectural design, the spirit of the New Church and its appreciation of life.

Just as love and wisdom radiate from the Lord Jesus, and flow into the life of every one of us; so the heat and light of the sun may flow into our new buildings, bringing its warmth and brightness as a constant reminder of the goodness of the Lord, the Giver and Sustainer of life itself.

Beyond this correspondence between

Our Cover

(This is the fifth of a series picturing the entrances of a number of our larger churches.)

The cornerstone of the Philadelphia church was laid in 1881, the edifice having been completed and dedicated in 1883. The architect was Theophilus P. Chandler, Jr., who designed many fine buildings, among them the United States mint in Philadelphia. Constructed of brown sandstone, in modified Gothic style, it is among the most imposing and finest of all New Church edifices. The interior woodwork and paneling are of butternut wood, and the pews of cherry. The chancel and altar of Italian marble, together with the magnificent stained glass chancel window depicting the Transfiguration, are a memorial to the Rev. Chauncey Giles, pastor, 1877-1893. The Herring memorial organ is one of the largest and finest in the city. The auditorium seats some eight hundred. The adjoining parish house is in the same style and material. There is a spacious Sunday school auditorium on the second floor; parlors, church office, bookroom, and the pastor's study on the first; and the recently modernized kitchen in the basement. The buildings are set in a beautiful garden, a memorial to Mrs. Winthrop (Emma Worcester) Sargent.

the spiritual and material the clear glass allows for a passage of one's vision from the "strength of holiness" found in the sanctuary, to the community that lies beyond. Just so, is suggested the relatedness of worship and religion with the activities of daily living.

As the very "holy ground" of the Church seems to flow into the soil of the community, so the presence of the Lord, found in a quiet hour of meditation, must pass beyond the dedication of the moment to effectively guide us day by day.

To be sure, we set aside a sanctuary for worship, prayer and instruction from the Word, just as there is an inmost area in each life which more clearly hears the voice of love and life. Yet, such portions of goodness, which both represent, only reach fruition and power as they shed light and strength on the more common experiences of life.

As one stands without and looks in upon the Altar, he sees the opened Bible and the lighted cross above . . . not as something isolated and secluded from him, but as that which is very present and intimately related to his life. For there, on the altar of life constructed of myrtle, is the constant reminder of Him who is the way, the truth, and the life.

This is the vision to which the Portland New Church Society is consecrated. This is the church life to which we are devoted. We look ahead with complete conviction that we are not alone, but that our Lord, who has been with us to guide thus far, will continue to do so as we strive to become more effective in serving in His church on earth.

Stamp Work Continues At St. Petersburg

In response to numerous inquiries, the stamp outlet of the Board of Missions will be continued by the Rev. Leslie Marshall at his new location, St. Petersburg, Fla. The churches, missions, commercial firms and individuals who have been gathering up stamps for this use for many years, should redouble their efforts if possible, as Mr. Marshall now expects still further to extend this undertaking, all proceeds of which go toward the missionary work of the Church. Until about August 15 please continue mailing or expressing to Paterson. *Beginning Sept. 1 the postal address will be Box 386, and the street address, 1915 No. Fifth St., St. Petersburg.*

For Our Younger Readers

"YOU HAVE ASKED, what are angels?" said Dokeos. "Explore your own mind. What do you already know or think on the subject?"

I answered:—"The word angel means a messenger; its Greek root signifies to tell, or to announce. Although specifically applied to spiritual beings of another nature than man, and who have been employed by the Lord on embassies of His Providence, the name does not strictly bear this limited signification.

"It is applied to men who have been employed by God as His messengers. Thus all messengers of God were really angels of God. Such were the prophets (*Isa. xlii. 19; Hag. i. 13; Mal. iii. 1*). Such likewise were priests (*Mal. ii. 7*).

"Such were the judges who judged in the name of the Most High, or as they were sometimes termed 'Gods,' *Elohim* (*Psa. lxxxii. 6*). Thus 'the wise woman of Tekoah' likened David to 'an angel of God'; a comparison repeated by Mephibosheth (*2 Sam. xiv. 17, 20, xix. 27*).

"So John the Baptist, called 'the messenger,' is in the original Greek styled 'the angel' (*Luke vii. 27*); even the 'messengers' of John are entitled 'the angels of John' (*ver. 24*); the messengers whom the Saviour sent before Him to Jerusalem also are called 'angels' (*Luke ix. 52*). So likewise James designates 'the messengers' sent by Joshua to Jericho, who were entertained by Rahab (*ii. 25*).

"Using the title in the same sense, Paul wrote to the Galatians, 'Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God' (*Gal. iv. 14*).

"Hence also the writer of the Epistle to the Hebrews admonishes Christians, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares' (*Heb. xiii. 2*). This, I suppose, means that the stranger who is entertained may be a 'messenger of God,' the bearer of heavenly tidings to those who receive and welcome him.

"In addressing 'the angel' of each of the seven Churches in Asia, the Lord may have addressed the presiding elder, officer, or bishop of each church, and thus have designated by this title a man employed as a 'messenger' of God."

"There is a far higher and wider meaning involved in the last instance you have cited," commented Dokeos, "which we shall afterwards learn. But proceed."

"It seems, as I read the statement, that the word 'angel' is also applied to the spirit of a man after leaving the body. When Peter had been delivered from prison by an angel of the Lord, and had gone to the house of Mary, the mother of John, where many of the church had gathered, for the purpose of holding a prayer-meeting, he knocked at the gate, a damsel named Rhoda came to hear, and knew Peter's voice; she 'opened not the gate for gladness,' but ran in and told the assembled Christians that Peter stood at the gate.

"They said that she was mad; but when she constantly declared that Peter had indeed knocked and spoken, they said 'It is his angel,' meaning, I presume, that it was his spirit (*Acts xii. 12 15*).

"I have been taught that the Saviour's words concerning children—"Take heed that ye despise not one of these little ones, for I say unto you, that their angels do always behold the face of My Father which is in heaven" (*Matt. xviii. 10*)—mean that the spirits—the angels—of children who die in infancy are thus privileged with being near to God."

"The interpretation is not spiritually correct," said Dokeos gravely; "but of that hereafter."

"At least then," I replied, "it shows that the Church has generally believed that one of the various significations of the word 'angel' is the departed spirit of a human being. Besides, the Saviour has taught us that after the resurrection men shall be 'like the angels' and 'equal to the angels.'"

Dokeos inclined his head in approval, and motioned me to continue.

"Certainly the word 'angel' is not restricted to good beings, whether in the spiritual or the natural world. The Psalmist states concerning the Israelites who had rebelled against the Divine Law, that the Lord 'cast upon them the fierceness of His anger, wrath, indignation and trouble, by sending evil angels among them' (*Psa. lxxviii. 49*).

"May I conclude that such an evil angel is referred to in the allegory of Job, where Satan, the adversary, is said to have gone up with the 'sons of God,' or in the allegory of the vision of the prophet Micaiah, where a spirit is described as 'a lying spirit' permitted to tempt Ahab to go up to Ramoth-Gilead to die? (*I Kings xxii. 21, 22*)."

Once more Dokeos bowed his head and waved his hand.

"We certainly read," I continued, "of 'the Devil and his angels' (*Matt. xxv. 41*): we cannot but infer that these 'angels' were evil spirits. So also we read of Michael and his angels warring against the Dragon and his angels (*Rev. xii. 7*): these latter must be the wicked

emissaries of the Dragon; the wicked spirits in high, or heavenly places such as Paul wrote of."

"You are right," said Dokeos. "The word means messenger, and may be employed with respect of any one who is sent. But its specific signification?"

"The angels of God, those glorious spiritual beings whose dwelling-place is heaven, whose joy it is to 'do the commandments of God, hearkening unto the voice of His word'; those 'ministers of His who do His pleasure' (*Psa. ciii. 20, 21*); of whom we read that 'the chariots of God are thousands of angels' (*Psa. lxxviii. 17*).

"These are also styled 'the holy ones,' 'the sons of God,' and even 'gods.' It is of these wondrous and heavenly beings I seek to learn. Is it of these you are able to teach me?"

"Yes, but with others," replied Dokeos.—From "Angels," James Spiers, London, '74.

(To be continued)

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Haines Chosen For Eclipse Expedition

Samuel E. W. Haines, New Churchman of Englewood, N. J., was a member of the U. S. Air Force - New York University Expedition to photograph the flash spectrum of the eclipse June 30 at Greenland.

The other members of the group were Dr. Yale K. Roots, associate professor of physics, New York University, and Arthur Lind, assistant graduate of physics. Mr. Haines, instrument maker, was technician to the Expedition.

It left Westover Military Airport, near Springfield, Mass., June 21, and was flown direct to Greenland. Travel orders had originated from Headquarters, Air Force Cambridge Research Center, ARDC, Cambridge, Mass.

The eclipse began at sunrise in Minneapolis, passed over Lake Superior, crossed Northern Ontario to the coast of Labrador, via the tip of James Bay and Northern Quebec; then over the tip of Greenland, south of Iceland, Shetland Isles, across Scandinavia, Poland, Ukraine, Georgia, Iran, Pakistan and ended in India at sunset.

The course of the "total" point of the moon's shadow not more than 100 miles in diameter, was about 8,000 miles and it ran this course in $2\frac{3}{4}$ hours at an average velocity of about 3,000 miles per hour.

The three principle problems studied were, as Mr. Haines has outlined in an exclusive article for THE MESSENGER:

(1) *The Flash Spectrum*: The sudden reversal of the spectral dark lines to bright ones immediately the moon covers the bright surface of the sun and allows the immediate glowing atmosphere to be seen shining by its own light. The duration of this *Flash Spectrum*—a matter of two or three seconds will indicate the height of this part of the solar atmosphere above the solid part of the solar surface. This can be calculated from the known speed of the two bodies relative to each other. Furthermore, the dark and bright spectral lines do not exactly coincide and this may be due to the enormously agitated part of the solar atmosphere, differences of density and pressure, temperature and atomic disintegration.

(2) *The Corona*: The halo surrounding the eclipsed sun. The polarization of part of its light indicate it is to some extent reflected light from billions of particles of matter floating in the solar atmosphere. Partly it shows an absorption spectrum indicating gasses which absorb some of the light and partly a bright line spectrum indicating ionized gasses at a great distance from the solar surface.

(3) *Measurements of the Earth*

Across the Oceans: Triangular measurements on the continents of the earth have been carried out with great accuracy. The size of the United States from the Atlantic to the Pacific shores is known to within about twenty or thirty feet of possible error, because we can use a tape measure, where necessary. But a tape measure will not float easily on the surface of the sea and a tripod cannot be set up for an engineer's transit. However, from the known speed of the moon's shadow, and the exact time of the eclipse as seen from Labrador, Greenland, Shetland Isles and Sweden, the distances of these places from each other can be calculated very accurately.

The Spectrum: This is an array of colors from dark red to dark violet with all other colors blended between. When the sun shines through a shower of rain we get a huge spectrum in the sky. Also when a sunbeam from a hole in a shutter is allowed to shine through a triangular piece of glass or prism, we get a spectrum. If, instead of a round hole in the shutter, there were a crack or slit, the sunbeam would also make a spectrum after going through the prism, but the various colors, besides blending together would also have dark lines caused by stoppage or kind of

filterage of certain wave lengths of light emitted by the gasses of metals vaporized in the intense heat of the sun.

Most of the substances known on this earth are being vaporized in the sun and it is these vapors that produce the spectral lines. High in the solar atmosphere, the comparatively cool gasses filter out the same wave lengths of light which those same elements produce as bright lines seen in the flash spectrum and in our laboratories.

An illustration of the bright line and dark line spectrum can be observed when a pinch of salt is sprinkled on a gas flame. There is an immediate outburst of yellow light due to the sodium in the salt. When observed by a slit and prism combination, two lines will be seen in the yellow part of the spectrum looming up very bright.

Now suppose we sprinkle a pinch of salt in an "aquarium" of pure water and look at a strong light bulb placed behind it and using the slit and prism combination, we will see two lines in exactly the same place in the yellow as before, but this time they are dark lines. The sodium dissolved in the water shuts out a particular wave length of light that would be occupied by bright lines as in the gas flame.

"Time" Magazine Reports Convention

(This report, ostensibly of the recent New York Convention, appeared in TIME June 28. It was illustrated by a photo of Carl Milles' famous bronze model of Swedenborg now in the Cranbrook Museum.)

The Great Swede

Emanuel Swedenborg was a physicist; in 1716 King Charles XII of Sweden appointed him assessor-extraordinary to the Royal Board of Mines. He was also perhaps the most versatile genius-of-all-trades since Leonardo da Vinci.

For the Swedish army he devised a method of transporting ships overland. He drew plans for a one-man submarine and a "flying carriage." In Sweden's House of Nobles he spoke brilliantly in favor of trade, liquor-control laws, and the decimal system. He was a physicist who anticipated Kant and Laplace in the nebular hypothesis, and a paleontologist far ahead of his time. His contributions to science included a modern theory of molecular magnetism, a system of crystallography, a mercury air pump, and a method of determining longitude at sea from the moon. As a physiologist, he made many discoveries, including an anticipation of the functions of the ductless glands.

Then one April night in 1744, when he was 56 years old, he had a vision of

Christ, and a new life began for Emanuel Swedenborg.

Extra-Sensory Perception

In a series of writings that now add up to some 30 heavy volumes (some of them in "automatic writing" dictated to him, as he believed from the spirit world), he evolved a new Christian theology centered in a merging of the orthodox Trinity into Lord Jesus Christ and the belief that the Christ's Second Coming had already occurred—in the form of the Word, revealed to Emanuel Swedenborg. The afterlife and spirit world were as real to the new Swedenborg as his native Stockholm. He made Sweden's Queen Louisa Ulrica blanch with a secret message from her deceased brother, and he titillated his contemporaries with reports of new marriages made in heaven between noted persons long dead.

Clairvoyance was another talent of Swedenborg's. It has led Duke University's famed Extrasensory Perceptionist Joseph B. Rhine to call him "the pioneer in the work I am doing." At about 6 o'clock one night in 1759, Swedenborg, who was visiting a friend in Göteborg, suddenly turned pale. A great fire had broken out, he announced, in Stockholm, 325 miles away, and as it spread, he gave out bulletins like a mental radio station. The house of one of his friends was already in ashes, he reported, and his own was threatened. At 8 o'clock he exclaimed: "Thank God! The fire is extinguished, the third
(Next page please)

LETTERS TO THE EDITOR

Renewed Interest

To the Editor:

Sometime ago the undersigned had occasion to explain in *THE MESSENGER* why the Danville, Pa., Circle of the New Church had become inactive. The name Swedenborg had become well known in that town, especially since this writer was privileged to speak to a fairly large audience there on the occasion of Swedenborg's 250th birthday anniversary in 1938.

Soon thereafter some prominent persons, who did not attend that address, but were cherishing mistaken notions in regard to Swedenborg, made an attack

"TIME" REPORTS From page 253

door from my house." Two days later a messenger arrived from Stockholm, confirming all details.

"A Colossal Soul"

At Swedenborg's death, in 1772, there were no plans to form an association of his followers. But 16 years later a group of British Swedenborgians formed the first Church of the New Jerusalem at Great Eastcheap, London, and as early as 1784 a London Scot named James Glen was preaching Swedenborgianism in Philadelphia and Boston. The inspirations of the great Swede appealed to many an intellectual who did not join the New Church; Emerson saw him as "a colossal soul [who] lies vast abroad on his times, uncomprehended by them, and requires a long focal distance to be seen." Henry James called him "the sanest and most far-reaching intellect."

Last week the Church of the New Jerusalem met in Manhattan for its 131st General Convention. On hand were 250 delegates, including the Rev. Yonezo Doi, whose flock in Japan and Korea numbers 3,400 Swedenborgians. Meeting in their trim, light-filled church off Park Avenue on 35th Street and in their church in Brooklyn Heights, the prosperous-looking, efficient men and women of New Jerusalem heard reports of mild but encouraging growth in the U. S. and the rest of the world (total membership: 25,000). Said Convention President Franklin H. Blackmer, keying his words to the main theme of the forthcoming World Council of Churches Assembly at Evanston, Ill.:

"The Second Coming of the Lord is a process already going on, changing the very environment . . . of all mankind. It is not to be a bodily Coming . . . That Second Coming is as the very spirit of truth . . . We feel Swedenborg has been a chosen instrument . . . to make the truth concerning the Second Coming better known."

on the teachings of our church. This was done during my absence.

As a result, even those few who until then did attend the meetings which my daughter and I had arranged, failed to show any cooperation whatsoever, although no obligations of any kind were expected of them. The name Swedenborg and what he stands for was discredited. It was a common occurrence to hear people answer me with, "No one has ever come back from the dead to tell us of the life beyond."

And so it was no little surprise that this writer received the other day a note from an old neighbor in Danville which said, "I was informed you knew about the Church New Jerusalem. Please let me know about it. I have the *New Age* by George C. Cassard, *Heaven and Its Wonders and Hell, Divine Love and Wisdom*. Yours Respy. (sic), Mrs. W. B., Danville, Penna."

In view of the circumstances mentioned above, I felt my reply would have to reckon with that widely spread prejudice against the nature of Swedenborg's revelations. Just to ignore those "no-one-has-returned-from-the-dead" objections and merely to insist that the teachings of the New Church are rational would never satisfy persons who might be of an agnostic frame of mind. The answer I mailed to Mrs. B. was based on serious reflection carried on during many years. It is essentially the same message which I was privileged some years ago to present to my friends at Princeton Theological Seminary, and which I am sure should satisfy any earnest inquirer.

My reply condensed, was this: After reminding my correspondent of my previous endeavors in Danville and of the circumstances which made them of no effect, I went on to explain that the term, "New Jerusalem" is taken from the *Revelation*, chapter 21, though already forecast by the ancient prophets.

"The New Jerusalem" is the Lord's Bride, meaning all those who are regenerated or born of the Spirit (*John* 3:3-8) and who then constitute one Grand Human Form (see *John* 17:21). Accordingly, the term "Church" means to us the whole of redeemed humanity as they are in the spirit of love and faith in life. In Swedenborg's language, the Church is the outward form of the kingdom of heaven.

In his "Heaven and Hell" Swedenborg relates up his observations concerning the great world beyond the veil of so-called death. This seems puzzling to many people, especially to those steeped in science, for these are too apt to consider material things as the only reality.

Now as far as such persons claim to be believing Christians, let them face

the following questions: Are those Bible stories which tell of God and angels appearing to such characters as Abraham, Moses, Joshua, Gideon, while these were still on earth, true, or not? Was John, who saw those things whereof he wrote in the book of *Revelation*, a real seer, or was he just a deluded man suffering from hallucinations? Did Joel prophesy correctly that young men shall see visions (*Joel* 2:28), or was he another misguided advocate of spiritism?

I then referred Mrs. B. to studies such as those by Dr. Jos. B. Rhine of Duke University, and closed with a quotation from *John* 16: 12-13, which tells of the many things that the Lord had yet to say, and which the Spirit of Truth will guide us into; and then I offered gladly to give my inquirer any further information which she might request.

In closing may I add that there are still two families in upstate Pennsylvania outside of Danville who continue their interest and loyalty to the cause of the New Church. With these families I have kept in touch, in fact have spent my summer vacations in visiting them in order to keep the New Church alive in rural Pennsylvania.

I cannot help feeling disappointed that so very few in the New Church seem to have the determination of facing frankly the issue of the Swedenborgian mission in the face of the agnostic attitude shown by other "believing" Christians.

PAUL HARTLEY.

Newark, N. J.

Swedenborg Concordance

The response from Convention people to the Swedenborg Foundation's mail questionnaire as to their approval or disapproval of the proposed 1-vol. popularly priced *Concordance* to the *Theological Works* so far shows an overwhelming favorable response.

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The Swedenborg Student

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

Arcana Class I — August 1954

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The levitical laws covered in the reading for this month are, like most of the others, obsolete today in the letter, but in the internal sense they are always to be observed. They have to do with ways in which, if we are not watchful, we may lose our knowledge of good and truth or deprive others of such knowledge.

A sorceress represents one who conjoins the truths that are of the Church with the evils of the love of self. To do this is to destroy truth. It was in this way that the Ancient Church came to its end, turning its truths into sorcery, magic, and idolatry. This is profanation and, although the Lord as far as possible withholds man from it, He cannot always prevent it without interfering with man's freedom of choice.

The first law of the Divine Providence, on which all others depend, is that man shall be able to act in freedom according to reason. No matter how regenerate or how unregenerate we may be, the Lord provides that we shall be kept in exact equilibrium between good and evil influences, so that every choice we make is free. Without this law men would have no responsibility for their acts, nor could they become regenerate or attain happiness.

Lying with a beast is conjoining evils with the love of self, and this is naturally followed by the sacrifice to other gods than the Lord, the worship of falsity from evil. Falsity is never harmless, but it is fatal when loved. Truth is to be learned and good done not for the sake of self and the world, but from love to the Lord and the neighbor.

In the Scriptures the sojourner, the widow, and the orphan are often mentioned together. Sojourners are those not of the specific Church who come seeking instruction. Widows are those who are in good but lack truth, and orphans—here sons—are those who are in truth but lack good. In varying degrees we are all sojourners, widows, and orphans, and care is to be taken that our needs and the needs of others are met with genuine goodness and truth.

The law against usury teaches the ever-needed lesson that good is to be done without thought of reward. The true reward is the ability to do good and the happiness that comes from doing it. A distinction is here made

between external charity and internal charity. Much of the charity practiced today is external, helping people in external ways. This is necessary and good as a beginning, but it should lead one into internal charity, which is ministering to internal or spiritual needs.

The law concerning the pledge of a garment tells us that truths taken away through the fallacies of the senses must be restored while men have some light left. This is particularly applicable to our young people when, in college, they begin to question and doubt the truths they have learned in childhood. Their questions and doubts must be met promptly and adequately.

The last law, the offering of the first fruits, the first-born, and the firstlings of the flocks, tells us that we must continually be in the thankful acknowledgment that all truth and good are from the Lord and that nothing true or good is from self.

Notes

In a previous STUDENT the meaning of the expressions "good of truth" and "truth of good" was considered. In this month's reading we find the definitions of three terms with which we should also be familiar:

(1) The "truth of faith" is the doctrine of faith which the Church teaches, when received in the understanding as instruction.

(2) The "good of faith" is the carrying out of the "truth of faith" in a life of uses from the principle of obedience.

(3) The "good of charity" is doing good from the love of doing it.

9206. Truth and good are interdependent. Note that "they who are in good and do not desire truth are not in good."

9216. This is a clear statement of the reason why there must always be a Church on earth.

9229. Note this explanation of the puzzling statement in *Matthew* 27:52, 53. All who have died are living in the spiritual world. Some appeared to the disciples and others in Jerusalem in vision.

9235. Note that Swedenborg knew that the moon has not the same surrounding atmosphere as the earth. Modern science corroborates this fact.

9237. Note the statement: "Where there is an earth, there is man."

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The story of Jacob and his sons by

Leah, the handmaids, and Rachel is in its internal meaning complex, although with the angels these knowledges are among the most common things. Jacob represents the natural man. We are all born natural, and the process of becoming regenerate or spiritual is intricate and involved. Fortunately the great work is done by the Lord in us and our part is simple. Yet it is helpful to understand.

There is much that we have to learn in childhood and youth (3982) and this learning goes on throughout life. The birth of the ten sons by Leah and the handmaids represents this preparation, the learning of general and fundamental things, before the internal or spiritual man, which is represented by Joseph, can be born.

The eighth son, the sixth by Leah, was Zebulun, whose name means conjunction. We should note that there is no marriage between natural things alone. For true marriage or conjunction there must be the spiritual. Love to the neighbor is essential to the forming of a spiritual man, and love to the Lord is essential to the forming of a celestial man. For this reason conjugal love pervades life and is the very inmost of it, and unless there is this conjunction of the internal man with the external, there is no real life.

The Lord alone, by His own power, passed through all that is represented by the ten sons, and Joseph represents His spiritual kingdom. The multiplication of Jacob's flocks pictures the fructification and multiplication of good and truth when the spiritual man comes into being. "And the man spread himself abroad exceeding greatly, and he had many flocks, and maid servants, and men servants, and camels, and asses."

Notes

3957. Note the seven great facts which Swedenborg says any man who is rational (we recall that no man is truly rational who denies God) may know "of himself" by the exercise of his reason. All the "good" in the world have a perception of these seven truths, and they are found in the writings of all peoples.

3942. The *Song of Songs* by Solomon is not a book of the Word, but it is full of significatives collected from the books of the Ancient Church.

3987. It is the office of the internal man to will and think good, and of the external man to do it. By doing it the external man is conjoined with the internal.

3993. Note the distinction between evils and falsities which condemn and those which do not. The speckled and spotted among the flocks represent those in whom evil and falsity are mixed with good and truth—all of us.

MARRIED

BURTON-ABRAMS.—The New Church at Rosthern, Sask., was the scene of a double ring wedding June 12 when Ethel May, daughter of Mr. and Mrs. Peter Abrams, became the bride of George Frederick, son of Mr. and Mrs. Francis Burton. The ceremony was conducted by the Rev. Henry Reddekopp, missionary pastor for Saskatchewan. The bride was given in marriage by her father and the maid of honor was Miss Leona Epp. The groom was attended by the bride's brother Art Abrams and the organ music offered by the bride's sister Mrs. Norman Hiebert. A vocal number was rendered by Misses Gloria and Olivia Dyck during the signing of the register. A reception was held at the home of the bride's parents in Waldheim. The newlyweds will make their home at Hamilton, Ontario.

BAPTIZED

SAWATZKY, STAURT.—Ruth Anna, infant daughter of Mr. and Mrs. George Sawatzky, and Milton John, Bruce Owen and Garry James, sons of Mr. and Mrs. Frank Staurt, and Frances Gloria, their infant daughter, were baptized into the New Church at Four Corners, Sask., June 6, the Rev. Henry Reddekopp officiating.

IN MEMORIAM

FRIESEN.—The passing of Theodore Wilfrid Friesen in his 29th year, occurred suddenly at his late home in Saskatoon June 16. "Ted," as he was known to all his friends, was born at Rosthern, Sask., January 31, 1926. He spent his childhood on a farm near Rosthern, and received his early education in a country school. Later he graduated from Rosthern High School, and the Scott Business School at Saskatoon. In January, 1947, Ted accepted a position with the rural municipality of Rosthern, as an assistant to the secretary. In the spring of 1949, he began working for the R. J. Fyfe Co. Ltd., where he was employed as office manager. He was also a member of the Junior Chamber of Commerce. At the early age of eleven he was afflicted with rheumatic fever which left him with an impaired heart. He had another attack of this disease at the age of sixteen. However, he recovered almost completely and on November 18, 1950, was united in marriage to Elaine Flury. Ted's great ambition to be of use to society was evidenced by his virtuous, active life. He was farsighted for a man so young in years and his philosophy and integrity won him the love and respect of all his associates. His devotion to his Church on which he relied for spiritual instruction was reflected in his daily work.

IN MEMORIAM

SPAMER.—Following a brief illness, Mrs. Carl Spamer, Baltimore Society, passed on to the spiritual world June 5. During her many years of residence in Europe and the Orient, while her husband was in the consular service, she was in touch with several New Church centers abroad. Her generous spirit will long be remembered by isolated New Churchmen in foreign lands. In more recent years Mrs. Spamer lived in Washington and was active in the Society there. Her transition came in Summit, New Jersey, where for the past several years she had made her home with her husband who survives her. Resurrection services were held in Baltimore with the local pastor, the Rev. Clayton Priestnal officiating.

**Ghost Melody
In Cathedral**

An *Associated Press* dispatch from Winnipeg reports that the rector and congregation at St. John's Anglican Cathedral are at loss to explain the affair of the organ which played Sunday, Dec. 13, without an organist.

Those present said it started playing about ten minutes after the Rev. H. J. Skynner, cathedral curate, began reading a passage out of the New Testament. About a dozen persons were in the cathedral chapel, including the rector, the Rev. J. O. Anderson.

The organ notes were distinct, with the quality of a flute. They made no known tune, but they were not without melody. The accompaniment continued throughout the service, which lasted another twenty minutes.

The organ manual was visible from the chapel. No organist was there. The cathedral's organ attendant said "the organ was shut off dead. The valves were all closed."

Gift of "The Epic"

The Swedenborg Foundation's offer to public libraries of the new biography "The Swedenborg Epic" is meeting with an unexpectedly good response, some of which desire to pay for it. It will also be presented to any New Church minister applying.

Broadcasts Over KPRO

Paul H. Habeny, Riverside Society, continues his broadcasts over KPRO Sunday mornings at 9 o'clock, dial 1440. Among his "fans" is John Wages, the announcer who, with Mrs. Wages, has become interested in Swedenborg's teachings.

**"Heaven and Hell" Now In
New Translation For Latvians;
Unique Work Took Many Years**

A labor of love much of it accomplished while confined in a German refugee camp has at last produced Swedenborg's "Heaven and Its Wonders and Hell," in the Latvian language, beautifully bound and lettered.

This is the translation of the well-known New Churchman Rudolph Grava, leader of his people into the United States when our church societies in Riga and Libau were dissolved at the time the Baltic States were seized.

By arrangement with the Swedenborg Foundation, which contributed about half the cost, the work was put through the press by another devoted New Churchman from Latvia, Janis Kreichbergs, associated with his family with the Orange Society, to whom all inquiries should be addressed at 394 So. 10th St., Newark 3, N. J.

On Missionary Tour

The Rev. Leon C. Le Van, Pittsburgh, recovering from a sprained back, visited a number of isolated persons and groups in Ohio and West Virginia on a missionary tour June 2-10, the high spot, he felt, being a service of worship conducted for the Urbana Society.

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