

*The*  
**NEW-CHURCH  
MESSENGER**

October 2, 1954

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**Angels**

James Spiers

**New Church Fathers**

Clarence Hotson

**Assembly of World Council  
of Churches**

Edwin G. Capon

**He Will Guide You into Truth**

Charles J. Coch

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# 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)

MEMBER OF THE ASSOCIATED CHURCH PRESS

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October 2, 1954

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Zurich, Appolstrasse 2  
Geneva, 6 Rue de l'Université  
Lausanne, Rue Caroline 21  
Vevey, 3 Rue du Leman

## Essentials of Faith of The New Church

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

The Word is Divine and con-  
tains a spiritual or inner meaning  
whereby is revealed the way.

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

Evil is to be shunned as sin  
against God.

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

# GRAPHIC DESCRIPTION OF THE ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

by Edwin G. Capon

**I** SUPPOSE that all I can and should do in this my first report of the World Council of Churches Second Assembly is to give my impressions and to speak of the high points of the 17 days of meetings. Anything about the significance or the challenge of Evanston had better wait until the final texts of various reports are available and can be reread.

## *An Unforgettable Festival*

So many things come quickly to mind as one thinks back to those memorable last two weeks of August. It is hard to forget the tremendous experience of standing on the rim of Soldier Field stadium in Chicago and seeing 100,000 or more people moving closer together at the request of a voice over the loudspeaker informing the crowd that there are still 30,000 or more outside the stadium waiting to get in. And then to watch the processional of representatives of more than 150 churches in 48 lands. And to watch a dramatic dance presentation of the spiritual history of man accompanied by music and the words of Scripture and concluding more truly than was realized by most with the glorious words "I saw a new heaven and a new earth." At this moment and throughout the Evanston meetings one could not help but be aware that much of Christendom is earnestly seeking for a new heaven and a new earth, often with great insight and too often with no help whatsoever from the doctrines of the New Jerusalem. It is very doubtful, however, that the general ignorance of our teachings on the part of those who are seeking can be said to be their fault.

## *Heart - Warming Hospitality*

Apart from the great "Festival of Faith" already spoken of all meetings of the World Council were held in the beautiful city of Evanston on the shore of Lake Michigan immediately north of Chicago. There amazing work had been going on for over a year in preparation for the Council and heart-warming hospitality as well as effective meeting of delegates needs was the gratifying result. The delegates themselves were housed on the campus of Northwestern University, whose buildings also supplied quarters for most of the activities and meetings of the Assembly. Some six hundred accredited and other visitors were put up in private homes in Evanston or nearby Wilmette. My own accommodations were in Wilmette with a fine Congregational family that went out of its way to not only make my staying at a little distance from Northwestern not an inconvenience but also my stay with them a happy one. They arranged that I should see something of Lake Michigan (Wilmette has an excellent beach) and something of Chicago. But they were also careful not to try to tempt me from any of the meetings of the Assembly.

## *Groups of Meetings*

As a "Special Visitor," the classification granted to me as representative of the General Convention of the New Jerusalem, there were two principal groups of meetings open to me. Held in mammoth McGaw Hall were some twenty-five plenary sessions of the Assembly at which all official delegates were present and the business of the Assembly was transacted, addresses were heard, or reports were read, discussed, and acted upon. Closed to me were the many meetings of Assembly committees or sections in which the delegates, divided into smaller units, considered reports that had been prepared beforehand or themselves prepared reports to be presented to the Assembly. For the benefit of us who were excluded from these meetings a special program for accredited and other visitors had been arranged in a smaller auditorium adjacent to Scott Hall, the information center. Here we had the opportunity to hear among others Toyohiko Kagawa, Bishop John Peter of Hungary, Charles P. Taft, Alan Paton, and Dr. Walter W. Van Kirk. The accredited visitors' program followed in general the same outline of subjects being discussed by the Assembly in its sections and in the plenary sessions. We were told by our chairman, whether with tongue in cheek or not I do not know, that some of the official delegates had asked permission to attend our sessions.

## *"Strange Garments"*

During the meetings of the Assembly two new denominations were brought into membership in the Council, making the present membership 163 denominations or churches. Naturally, then, men and women from many lands were in evidence on the streets and in the buildings of Evanston. Not only were there strange ecclesiastical garments, dark red robes from India, strange headgear from the Coptic churches of Egypt and Ethiopia, ancient robes from Orthodox Syria and Greece, but there were the native garbs of such countries as India, the Philippines, West Africa, Japan, Finland. These were a great delight to the many professional and amateur cameramen constantly in evidence but made some of us feel a little left out. After all, who would want a picture of anyone in an ordinary American business suit? Some of these native costumes proved quite practical for the rather warm weather Chicago bestowed upon us in August of fifty-four. I think especially of the loose-fitting linen suit one Indian minister had on. No shirt or tie needed under the simple jacket. No leather belt needed around the waist. Few survived the two weeks without compromise, for even bishops and Council presidents appeared after a day or so coatless with clerical vest or striped suspenders showing. Being a mere

"Special Visitor," I personally soon dispensed with both coat and tie.

### *Language Problems*

With forty-eight countries being represented at these historic meetings the problem of language differences inevitably arose. Here modern science came to the help of the Church in the form of earphones built to receive on as many as seven different channels as many different languages. Whatever the language being used by a speaker (All used either French, English, or German, the official languages of the Assembly), the speaker's words were promptly translated and broadcast out over the hall to be picked up by the delegates and visitors on the English, German, or French channel as each tuned his set. Of most formal talks and reports copies were also available in mimeographed form for all. Six tons was an oft-quoted figure for the amount of mimeograph paper being consumed by the Assembly office staff, who worked often late into the night to have a report ready for next day's meeting. Three fourths of the talks were as a matter of fact in English but no doubt a number of delegates would have preferred more speaking in French or German.

### *Spirit of Unity*

In spite of the large differences of race and nation

and language and church there was, I felt, a remarkable spirit of Christian unity prevailing throughout the Second Assembly of the World Council of Churches. It may be true that the churches could not agree completely on the main theme study of the Assembly, "Christ, the Hope of the World." It may be true that no actual steps were taken along the road to actual organic unity among the churches. But we all felt that truly we were one in Christ and the churches all evidenced a common concern for the great problems facing all who would love their neighbor, as Christ has loved them.

This Assembly was a good thing. It may have made a few denominations a little more set in their own ways. It may not have demonstrated to the world one mind and one voice. But in it good, consecrated men are seeking each other's help in the great task of finding a new heaven and a new earth wherein dwelleth righteousness. It cannot be that such earnest searching shall go unrewarded of God. Indeed many of the reports seem to me to indicate that the churches are on the right road. I wonder whether as New Church people we shall read these reports to criticize or to say, "Why have we failed to be of more help in the advance of the Church of Christ in these days when He Himself is making the Church New?"

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## World's Hope in Christ Reaffirmed at Evanston

(A message from the Second Assembly of the World Council of Churches, Evanston, August 1954.)

1. To all our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.
2. In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice and peace, and it is God's will that we should have these things. But he has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace, but drifts toward war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.
3. Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power, He has sent forth into the world a new community, bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to

bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hand.

4. This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.
5. With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us according to what we have done to the least of his brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.
6. Now we would speak through our member churches

(Continued on page 329)

### He Wrote His Own

**A** MORE capable hand than ours will write a fitting memorial for our beloved friend, the late Rev. Paul Sperry. (See the memorial by the Rev. Wm. F. Wunsch on another page.) Yet editorial mention of him, now that he has departed from the scene of his worldly activities, can hardly be inappropriate. In a larger sense, however, the final and the lasting memorial for this dedicated servant of the New Church will not be written by the pen of even the closest friend. For Mr. Sperry wrote that memorial himself. He wrote it upon the hearts of the many in whom he inspired affection and trust. He wrote it upon the memories of the people of our church with his years of devoted and unselfish service. He wrote it upon the personalities of the many who were influenced for good by his life and his words. He would long be remembered as a warm, sympathetic, lovable friend whether any tributes to his memory were printed or not in this or any other publication.

### World Communion Sunday October 3

**ON** ANOTHER page will be found a vivid description of the Assembly of the World Council of Churches, written by the Rev. Edward Capon, who represented as an observer the New Church. Mr. Capon's story, as have indeed many stories that have come from this notable meeting, give the reader a feeling of the inspiration that came to those who participated in that gigantic "Festival of Faith" which took place at Soldier Field, Chicago, on Sunday evening, August 15. Here were over one hundred, thirty thousand gathered in the name of the Lord. They came from many different churches and subscribed to many different creeds. They came from distant lands and spoke languages not familiar to American ears. But one thing united all, namely, the faith that in the Lord Jesus Christ lay the hope of the world.

However, huge as was the gathering in Soldier Field, comparatively few of the some 170 million Christians could be present. But those who were not need not be deprived of the sense of unity in Christ. On World Communion Sunday, kneeling at the Lord's table, we, too, may sense this unity. For on that day uncounted numbers in every remote corner of the world will be doing likewise. Divided the Lord's followers are in organizational matters, but they are one in obedience to His injunction: "This do in memory of me."

As we partake of the wine and the bread, symbols of the Lord's love and wisdom, we may remember His words: "Holy Father, keep through thine own name those whom thou hast given me, that *they may be one* as we are." (Jn. 17:11) Or the words: "Neither pray I for these alone, but for them also

which shall believe on me through their word: that *they all may be one*; as thou, Father art in me, and I in thee, that *they also may be one in us*." (Jn. 17:20-21)

These words were spoken by the Lord after He had instituted the Holy Supper. They were His prayer for the unity of all who drink the wine and eat the bread given in His name. The Gospel stories make clear how anxious the Lord was to have all his disciples with Him at the Passover supper. "With desire, I have desired to eat this passover with you before I suffer." (Lk 22:15) He wanted them all with Him for He had chosen this time to transform the Passover supper into a memorial for Himself, which would then serve as a vehicle for perpetuating the work of drawing all men into His kingdom. Moreover, the Holy Supper was to be a means for welding His disciples into a new society ruled by love of God and the neighbor rather than love of self.

But it is significant that even on this very occasion there arose strife among the disciples as to who "should be accounted the greatest." (Lk. 22:24) Strange, that in that solemn moment—that moment of moments when the Lord in effect founded His church—the lust for dominion should rear its ugly head! But perhaps it is not strange. The powers of the hells would not sit idly by on that memorable evening. And the frailty of man is such that these Powers will always find a beachhead in his nature from which they can launch an attack. That incident did not augur well for an ecclesiastical unity among the followers of the Lord. And yet there was a unity there among those few of the inner circle as subsequent events were to prove. That unity had its roots in their loyalty to and trust in the Lord. It was stronger than the divisions for it had an inner quality.

In the present day the followers of the Lord are divided into many sects and denominations. Often there is rivalry and sometimes actual enmity between these. And yet there is an inner unity which, we believe, is possessed of more spiritual power than any organizational unity could have. For any organization or institution no matter how benign its rule, how democratic its procedures and how lofty its purpose must, in the last analysis, rely upon external law and its enforcement to maintain unity. And in all law, even the mildest, there is the element of compulsion. But compulsion can never give birth to the highest kind of human unity. The latter is spiritual and must rise from the soul itself. Christians are divided externally, and this is one of the costs of preserving a freedom that is dear to them. But they can be one in spirit when they observe the "blessed memorial of their redemption." All who in the spirit of surrender to the Lord approach the altar for communion can find themselves one with their fellowmen, with the angels of heaven and with God Himself.

# "He Will Guide You Into All Truth"

by Charles J. Coch

**I**T HAS often been expressed by persons with an initiative knowledge of Swedenborg's Theological writings, that the teachings of the New Jerusalem are "too deep." Some find the doctrines so hard to comprehend that they immediately despair of ever attaining a clear perception of them. For others, the doctrines imply the need of a new understanding of spiritual values; a giving up of old ideas involving religious concepts in order to make room for the new. Last but not least is the important factor of acknowledging our dependence upon the light and love of God's truth made manifest in our lives.

As we become able to understand something of the spiritual truth within the literal sense of the Divine Word the "light in the clouds" of doctrine begins to reveal to us the Lord in His Second Coming in the opened Word which He makes to those who will be of His New Church.

If after careful consideration we find the doctrines of the New Church "too deep," we might reflect on one of two things: (1) We may be in need of guidance when studying the doctrines, or (2) Our utter lack of understanding them may be effected by the hand of Divine Providence in that they become sealed to us until a better time when we become aware of our need for regeneration in the spiritual life.

However, a complete understanding of the doctrines is not immediately attained. As the process of regeneration cannot be accomplished in a moment, neither can we expect to fathom the depths of doctrine in a short time. We must grow into an understanding of them. But, once we make a start, no matter how small a beginning it may be, we will find ourselves entering upon a new spiritual vista.

In the Acts of the Apostles, the double phrase "Baptism with the Holy Spirit and with fire" is used to indicate the operation of the Divine truth and the Divine love in the work of regeneration. This was represented on the Day of Pentecost by the "rushing mighty wind" of Divine truth and the "cloven tongues of fire" of Divine love descending upon the disciples.

The "speaking with new tongues" and the "prophesying," remind us of the Day of Pentecost and of the Promise of the Holy Spirit of our Lord. This promise is spiritually fulfilled in all sincere disciples of the Lord as their minds are opened to new light, with ability to perceive and express new truth about the Lord and heavenly life. The power to receive and acknowledge the doctrines of the New Church is a gift of "new tongues." This is not the gibberish used by the various sects and cults, nor is it that used by certain trance-mediums. It is a rational and genuine spiritual gift; an enlightened perception and expression of the doctrines of the Lord's New Church; it is an understanding of the spirit within the letter of the Word; the cause behind the effect; the substance within the form and

the genuine truth instead of the apparent. The "gift of tongues" is not foreign to us, it is the language of spirit latent within us and brought forth by the "Baptism of the Holy Spirit and fire." It is the baptism of the Lord's truth and love in our lives. The Holy Spirit of truth enlightens our understandings with the truths of doctrine; and the fire of Divine love inflames our hearts, our wills, with the Love of God and neighbor and with everything good in life.

We ardently desire that we might have a better understanding of our Lord's Divine Personal Character and enter immediately upon the enjoyment of the good heavenly life, but that will all come in time. As John the Baptist preceded the Lord, so too, must our baptism with water and the cleansing of our souls precede our baptism "with the Holy Spirit and with fire." In proportion to the faithfulness of our repentance, and the keeping of the Commandments, done bravely in the spirit of John the Baptist, will we be prepared with the blessings of Divine good and truth and eternal happiness.

The mission of the Holy Spirit of truth and love is the Lord's influencing power to enlighten and instruct us and is beautifully described in the words: "He will guide you into all truth." The infinity of this wisdom is suggested by the words, "He will show you things to come." The Divine influence opens the meaning of doctrine for it is said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

How magnificently the light of Divine truth casts its reflection in the heart and mind, helping us to review the quality of our interior thoughts and affections in order to bring them into the light for judgment—if need be. Our disposition and inclination to discover their quality will depend upon the circumstances so beautifully presented to us in the virtues and graces of genuine doctrine revealed from the Lord.

As New Churchmen we might see in our "lamp of faith" the intelligence of truth and the wisdom of good emanating from the Lord alone, and as members of the New Dispensation, we are called upon to give testimony in obedience to the Divine command to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We too, must "bring the pure olive-oil" of spiritual illumination by coming together in common service with love to the Lord and one another to keep our "lamp of faith" burning, we need to keep it resplendent with the oil of heavenly love, which as a sacred fire burns brightly upon the altar of heavenly principles. There may be those in the knowledge of heavenly doctrine, but they who have knowledge only, have empty lamps. We need the oil of love to set aflame our doctrinal knowledge by its daily application to our lives. To obtain the "oil of love and goodness" we must go to the Lord and procure it.

The doctrines of the New Jerusalem are beautiful, intelligible, rational, scriptural, and in harmony with all we know of the order of Providence, and of the

operation of Divine Love. In the doctrines we find a coming of the Lord to human minds and hearts in the power and glory of His own Divine Truth, and by means of this great light we may attain to higher degrees of purity and love, and to a more intimate consociation with the angels, and conjunction with the Lord. Powerful and glorious are the truths of the internal sense of the Word now revealed. We see in them that the Lord's words are indeed "spirit and life" revealed for the use of His New Church and here He no longer speaks in parables but shows us plainly of the Father.

"If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus said unto him, "Have I been so long a time with you, and yet hast thou not known Me Philip? He that hath seen Me hath seen the Father."

The Word of God rightly understood, agrees entirely with the doctrines of the New Church, not only upon this, but upon its every other subject. Sacred Scriptures indeed testify of the Lord at this His Second appearing in the truths of the New Jerusalem, as certainly and as plainly as of His First Advent. And we would say to those who place Scripture itself as their all-sufficient guide,—that if they really believed the Scriptures to be divinely inspired, they would believe this New Revelation also; for the Scriptures speak of this Revelation—actually foretelling this Second and glorious Advent of the Lord; and every page of the writings of Swedenborg bears witness that the doctrines of the New Jerusalem are by no means the off-spring of any man's self-derived intelligence, but are from Him who is "the Way, the Truth, and the Life." All who come to a rational understanding of the truths revealed, and who live according to them, may know of these doctrines whether they be of God, or whether Swedenborg speaks of himself.

Truth has ever had to struggle long and hard to penetrate the mists of human ignorance, prejudice, and error. Although truth never comes to condemn, but always to save the world, yet at its advent the world has always pronounced its own sentence of condemnation. The disposition which men have to shut their eyes against the light, affords a striking commentary upon the words of our Lord, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." And now as ever, "the light shineth in darkness and the darkness comprehendeth it not."

The scoffer sneers at New Church doctrines, he says, because he cannot understand them; and he supposes he is speaking the truth. He should say that he does not accept the doctrines, because he cares nothing about them. Truth is received only in proportion as it is loved, and no farther. Love opens and quickens the perceptions in whatever direction we look. The want of love is the only limitation to the mind's activity. No human love stands more in need of regeneration than the love we bear ourselves; and therefore our love to the

neighbor must also need enlightenment and purification, since we are commanded to love our neighbor as ourselves. The doctrines of the New Church teach that all who look to the Lord through the medium of His Word, shun evils and sins against Him, and *do the commandments*, will be saved. They open to our view the spiritual world, and unfold the great laws of spiritual life, without which, we could never attain to the Lord's promise of: "Behold, I make all things new." May the Lord Jesus Christ open our eyes, that we may "behold wondrous things out of His law."

## The New Church, Too, Has Its "Fathers"

by Clarence Hotson

IN THE great days of the early Christian Church, the entire membership was active, each one as he had ability and opportunity, in spreading the Gospel. The hostile Pagan world in which they lived accused them of atheism, immorality, and disloyalty to the Empire. The Christians produced and circulated writings to defend themselves as well as they could, and also to discuss doctrine and discipline among themselves, and to combat heresy. All of such writings that have come down to us, whether written by clergymen or laymen, are called Church Fathers, and are quoted for doctrine and for data in church history.

Ralph Waldo Emerson, in his essay on Swedenborg, called him "the last Father in the church." This is not correct. Swedenborg is to be classed only with the prophets and the Apostles. But it has occurred to me, in the course of my studies of New-Church history, that we have already produced a number of New-Church fathers or patristic writers, who have propagated the faith and defended it against attacks. Naturally one thinks of Rev. Samuel Noble's *Appeal*, and of Hindmarsh's *Seal Upon the Lips*. But in addition to the distinguished efforts of the New Church clergy, there was much writing and publication and propagandist activity by laymen as well, especially in the great days when the New Church was growing and spreading.

The chief leaders in England were Rev. John Clowes of Manchester, and Robert Hindmarsh in London. Clowes, a clergyman, did most important work in translating and publishing the writings of Swedenborg, and preaching the new doctrines. But Hindmarsh, whose work was equally important, was a printer nearly all his life. Only late in life was he considered in some sense a minister. Yet his activity was immense. He lectured, organized, wrote tracts and pamphlets, published translations of the works of Swedenborg, acted as president or secretary at Conferences, and left us the best general history of the early "rise and progress" of the New Church in Great Britain and elsewhere.

He was of course by no means unique, for every member of the New Church in those days did something about it, to the extent of his ability and opportunity. Consider Hannah Holland Smith, who in the 1770's came to America with some of the writings of Swedenborg in Latin. She made manuscript translations from them and circulated these among her neighbors. Her ten sons had much influence on the early New-Church movement in Ohio, as Ophia Smith has shown.

James Glen, who introduced Swedenborgianism to Philadelphia in 1784, with his lecture at Bell's Book Store, was a planter. His activity resulted in converting Francis Bailey, a printer, who published the first American edition of *True Christian Religion*. Judge John Young, another convert through Glen's activity, did much for the New Church, chiefly, perhaps, by furnishing John Chapman, "Johnny Appleseed," with the copies of the writings of Swedenborg which that indefatigable missionary circulated, in sections, throughout Ohio. William Schlatter, a Philadelphia merchant, published some of the works of Swedenborg for free distribution, and sent them out by thousands of copies in bales of his merchandise, by which means they were introduced to individuals far and wide. None of these men was ordained, but that fact did not stop them for working for the New Church.

The Boston church was established chiefly by a group of young divinity students, most of whom, on "receiving" the New-Church doctrines, had to abandon their plans to become ministers and enter secular business to support as preacher their leader, Thomas Worcester. Yet Sampson Reed, while a successful druggist, kept writing New-Church books and articles, contributing to the *New Jerusalem Magazine*, and otherwise making himself useful to the New Church. Thomas Worcester himself was not ordained until many years of his ministry had passed. An important member of the group was Theophilus Parsons, Dane Professor of Law at Harvard, prodigiously active in writing and publishing New-Church books. He edited for years one of the main church periodicals.

Perhaps the most distinguished man the New Church has had at least in America was John Bigelow, "Forgotten First Citizen." His contribution to the cause, aside from his numerous articles, was "The Bible That Was Lost and Is Found," an account of his conversion through reading *Arcana Coelestia*.

Important as certain captains of industry and men of affairs have been in New-Church history, I am not mainly concerned with such men except as they wrote and published something notable. I refer to Jonathan Young Scammon of Chicago, John H. James of Ohio, and more recently, to John Pitcairn and Clarence W. Barron.

An interesting group of "free lances" has had its influence on the New Church. In England there was Charles Augustus Tulk, who, though not a member of the New Church, did much for the Swedenborg Society, and published doctrinal studies at his own expense. A physician, James John Garth Wilkinson, translated and published Swedenborg's

philosophical works, wrote useful New-Church books, and corresponded with Emerson and the highly individual Henry James, Senior, himself the author of remarkable books on religion and philosophy. In our country, Marston Niles, a lawyer, wrote and published "Tubs With Bottoms and Tubs Without," a criticism of pantheistic tendencies in the New Church, based on the contention that such tendencies rest on mistranslations of Swedenborg's works.

Regular members have not been backward in expressing themselves in print. Colonel Rudolph Williams, historian of the early New Church in Chicago, wrote some controversial pamphlets, as did other laymen. A Philadelphia lawyer, William McGeorge, Jr., wrote and published several books and pamphlets resulting from his special studies in the writings of Swedenborg.

One of the most remarkable New Church writers was the homeopathic physician, William H. Holcombe, author among many other books of *The End of the World*, which, written in 1886, predicted "wars of vast extent and terrible atrocity," and foretold the rise of modern atheistic Communism. His novel, "In Both Worlds," sugar-coats New-Church ideas with a thrilling narrative.

In the course of its history the New Church has had men of ability in the clergy, and in the laity too. Benjamin Fisk Barrett quit the ministry and made a modest fortune in business, but never lost his devotion to the New Church. He endowed and established publishing societies to spread the doctrines. He helped to make the writings of Swedenborg available in cheap editions, and was successful in getting copies in the hands of many Protestant ministers. His own books and tracts were numerous and influential.

Women also have been active in teaching New-Church truth. In 1817 a Miss Elizabeth Jones published a correspondence she had with her Presbyterian pastor, regarding her conversion to New-Church views, which led to her expulsion. The pamphlet was published in Philadelphia, and also in London and Manchester, England. Mrs. H. M. Prescott wrote a tract, *Religion and Philosophy United* (Boston, Mass.). Early in the present century, Miss Lillian Beekman wrote and published books, and lectured on Swedenborg's philosophical works, correlating them in her own fashion with modern science. She notably influenced leaders of the Academy or General Church. Helen Keller's *My Religion* is a well-known New-Church tract.

Some distinguished work has been done by women in the field of history and biography. Miss Ednah Silver's *Sketches of the New Church* is well known. Marguerite B. Block's *The New Church in the New World* is a notable study of the American scene. Dr. Ophia Smith has published valuable studies of early New-Church history, and a distinguished biography of John H. James, founder of Urbana University, *A Buckeye Titan*. And highly valuable is Mrs. Sigrid O. Sigstedt's *The Swedenborg Epic*, a most important "collateral" New-Church work.

Why has the New Church in general declined in recent decades? One reason is that the laymen, in general, are less active than they were in the old



days. There is a greater tendency to let the minister do it, whatever it is: study the works of Swedenborg, or write and talk about them, or do other things for the New Church. An ordained clergyman is valuable and often indispensable, yet his success is directly proportionate to the amount of co-operation and activity he can get from the laymen. The flourishing society is that in which every member is actively working for the New Church.

Consider the remarkable activity of Mr. Frank Finney and his helpers in advertising and propagating the teachings of the New Church. This experienced and successful advertising man has, by publicity and follow-up methods, built up a mailing list of thousands of new readers. Few could do this; but more of us could write "letters to the Editor" when occasion arises for correcting misstatements about Swedenborg or misconceptions of our doctrines. Of course the New-Church person ought to make sure he knows what he is talking about when he breaks into print. This emphasizes the need for more study of the writings of Swedenborg and the most important collateral works.

It has occurred to me that future historians of the New Church will have a remarkable body of "patristic" writings to consider, a large part of which has been produced by laymen. Every writer of a significant New-Church article, book or tract may go down in history as a Father of the New Church. May there be many more such!

(EDITOR'S NOTE — *We should like to add to the valuable list of collateral literature given to us by Dr. Hotson, "The Natural History of Man," by Alexander Kinmount, pioneer Ohio educator and New Churchman. Of course, it is not to be understood that this is an exhaustive list of those who have contributed to New-Church thinking. Everyone will, no doubt, recall books that are worthy of inclusion.*)

## World's Hope in Christ

(Continued from page 324)

directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

7. The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese Churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions

of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

8. It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.
9. It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion or political conviction?
10. The Church of Christ is today a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?
11. God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness are received. Do you forgive one another? Christ forgave you. Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?
12. We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord.
13. Therefore we say to you: Rejoice in hope.

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## President Calls for "Act of Faith"

Let the Church speak to the world today as the prophets of old spoke to their world, and the world will listen, President David Dwight Eisenhower told a throng of 18,000 churchmen gathered in Deering meadow on North-western Campus, on Thursday afternoon, August 19. The occasion was a special convocation of the University in connection with the World Council Assembly. The outdoor ceremony held in the sunlit "meadow" was made colorful by a dignified academic procession led by the World Council presidents.

The Archbishop of Canterbury welcomed the President on behalf of the World Council. Bishop G. Bromley Oxnam pronounced the invocation, and Bishop Eivind Berggrav of Norway gave the benediction.

In his speech, the President identified himself as "not only this nation's Chief Executive whose days are largely devoted to the efforts of the Government to secure peace," but as a "single member of one of the constituent bodies of this Council of Churches."

"But," he added, "I must speak also, inescapably, as one who has seen at first hand the almost miraculous battle-field achievements of men bound together by mighty devotion to a worthy cause."

"A thousand experiences have convinced me beyond room for doubt that common and fervent dedication to a noble purpose multiplies the strength of the individuals and the body, and brings within the scope of their capabilities almost any conceivable objective."

"Today, now the campaign for a just and lasting peace desperately needs the lifting and transforming power that comes from men and women, the world over, responding to their highest allegiances and to their best motives."

"Now, how can we help strike this spark of dedication in receptive hearts around the earth?"

"I believe that you, members of this convocation, spiritual leaders of a great world organization, together with your brethren of other faiths, can lead the way. The goal should be nothing short of inviting every single person in every single country in the world who believes in the power of a Supreme Being to join in a mighty, simultaneous, intense act of faith."

The President suggested that this act of faith might take the form of a personal prayer by "hundreds upon hundreds of millions—delivered simultaneously and fervently for the devotion, wisdom and stamina to work unceasingly for a just and lasting peace."

"If this mass dedication launched an unending campaign for peace, supported consequently by prayer, I am certain," said the President, "wondrous results would ensue."

"First, and at the very least, there would be a reminder to each of us that the cause of peace needs God. We would come to know also that responsibility for peace or conflict rests in some degree with each of us."

"Each would be heartened and strengthened by the certainty of close comradeships in faith and purpose. Thus, there would be set in motion a great and growing force that could unify men in peace as a common peril unifies them in war."

"There would be initiated unceasing and universal study of the principal factors in the global problems that seem to impede progress toward peace. There would be generated a support for honest and devoted world leaders that would inspire them to plumb new depths of knowledge and understanding, and seek new paths toward conciliation."

"There would spring forth and be carried out new projects for defeating the despair and suffering and hopelessness in which millions now live. And the destruction of the conditions that shrivel the soul and starve the body would add new millions to the soldiers

of the faith, the faith that the children of God can live if they so will, in the climate and the relationships that mean justice and decency and peace for all."

## STUDY THE ARCANA

### A Voice From the Past Speaks

Serena K. Dandridge, Green Pastures, Shepherdstown, W. V., who is very active in promoting classes in the study of the Arcana, appeals to all who love the teachings of the New Church to enroll in the Arcana class, now conducted by the Rev. Louis A. Dole, Bath, Me. In connection with her appeal she quotes the following from the late Rev. John Whitehead, who, for years, headed this class:

"Dear friends: Let us remember that we live in the time of the second coming of the Lord. The great day of the Lord is about to break with power and great glory, when He will return to inherit the kingdom prepared for Him before the foundation of the world. Every member of the New Church, whether learned or simple, is called as in the days of the disciples, to the inmost friendship and knowledge of God."

"Once more He is walking with us in our life in Galilee with presence more real, more healing, more miracle-working than before when the disciples saw Him with their external eyes and tried to understand Him—tried to follow Him spiritually as well as naturally."

"The one great reality of the present time is that the Lord is here again. His presence with the human race is more real than while He was with us in His body, visible to our natural eyes. His presence in the Word, received and understood by his followers, but only as it is received and understood by His followers, will change the whole world into the kingdom of heaven."

"The Lord cannot come to His Church unless His Church is coming to Him. He is coming with all power to change this earth into the kingdom of heaven as soon as we delight to know Him in His love for us as every line of the Word reveals Him to all who earnestly seek Him there."

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard from my Father I have made known unto you."

The best lives are not the longest but the broadest: It is not the extensivity of life but its intensity that counts.

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## Angels

Synopsis of previous installments (July 24, Aug. 7): Angelic visitants to a youth meditating on the subject of their nature, inform him in the name of one Dokeos and later Sophos (apparently Swedenborg) of their spiritual and eternal characters, following the young man's recounting of the orthodox belief concerning angels.

Sophos is still speaking: "The divine creative operation proceeding from Himself terminated itself in the ultimate plane, and there began to be visible and objective; thence it returned towards Himself and successively produced all intermediate things, including minerals, vegetation, animated forms of life, man, angels, the kingdoms of heaven, and all things that are therein."

"And what is this you style the ultimate?" I inquired.

"The extreme is the lowest of all created things, which you can conceive of as matter, apart from all other qualities except that it exists, and that it is lifeless and inert," responded Sophos.

"Where can we find such matter so devoid of qualities?" I demanded.

"Nowhere as an objective fact," answered Sophos. "All forms of matter with which you are acquainted are more or less modified and qualified by the life which they receive and embody. Yet, underlying all those natural forms is this extreme ultimate of existence, which we may style matter, giving to all things fixity and inertness."

"Life is the motor power, the universal active; matter is the thing moved or acted upon. What matter is in itself, apart from the qualities it receives from life, who can say? I cannot. It is the base of inertia, a quality of all created things. It furnishes the plane of resistance and of reaction."

"From Himself God produced matter, by successively depriving His emanation of all life, and of every quality; and from matter God has successively produced all things, by infusing into the material form which He has made, increasingly new and varied qualities with the life which He has caused to flow into them from Himself. Thus God is the Former and Originator of all things, while yet the creation remains ever distinct from Him who created it."

"This theory demands meditation, which I cannot now give to it, Sophos," I said. "But tell me, what, then, is the intrinsic difference between angels and men?"

"I have answered you already," rejoined Sophos. "Angelic minds and human minds are similar. Both enjoy the faculty of understanding, perceiving and willing; and both are formed to receive heavenly love and wisdom."

"The human mind is capable of wis-

dom equally with the angelic mind, but it does not become so wise in the world; for one reason among many, because it is in an earthly body, and in that body the spiritual mind thinks naturally."

"It is otherwise when the human mind is released from its connexion with the body, for then it no longer thinks naturally, but spiritually; and when it thinks spiritually, it grasps ideas which are incomprehensible and ineffable to the natural man, and thus it becomes wise like an angel."

"The internal of man, which is called his spirit, is in its essence an angel; when it is released from the earthly body, it is in a human form like an angel; for all angels are in a perfect human form; and, if the man has loved God and worked righteousness, he becomes as the Lord said, 'as the angels,' and is an angel."

"Angels are men in heaven: good men are angels on earth," added Dokeos.

"In what do angels and men differ?" continued Dokeos. "In form? No! Every angel that ever appeared to man was in the human form, here meaning shape. In many places they are spoken of both as 'men' and as angels. The three who appeared to Abraham are called 'men'; the two who appeared to Lot are called 'men'; the angel who wrestled with Jacob is called a 'man'; he who appeared to Joshua at Jericho, and who described himself as the 'Captain of the Lord's host,' is called 'a man with a drawn sword in his hand'; the angel who appeared to the wife of Manoaah is called a 'man.'"

"The angels who appeared to Ezekiel are severally called 'men'; Gabriel is described by Daniel as 'the man Gabriel'; the 'angel of the Lord' who was seen by Zechariah 'riding on a red horse' is called a 'man'; the women who went to the sepulchre, on entering in, saw 'a young man, clothed in long white garments'; two 'men' also stood by them in shining garments, who were 'two angels in white.'"

"The seer and apostle in *Revelation* identifies angels with men; he says that the angel 'measured the wall' of the New Jerusalem, 'according to the measure of a man, that is, of the angel.' Angels are men in human form."

"But the wings with which they are customarily endowed by painters——?" I inquired.

"They are conventional symbols of earthly art to indicate angels, doubtless suggested by the idea of the velocity and freedom of angelic movements, their ascending and descending, their goings and comings to man," responded Dokeos. "Of course there are no such beings as little cherubs, mere heads and wings,—another conceit of artists."

"The statement is suggestive," I remarked. "But proceed."

"Angels and men, therefore, do not

differ in outline or shape," resumed Dokeos, "and that angels are from the human race, is shown by Moses and Elias, who ministered to the Saviour on the Mount of Transfiguration; or that angel who declared to John that 'I am thy fellow-servant, and of thy brethren the prophets'; or the innumerable multitude of all nations and peoples who stood before the Lamb, having palms in their hands, who are before the throne of God and serve Him day and night in His temple, from whose eyes God hath wiped away all tears."

"In what then," I asked, "do angels differ from man?"

"Not in shape," rejoined Dokeos. "They certainly do differ in substance, which is 'form.' Angels are immaterial beings, in so far as the substance of which their bodies are composed is not matter, nor is it subject to the laws by which all material substances are limited and bound. Yet they are substantial entities. Shape is the limitation of substance, and they have form; substance is that which the physical limits, and they are substantial. To deny this is dangerous, for the only logical alternative is that an angel is no-thing or nothing, existing no-where."

"There are three degrees of substance, each distinct in its qualities: these are divine, spiritual, and material. Of the first is God, and we know no more. Of the second are angels, and the spirits of men. Of the third is the natural body of man while he lives on the earth; and of such also are all things which surround man."

"At death, man's spirit is disrobed of its previous material covering, and he, too, is then a being, human in 'shape' and spiritual in substance. Then in appearance and substance man becomes 'like unto the angels.'"—JAMES SPIERS, *London, '14*

(The End)

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## The California Association Meets

A New Churchman with long experience of New Church work remarked at the close of the recent meetings of the California Association in San Diego: "I have never been at meetings of an Association where there was a more united spirit."

The 46th annual meetings of the California Association of the New Jerusalem were held in San Diego from Thursday to Sunday, September 2-5, 1954.

The San Diego Church gave us royal welcome. The Committee had a stimulating program ready on the theme of "Our Unseen Environment."

The Council of Ministers gathered on Thursday afternoon at the hospitable home of Mr. and Mrs. Henry Swanton. Actually the afternoon meeting was in the garden in the shade of the pepper tree. Rev. Franklin H. Blackmer was with us, as was the Rev. Henry K. Peters from the State of Washington. Rev. Lloyd Edmiston joined our meetings later.

The ministers discussed the Swedenborg Institute for Protestant clergymen held last March in Los Angeles. The interest shown at the time encouraged us to plan a second Institute for this coming Church year in San Diego.

The Council also heard of the opportunities to develop New Church camping (family camps, leadership training camps, etc.) on the acreage recently acquired by the California Association on the Cosumnes Creek, in the foothills of the Sierras, near Sacramento.

After dinner at the Swantons' the Executive Committee held its meeting.

The business meetings of this 46th annual session were called to order by the Presiding Minister, Rev. John L. Boyer, on Friday, September the 3rd, in the afternoon. Opening worship was conducted by Rev. Robert L. Young, the retiring General Pastor of the Association and the pastor of the San Diego Church.

Rev. F. H. Blackmer spoke, calling us to greater service to the Lord and His Church.

The total voting membership present was 53.

An early vote was to amend the Articles of Incorporation and By-laws of the Association to read that the Association would include "other Western States and Territories." The Seattle-Tacoma Society was then voted into membership, and the membership of the Portland (Oregon) Society was reaffirmed.

Rev. John L. Boyer read an interesting letter received from a reader of Swedenborg's Works in Tel-Aviv, in Israel.

The officers elected to serve the California Association in the coming year are: Rev. John L. Boyer, Presiding Minister; Mr. Earl P. Marshall, Vice-President; Mrs. Alice Van Boven, Secretary; Mr. John E. Quermann, Treasurer. Mr. Irving McCallum is the new Chairman of the Board of Split Mountain Camp.

Our Brother Thomas Reed, his wife and children were with us in San Diego. This past year he did fine service ministering in Temple City, and assisting Rev. Kenneth Knox at The Wayfarers' Chapel. The Association gave the Reed family a loving farewell and a parting gift. Mr. Reed made response in deeply sincere words of dedication to the Lord's work.

The theme—"Our Unseen Environment"—so rich in meaning, was developed in three panels, and in a very thought provoking (and discussion provoking) address by a professor of religion, Dr. Hans von Koerber, of the University of Southern California and of California Western University. The first panel met on Friday afternoon, when the speakers gave witness of personal experience of Divine guidance. Another panel was presented on Saturday, when we took up the theme of the meetings more in the perspective of the order or the laws of spiritual life as applying to religion, to mental and bodily health. A third panel was by the State Women's Alliance under the chairmanship of Mrs. J. Woodruff Saul. The speakers told of personal experience of spiritual forces, some expressed by children, some of the Lord's Providence in keeping us from harm; others spoke of the spiritual life in daily business. All very stimulating.

Dr. Hans von Koerber started with a statement of the need of revelation. He spoke on the ages of revelation, that we call the successive Churches in mankind. Then he discussed the Second Coming, which he expects to be still in the future. He showed acquaintance with and insight into Swedenborg's teachings in many ways.

On Saturday the Alpha - Omega Players of the San Diego Society, a group known throughout the city, presented a play, *The Bishop's Mantle*, by Alice Turnbull. We lived for the few hours through the struggles and we enjoyed the victory of the young rector in the story. How versatile and how resourceful can people be! There were our hosts and hostesses of San Diego, who had been looking after all our needs, doing a first rate job of dramatic work.

The Cherub Choir vested in azure blue and white sang for us during the program and on Sunday morning. They transported us truly into heavenly re-

gions. The Unseen Environment was seen and heard in these children's innocent and lovely presence. "Their angels do always behold the face of the Father."

Sunday was a day of great inspiration. It opened with a beautiful recital of sacred music by the organist of the San Diego Church, Mr. Bertrand Chombeau AAGO. The service of worship crowded the Church, with 175 people present. The Sacrament of Baptism was administered: Mrs. Frank Dibb and her baby, and the children of the Thomas Reed family were baptized. Rev. John L. Boyer was invested as General Pastor of the California Association. Rev. Henry K. Peters preached a clear and forceful sermon, on the Lord's love as the most potent, spiritual force drawing us all. The Sanctuary and the Cherub Choirs sang. The Sacrament of the Holy Supper was celebrated.

The Vesper Service brought us together for a closing gathering in the open air, in the Greek Theater of the California Western University. It is sheltered in the hills of Point Loma. We saw the Pacific Ocean through the eucalyptus trees, beyond the brown cliffs, as we listened to Rev. Othmar Tobisch tell us of the Lord's hosts surrounding and defending the men of God in the Bible. We knew the hosts were about us too.

In conclusion we had a buffet supper in the new headquarters building of the San Diego Council of Churches. It stands on one of the same hills of Point Loma.—ANDRE DIACONOFF

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### Hymn Contest For Young People

Last week the Hymn Society of America invited young people—under the age of thirty—to try their hand at writing hymns which will "express the current mind of youth as it appears to youth itself." End product of their endeavors will be a brand new hymnal written by and for youth. Some of the numbers submitted will be printed in advance of publication of the new edition and distributed to youth groups all over the country for use during the annual observance of Youth Week next Jan. 30-Feb. 6 sponsored by the United Christian Youth Movement of the National Council of Churches.

Society President Deane Edwards suggests contestants may find inspiration in the Youth Week theme "One Fellowship in Christ," but says judges will consider any theme suitable for the Christian life of youth. Hymns should be written in well-known meters found in standard hymnals and sent to the Society, 297 Fourth Ave., New York 10, N. Y., not later than Dec. 1.

# Trends and Trails . . . . .

## More On the Christian Hope

At the Evanston Assembly of the World Council of Churches, the question could hardly be avoided whether *Christ as the hope of the world* was the hope in this world or in the hereafter.

Dr. Edmond Schlunk, rector of the University of Heidelberg, declared in the first plenary session that the "hope" must be related to the end of the world. The Christian should of course strive for better conditions in the world and for a just social order, but he cannot thereby bring "Christ's Kingdom on earth, nor fashion the new creation." Dr. Schlunk saw in the turmoil and disorders of the present the "great tribulation" spoken of in the New Testament as the forerunner of the world's end. Other European theologians took the same view. This is not surprising. There has been little in the European scene in the last forty years to encourage anyone to believe that man by his conquest of nature, his gains in knowledge and his technological achievements was about to establish the Kingdom of God upon earth.

The Americans were more optimistic. Dr. Robert L. Calhoun, professor of historical theology at the Yale University, said that in America, theology addressed itself to eliminating injustice and social evils instead of relying on a miraculous intervention by God.

Newspapers reported on their front pages that innumerable street corner discussions on this theme took place.

Plainly eschatology and the doctrine of the Second Coming are not dead issues.

## Faith—Not Fear—Youth's Guide

Denouncing the climate which "causes us to fear the issues in social problems with which we should be concerned," representatives of the nation's Christian youth last week reaffirmed Christian faith as the guiding principle in meeting the problems faced by the nation today. Meeting in Williams Bay, Wis., one hundred and fifty representatives from 31 state youth councils of the nation concluded the annual two-day meeting of the general council of the United Christian Youth Movement by taking action on a wide range of social and political issues. Fears affecting the nation in 1954 they listed as communism and its threats, atomic warfare, individual insecurities, ideological warfare and the fear of fear itself. "We will be guided by our faith and not our fears," the young people declared.

## Indian Embassy Stresses Religious Freedom In That Country

The Indian Embassy, through its regular publication, *Indiagram*, published for newsmen and the diplomatic corps here, is continually stressing religious freedom these days, apparently with the aim of allaying the fears of western leaders, and particularly church leaders, regarding fratricidal bickering and occasional acts of near-violence which are featured sometimes in the news from that strategic nation.

For example, the publication recently has carried a front-page story telling of how the Indian President, Dr. Rajendra Prasad, visiting in Mysore, addressed a gathering of Christians in a church there and asserted that missionaries in India are quite free to carry on religious activities. He emphasized that India is carrying on the tradition of religious tolerance and acknowledged the services of the missionaries in setting up a number of medical and educational institutions.

## Religion Behind the Iron Curtain

A report reaching the Free Europe Committee from a recent Polish escapee outlines the hardships which Protestants have undergone in the Gdansk district of Poland since the arrival of the Russian Army in 1944 destroyed the Church organization. Since that time, and although they ran the risk of being accused of political activities, Protestants held their prayer meetings and church services in the living rooms of private homes. There was no pastor in the village where the escapee had lived and services were conducted by traveling pastors or by lay members. In the town of Sopoty, some 25 miles away, there was an Evangelical Church. Many of the Protestant villagers sent their children there for confirmation instruction given twice a month. The cost of the trip was almost prohibitive for the workers and peasants of the escapee's village, but many of the children performed extra duties to earn the 25 *zlotys* (\$6.25) for their train fare.

## New Book by Miss Pitman

Miss Melrose Pitman, active member of the Cincinnati New Church Society, whose volume of poetry, *Songs in Sequence*, issued about two years ago, came in for much favorable comment, is now about to publish a second volume bearing the same title. Miss Pitman, a niece of the famed New Churchman, Sir Isaac Pitman, is an artist of distinction, a world traveler and an enthusiastic student of religion and philosophy.

## Theological School Opens

The New Church Theological School opened on September 21, with classes beginning the following day. Among the courses to be offered are: Pastoral Care with the Rev. Everett K. Bray; Theology with the Rev. Edwin G. Capon; Parish Organization and Administration, also with the Rev. Mr. Capon. Bible Interpretation is taught by the Rev. John King; Church Music and New Church History by Horace B. Blackmer, and Homelities by the Rev. Mr. King and the Rev. Antony Regamey. The School also gives correspondence courses to those interested in a study of the Bible and the Christian life.

Those interested in the New Church ministry as a calling should write to the School for full information. The School has just issued its bulletin for 1954-1955, obtainable on request from The New Church Theological School 48 Quincy St., Cambridge 38, Mass.

## Rev. Diaconoff Recovering

The Rev. Andre Diaconoff of Los Angeles, who recently underwent an operation, is reported to be recuperating very satisfactorily.

## Johnny Appleseed Festival

The Lakewood Society held a Johnny Appleseed Festival on September 24 in observance of the birthday of that pioneer nurseryman and New Church missionary, John Chapman, which falls on September 26. Doris Fasnacht and Wm. Baker, Jr., were in charge of this event, which aroused no little interest.

Among other features were folk dances from the past and an exhibit of documents and memorabilia relating to Johnny.

## Illinois Association to Meet

The Illinois New Church Association met in La Porte, Indiana, on September 15-17. The pastor of the La Porte Society is the Rev. John Spiers, and the Rev. Immanuel Tafel is president and general pastor of the Association. The Rev. Franklin H. Blackmer was present at this meeting.

## Mission Headquarters In Florida

The Rev. and Mrs. Marshall are gradually getting settled in their new home in St. Petersburg, Florida. The large three-car garage, which is attached to the property, has been turned into mission headquarters and the stamp outlet office. Carpets have been laid on the floor, the walls have been lined with books and the office equipment installed. But in addition, there are bric-a-brac, convention pictures and other things that visitors report give the place an attractive homey touch.

## LETTERS TO THE EDITOR

### How Strong Is Heredity?

To the Editor:

I was especially interested in Leon LeVan's article on sickness and health; but I take exception to his statements about disorders which are hereditary. That seems to be his opinion, and he is entitled to it, of course—but it should have been labeled such, because there are no facts to substantiate it; and I feel that if what he said were true it would invalidate the principles of regeneration—since the whole process of regeneration is concerned with combating, within one's self, hereditary tendencies. The physical outermosts are, as Swedenborg says, "the extremes of influx" and can not be classified into two kinds, as LeVan has done. All our tendencies are hereditary, at every level of man's being; and what LeVan calls "your own mental and spiritual disorders" are nothing but the individual's acceptance, and therefore confirmation, of hereditary tendencies to disorder. To say that physical disorders which are directly inherited can be alleviated only by "external and natural means" is to limit the strength and scope of spiritual power and to say, in effect, that there are areas in which the spiritual is not dominant over natural. Yet Swedenborg, through continual reiteration, hammers home the fact that the natural level of man's being—of which the physical is the ultimate expression—is always and entirely subservient to the spiritual. If this is so, there is no reason why all infirmities, whatever their cause, can not be helped by spiritual means. It must be recognized that spiritual healing sometimes succeeds and sometimes fails, and it is necessary to understand that there are many reasons why—but these reasons do not rest upon the source of the disorder. Heredity is, after all, only a mechanism invented not by man but by God; and surely His power of healing can affect this as directly as it can His other invention, man's freedom of will.

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### A Healing Experience

To the Editor:

I was greatly interested in the article in *THE MESSENGER* by Leon LeVan on spiritual healing. This is a subject in which my interest was first aroused by a saintly woman of the New Church in Portland, Oregon, a Mrs. Adeline Read. And it was shortly after reading Mr. LeVan's article that I had a personal experience with spiritual healing. My left breast suddenly became very hard and inflamed. The entire area extending even below the breast for some three inches was exceedingly painful. I was about to make a trip by car, and I wondered if I could possibly stand it. Then the question came to me: You say you really believe in spiritual healing, so why not try it now? I put my hand on my breast after I got into bed and prayed. Within minutes I began to feel the pain subside. I was still praying when I drifted off into a sound sleep. I had not slept well the night before on account of the pain. When I woke up all the inflammation, pain and hardness was gone. I give God the praise.

JOSEPHINE JOHANNSON

### A Bouquet For Marshall

To the Editor:

As I read my *MESSENGER* today I thought I should like to add my tribute to Mr. and Mrs. Marshall. My husband and three sons and I all attended the Paterson Church, and took communion there, when we lived for four years in New Jersey. We often stayed with John and Camilla Nicol in Hawthorne, N. J. There was a wonderful spirit of kindness in that small society, which had its origin in the teaching of Mr. Marshall, and in the life which he and his wife lived. Sometimes we may forget that "all religion has relation to life," but they never did. In affectionate remembrance,

BERTHA M. HOECK

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### Free! Free! Free!

The American New Church League is the national organization of the young people of our church. Among its other activities is the publishing of a handsome, well-edited Journal, which not only gives news of the League's activities, but also presents and interprets the opinions and attitudes of youth. This paper may now be received free by any young person wishing to have it. Send the names, addresses and ages of those you think would like to get it to:

Miss Joan Flynn  
437 East 86th St.  
New York, N. Y.

### Maine Association to Meet

Mrs. Harriett Gass, secretary of the Maine New Church Association, announces that the annual meeting of this body will be held at Bath, Me., on October 9 and 10, 1954, for the purpose of the hearing of reports, the election of officers, and the transaction of any other business that may properly come before the meeting.

Delegates and others wishing to attend are asked to notify Mrs. Louis A. Dole, 887 Middle St., Bath, Maine.

Even to Germany the fame of the Wayfarer's Chapel on Palos Verdes has traveled. The *Frankfurter Illustrierte* of August 7 carries two pictures of this place of worship, and the accompanying text states, "A melting into one of nature and a building was the aim of F. L. Wright, when he designed this chapel for the adherents of the mystic, Swedenborg, on the cape of Palos Verdes."

A more detailed description follows.

The *Frankfurter Illustrierte* is one of the largest weeklies in Germany. The pictures of the Palos Verdes Chapel appear with other big glass constructions in the States.

### If For Others

When I have said I will happiness own  
far away from me it has flown.  
But when I said I will happiness bring  
it came down to me on angel's wing.

—ANONYMOUS.

### 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.



## Births, Baptisms, Confirmations, Marriages, Memorials

### BIRTHS

**KLASSEN.**—Mr. and Mrs. Edward E. Klassen of North Battleford, Sask., announce the birth on July 10 of a daughter, Katherine Viola.

**FERENC.**—Michael Deanna, born to Michael and Ruth Ferenc, Burlingame, Calif., on July 12.

**POTTER.**—Ruth Louise, born to David and Henrietta Potter, Palo Alto, Calif., on July 10.

### BAPTIZED

**WIEBE.**—Marvin George and Geraldine Pearl, children of Mr. and Mrs. George Wiebe, were baptized at Lymburn, Alberta, on July 31 by the Rev. John E. Zacharias.

**KLASSEN.**—Terry Roy, infant son of Mr. and Mrs. Earl Klassen, was baptized at Roblin, Man., on August 1, by the Rev. Henry Reddekopp.

**BOSWELL.**—Terance Carl, infant son of Mrs. Agnes Boswell, was baptized at Roblin, Man., on August 1 by the Rev. Henry Reddekopp.

**EIDE.**—Catherine Margaret, infant daughter of Mr. and Mrs. Harold Eide, Venice, Calif., was baptized in the parents home on August 31 by the Rev. Henry K. Peters.

**SCHAUB.**—Alfred Carey and Christine Helen, children of Mr. and Mrs. Alfred Schaub, were baptized at Whalley, Brit. Col., on September 5 by the Rev. John E. Zacharias.

**REED.**—Paul, Adalyne Mae, Margaret Ann, Daniel Thomas, Janette Dee, and John Emanuel, all children of the Rev. and Mrs. Thomas Reed, were baptized in the San Diego New Church on September 5 by the Rev. John L. Boyer. Godparents were Mr. and Mrs. J. B. Coughran.

**DIBB.**—Lawanda Jean Hite, daughter of Mr. and Mrs. Homer Lee Hite, and wife of Mr. Franklyn Walter Dibb, was baptized in the San Diego New Church on September 5 by the Rev. Robert L. Young.

### BAPTIZED

**DIBB.**—Lynda Colleen, daughter of Mr. and Mrs. Franklyn W. Dibb, was baptized in the San Diego New Church on September 5 by the Rev. Robert L. Young. Godparents were Mr. and Mrs. Robert Gordon Boswell.

**TORRICELLAS.**—La Vonne Marie Torricellas, daughter of Mr. and Mrs. Worth A. Torricellas (Beth Irene French), born June 19, 1953, was baptized August 8, 1954 in the Church of the San Diego Society, the Rev. Robert Loring Young officiating. Godparents were Mr. and Mrs. Howard Harris.

**YOUNG.**—Jefferson Blair Young, son of Rev. and Mrs. Robert Loring Young (Betsy Schellenberg), born April 29, 1953, was baptized July 10, 1954 at The Wayfarers' Chapel by the Rev. Andre Diaconoff. Godparents were Mrs. Donald Barnes, Mrs. Franklin Haven and Mr. Henry A. Swanton.

### CONFIRMED

**JORGENSEN.**—A confirmation ceremony took place at the home of Mr. and Mrs. T. Eidse, Yorkton, Sask., on July 31st when Gordon Thomas Jorgenson was received into New Church membership, the Rev. Henry Reddekopp officiating.

**BRAUN, FRIESEN, BOSWELL.**—Six members confirmed into the New Church by the Rev. Henry Reddekopp August 1st at Roblin, Manitoba, were Kenneth David Braun, Marjorie Braun, Burton Friesen, Viola Alice Friesen, Jacqueline Agnes Boswell and Raymond Friesen.

### MARRIED

**MARTIN-BROWN.**—On August 5th at San Diego, Calif., Louise Marie Brown, daughter of Mrs. Henry Swanton, was married to John Martin of Yuma, Ariz.

**BAILEY-GOODWIN.**—Forrest E. Bailey, of Easton, Mass., and Priscilla M. Goodwin, of Brockton, Mass., were married in the New Jerusalem church in Brockton on July 4th, by the Rev. Harold R. Gustafson, Pastor of the Bridgewater New Church. Mr. and Mrs. Bailey will reside at 543 Washington Street, South Easton, Mass.

## In Memoriam

### A Notable New Churchman Departs

After withstanding the effects of a heart attack for some weeks, the Rev. Paul Sperry, Pastor Emeritus of the Washington Society, passed into the spiritual world on September 3, 1954. Services were said for him on Tuesday, September 7, in the National Church where he had been minister so many years, the present minister officiating.

Mr. Sperry was born at Ashtabula, Ohio, on January 11, 1879, the son of Andrew Fuller and Hannah Bassett Sperry. The family soon came to Washington, where Paul Sperry received his schooling and in 1902 was graduated from George Washington University. Dr. Frank Sewall took an inspiring interest in him. From the university he went to the New Church Theological School, was graduated there in 1905, and was ordained into our ministry on August 27, 1905. That Fall he became minister at Bath, Me. The following year he married Josephine Shallenberger, of Washington, D. C.; Mrs. Sperry survives him as do a son, Arthur, and two grandchildren. In 1908 Mr. Sperry was called by the Brockton Society to its pulpit, and in 1915 he became the minister of the Washington Society, serving it for twenty-seven years.

Mr. Sperry's enterprise and abilities were soon enlisted by the church at large. A year after he had begun on his second pastorate, he became Secretary of the Board of Missions of Convention. During his term our missions saw worldwide expansion. He served the Board as Secretary until 1928 when he was elected President of the Convention in succession to the Rev. Wm. L. Worcester. Later he returned to the Board of Missions as its President, one of ten posts in Convention which he held at the time of his death. He was also Secretary of the Augmentation Fund Committee, Secretary of the Trustees of the National Church, a Manager of Wayfarers' Chapel, a Director in the Board of Publication, a Trustee of Urbana Junior College, a member of the Committee of General Pastors (he was General Pastor of the Maryland Association), a member of the Committee on Worship. With his informed liturgical interest and his musical gifts, Mr. Sperry made a considerable contribution to our present Book of Worship. At the close of his service as President of Convention in 1932 and while serving the Washington Society still, Mr. Sperry became Director of the National Library for the Blind, the one person with sight in the Library. Here he did notable work, and when in 1946 that

(Continued on page 336)

## IN MEMORIAM *Concluded from page 335*

Library was merged into the Division for the Blind at the Library of Congress he and his staff continued with the work there. Mr. Sperry was the church's chief link with Miss Helen Keller in her interest in the church's teachings.

Genial and gracious, with a glad welcome for friends at his home, Paul Sperry bound people to him warmly. He was a loyal and heartening friend. He was a happy and resourceful workman in his many fields of endeavor. In the midst of so much of his work which was administrative, he displayed a spirit of consecration and an unaffected devoutness. His little book, *Words of Life*, widely read, is the fruit and in some ways the record of the devout ardor of his youth and of his pastorate at Brockton.

A beloved person has been called to new opportunities for his energies from rich service and a beautiful home life here.—W. F. W.

•

LEHNEN.—One of the oldest members of the St. Louis Society passed into the spiritual world on July 26, at the age of 88 years. Mrs. Caroline Sudbrack Lehen was one of the few remaining people who had been connected with the now dispersed Wellsville, Mo., New Church, and which she had grown up in as a child. A loyal and devoted New Churchwoman, she looked forward to the time when she could be of service in her Father's Kingdom, free from the weaknesses of illness and old age. Mrs. Lehen is survived by her son Lester Lehen, a member of the St. Louis church.

•

HAGEMANN. — Miss Amelia Hagemann passed into the life of the spirit on July 28. She had been confined to her bed in a more or less helpless condition for the past two years. Miss Hagemann spent the last years in considerable contrast to the major portion of her life. She had been an outstanding nurse, and an indefatigable worker in the St. Louis Nurses Association of which she was secretary for many years. The St. Louis Society knew her as one of its most exemplary members. Her labor and devotion to the church will long be remembered, and the loss of her presence will be keenly felt. Miss Hagemann leaves behind two sisters, Miss Laura Hagemann of the St. Louis Society, Mrs. R. M. Wightman of Spokane, Washington, and a brother, Dr. H. F. Hagemann of St. Louis.

ROTHAERMEL.—Mrs. Elizabeth Rothaermel, long a member of the Church of the Good Shepherd, Kitchener, and mother of Mr. Harold Rothaermel, former member of the General Council of the General Convention, passed away in her 87th year on Saturday, September 4. Because of her age she had not been able to be active for some years, and the last year was virtually confined to her son's home. Resurrection services were conducted on September 8 by her Pastor, Rev. David P. Johnson.

A long day, measured in terms of psychological time, is likely to be an unhappy day.

Life should be so lived that it proves itself to have an eternal quality.

Christian churches, as "the conscience of our economic life," can foster a climate in which labor and management together will work for a responsible society, with dignity, security and justice for all men. This was the theme of the annual Labor Sunday message issued by the National Council of Churches through its Department of the Church and Economic Life.

### Salvage

Hold my myriad thoughts, dear Lord,  
and sifting,

Take what belongs to Thee.  
May their dross be less by far than  
drifting

Wood upon the sea.  
In Thine own time, while tirelessly  
retrieving

The broken spar or reed,  
Transform for use to meet beyond be-  
lieving

A lowly remnant's need.

MABEL C. FULLER.

## Stars of the New Jerusalem

The moon is rising in the sky  
As Truth is now at hand:  
May seekers who've been asking 'Why'?  
Learn now to understand

That God is One, not two or three  
As churches once have taught.  
He came, Himself, to set us free  
From bondage devil-wrought.

Now we may better understand  
That He is purest love,  
And what of us He e'er demands  
He came on earth to prove

Supported by His aid.  
Then let us evermore rejoice  
That we could do thru our free choice  
Nor ever be afraid.

Because He conquered power of Hell  
Thus setting mankind free,  
So, ever after all is well  
With everyone, if we

Resist desires to do the wrong,  
Yet knowing it is He  
Who overcomes the evil things.  
So let us bow the knee.

And as the moon stands for our faith  
In His redeeming power  
So stands the sun for love, as saith  
Our seer, for this new hour

The knowing what these represent  
Compose our guiding stars.  
Then let's rejoice in Heaven-sent  
Revealings that are ours.

Let's make our own the truths thus held  
And in our lives these nuggets weld.

H. MILDRED HERRICK

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MESSENGER**

**October 16, 1954**

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**Traveling To A Star**

Kenneth Knox

**The Lesser Commandment**

John R. Swanton

**Worship More Than A Ritual**

Isaac G. Ens

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

October 16, 1954

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DENMARK  
Copenhagen, Forhaabningsholms Allee 8  
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Paramaribo, 102A, Weiderstraat  
ECUADOR  
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Nr. 21/m. 18  
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SWITZERLAND  
Basel, Stadthausgasse 13  
Berne, Kirchbühlweg 30  
Horisau, Gossauerstr. 17a  
Zurich, Appollostrasse 2  
Geneva, 6 Rue de l'Universite  
Lausanne, Rue Caroline 21  
Vevey, 3 Rue du Leman

## Essentials of Faith of The New Church

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

The Word is Divine and con-  
tains a spiritual or inner meaning  
whereby is revealed the way.

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

Evil is to be shunned as sin  
against God.

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

# WORSHIP MORE THAN A RITUAL YOUR LIFE IS YOUR TRIBUTE TO GOD

by Isaac G. Ens

*"What thinkest thou? Is it lawful to give tribute unto Caesar, or not? . . . Render, therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's."—(MATT. xxii. 17, 21)*

**W**HEN I speak to you of duty, I am treading on dangerous ground; for the word duty is as popular as to ask children to behave themselves. Especially is this true of worship as a duty.

In that respect, we are a little like two people who are out on their honeymoon—like people who think they can live on love, and love alone. For a time everything is "Honey here and honey there"; but sooner or later they come down to earth and find that there are duties, obligations, responsibilities attached to this love. There is the duty to wife and family, the duty to employer or employee, the responsibilities of clothing and feeding the young, obligations of more than merely setting children into the world.

## *Duty in the Church*

So with our Worship and Love of God and His Church! There, too, is a "honeymoon" state of membership. We come because we like the people. The minister is just fine, and the choir's music is good. We are in love with the Congregation. It is "Honey here and honey there"; the "Best church in the world"! But no sooner said, before we find the requirements of duty, responsibility, and obligations. "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." (*Micah*)

Is it lawful to give tribute unto Caesar? . . . "Render unto Caesar, the things which are Caesar's; and unto God the things that are God's." Now that you are here, do your stint for both the state and the church. As "America expects every man to do his duty," so the Lord's Church expects every man and woman and child to "Bring his offering and come into His Court."

## *Confrater Fidelis*

Hear the story of "Confrater Fidelis" as told in the *Christian Century*, October 22, 1941:

"Confrater Fidelis" was a novice in the monastery, and he had just taken his first Communion.

"On that particular morning, he needed no external aid for his devotion. It seemed that the blessed prisoner spoke to him. He, the sinful novice, snatched from the wickedness of the world, had been accepted. He felt that he had turned a corner in his spiritual life. All doubt of his vocation left him. Our Lord had called him. Fears that he might not persevere until the end fled before the divine influence. That he could ever again fall into sin was now inconceivable. St. Paul on the road to Damascus had gone through no more complete conversion than he. Now the warmth of the Lord's

Body had passed into his heart. He had tasted the "Blood of the Lamb." He was very fervent at Holy Communion. He had gotten 'religion,' and all the world was full of love. Yes, he was in love with the church, with God, and with man.

"Better still, his superiors had taken notice of his delight and his fervency at the Communion this morning. He was now a full-fledged member of the Monastic order. Not only had the warmth of the Lord's body entered his, but his fellow confraters had recognized his fervency. He had been exalted to a higher degree. He was now of a new species of manhood. He found delight in the praises of God, was ready to raise the flag and wave it with all the hallelujahs in him. Like the multitude at Palm Sunday, he was ready to wave the branches and to lay his garments down at the feet of His Lord. It was a great moment in his life.

## *Holiness May Be Difficult*

"'Confrater Fidelis,' said the Father Master—his Superior. 'I saw that you were very fervent at Holy Communion this morning. Confrater Fidelis feels very holy today! How many of the rest of you feel very holy?' Heads hung, fair faces flushed.

"'But,' Father Master continues: 'One would almost think you were Protestants . . . That is the way Protestants act. They think they are holy when they feel holy.'

"'That is how Fidelis feels today. He feels holy. Protestants don't go to church from a sense of duty owed to God. When they feel like staying at home, they stay at home. The only excuse they need to give is that they have a headache, or they did not sleep well last night. Catholics do not base their religion on feeling, but on obligation. It is precisely on the days when we are tired, when we don't want to go to mass, when we would prefer to go fishing, and yet from a sense of duty make the sacrifice for the voice of conscience, that we gain merit. What credit is it to go to church when you want to go? Next Sunday you may want to go somewhere else, then what? No, the religious life is not measured by the ease with which we perform its duties.'

Suspect your emotions. On the very days when you feel most holy you may be most remote from God. Your feeling may be nothing more than the result of good digestion. If you are going to persevere in the monastic life, it must be because you go on with unshakable purpose when the going is rough. It is when it is hard to pray, when you feel that God has deserted you as did our Blessed Saviour on the cross, that you have your opportunity. This is true devotion, true spirituality.

## *Deeper Than Feelings*

No, religion must have its roots in something deeper than a feeling of holiness. It must go beyond

the honeymoon state. Confrater Fidelis is not unlike Peter on the Mount of Transfiguration—he wanted to stay there, but the Lord Jesus brought him down to the place where the leper was. So with us; it must be something more than a whim or a passing fad; more than a personal love for the minister; delight in the choir, or the joy of fellowship with the congregation. It must be nothing short of a response to the Colors of the Spiritual Kingdom, of a desire to join the ranks of those who hold up high the banners of the Divine among men. As the Psalmist has it: “If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem above my chief joy.” (Ps. 137:5-6)

Worldly man thinks only of his own, his ease, his comforts, his pleasures and joys. But the spiritual man stands, as it were, on the deck. He thinks of children, men and women, plunges into the shark-infested waters to rescue and to save the lives of others, loses his life but in so doing finds it. Our best example of this is our Lord Himself. Men scoffed at his folly, criticized him for his dreams. Selfish men denounced him; the tempter promised Him all the things of the world if only he would sell out. Then the fickle crowd cried “Crucify Him.” But notwithstanding all the powers of the world combined, He said, “Wist ye not that I must be about my father’s business?”

#### *Seeing, Yet Blind*

True, man adores, worships Him for that work; but when it comes to following Him many stand by, see Him crucified, and say, “That which has come to pass is of Divine Providence, and that which it was supposed to be.” And in this way they wash their hands like Pilate and are unmoved by the obligation to follow the Master.

Others again say: “What joy is there to life, if you have to be bound by duty and responsibility? Let us live and make merry for tomorrow we die.” But pray tell, where are the stings of duty? Do we not sense the sweet savor of work well done? Do we not see the majesty of our Lord as He stood single handed against all the hordes of evil? Is there not something wonderful about the colors of the Spiritual Life among men? A feeling that our life has not been in vain; that we have not laid waste our powers; that we have been of some use to the world in which we live; that we have brought forth the fruit of the spirit; that we are united and at one with the Lord of Righteousness and Truth?

Still others will say: “He saveth others, but Himself He can not save.” Yes, He saved them from their distresses, saved them from the Sea of Galilee and all it represents, redeemed them from the powers of hell, healed them and made them well. All this He did, but what about Himself? Was He not brought to a bitter end? Ah, the eyes of blinded men! They see not the wisdom of Him who loses his life that he may find it. Yes, He lost Himself in His works and deeds of mercy, lost Himself in the Divine among men, forgot about His ills and

hurt feelings in the work of redemption, was crucified, only to rise high above the heads and shoulders of all men of all times. Of such is the duty to a Divine Cause. Of such is the responsibility in the worship of the Glorified Christ.

#### *Beyond Formal Worship*

However, we may well ask what is this duty in worship? And here we part company with both Confrater Fidelis and Father Master of the monastery; for the New Church idea of worship goes far beyond the portals of a church or an institution.

To Worship is to respect, to adore, to hold in high esteem. It is more than prayer, more than praise, it is nothing short of a high and lofty way of life. For example: a garden is what the trees and fruits are. Meadows are what the crops are. A ship is what its numerous parts are. And so with a state or a church: it is no better than its people are. And its people are no better than their goods are; for every branch that beareth not fruit is hewn down and cast into the fire.

The point is that our love and worship of God must be something more than a mere name. It must reverence the truth, not only in the church but also on the dance floor. It must respect the sacrificing love of good, not only in the morning service, but also in life. The Spiritual Colors must be carried out into life—into business, into industry, into the arts and crafts, into recreation and play.

#### *The Four Obligations*

Hence I point out these four obligations with only brief comments: First: there is the *obligation of function*. This has to do with our life job, for our jobs are more than bread winning—they are the uses we seek to perform in life. Nor does it matter what these jobs are, whether that of a soldier, doctor, sailor, business man, lawyer, minister—all are in the service of God in so far as they are faithful and true to the right and the good among men.

Second: there are the private *obligations*, and these include such things as payment of wages to working men, the payment of interest, the discharging of stipulated things, the keeping of securities, and other like things. Here our religion has its real test, and becomes more than a church service.

Third: we have our domestic obligations, which are primarily those of the home—i.e., obligations between man and wife, between parent and child, between householder and maid, etc.

And finally, come our public obligations, which are many and varied, such as our duty to the state, our responsibility at the polls, our willingness to hold public office. It is here that questions about Caesar and the things of God come in. To the old theology, of course, the things of Caesar were the things of the world, and the things-of-God was a faith without love to the neighbor. But to the New Churchman, religion can not be in the abstract—to be a good Christian means to be a good citizen.

(This sermon, by the late Rev. Isaac G. Ens, is published at the request of several of his friends and admirers.)

# WOULD YOU LIKE TO TRAVEL TO A STAR?

by Kenneth Knox

**W**OULD you like to travel to a star? It sounds fantastic, doesn't it? And yet you can, if you wish.

Not long ago, I read an article which stated that, by means of the new telescope at Palomar, it was now possible to see light from a star which began on its way one thousand million years ago.

It is likely that a long time will elapse before we will ever travel physically to a star, or for that matter, even to a distant planet. In terms of our present life span, on this earth, we would probably expire before we had even set course. But perhaps there is another way we can travel to a star.

## *Outer and Inner*

Swedenborg points out, and, of course, if it is true, his teaching can be verified by all who seek diligently, that a relationship exists between the natural world and the spiritual world. He points out that all things that appear before us "outside," even to the remotest star, have their significance and meaning "inside."

Time and space are simply the means we have of ordering existence in this world. Without such a concept, it would not be possible for us to think and to organize our lives on this planet. Time and space enable us to think concretely and objectively about ourselves and our place in the universe.

## *Creatures of Spirit*

But we are not just creatures of time and space. We are also creatures of eternity. As to our inner life, we are not in time and space at all but rather in something to which time and space correspond, namely, spiritual state and being.

This concept is not so difficult to grasp as it may seem at first. We often use in our everyday language terms that indicate an understanding of relationships—-independent of space and time. We say of two people, "they are worlds apart," even though they may be physically together. We say of someone who is lost in thought, "He, or she, is miles away." Time and distance are short or long depending on the association—whether it be harmonious or otherwise.

## *Journeying Spiritually*

And so, in a general way, this idea is not new. We realize that where and when a person lives is something more than the particular period of time and place in which he happens to be born and where he or she happens to live. But, if what Swedenborg states is true, we can become aware of this relationship in a more detailed and particular way. It is possible for us to make spiritual journeys which will ultimately take us to the beginning of time and to the limits of the universe.

It is not difficult for us to see how rapidly the universe has unfolded before the enquiring gaze of the scientist. Since the invention of the telescope and the microscope, infinity and eternity have be-

come evident in the vastness of space and the apparent endlessness of time. Man, simply as a creature of time and space, becomes but a lost moment on a speck of dust. But as a potential image and likeness of God the Creator, he can expand and develop to the place that even the vastness of space and the apparent endlessness of time are significant and meaningful—not as something afar off and past but rather as something ever present and near.

It is because of the eternal relationship that exists between spiritual things and natural things between time, space, and eternity that the Bible can serve in this world as the basis and containant of the Word of God. As we become aware of this relationship, the Bible itself takes on new meaning.

## *Symbols From Space*

A few verses from the Book of *Revelation* (12:1-6) will serve to illustrate the manner in which the things of earth are used to describe things of heaven.

The woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head, represents the inner spiritual life, clothed with love, founded on faith and crowned with knowledge of heavenly things. The sun is a symbol of love. What the sun does on the natural plane with its light and heat, loves does on the spiritual plane. The moon is a symbol of faith, reflecting the light of the sun when all is in darkness. What the moon is in the world—faith is in heaven. The stars, which are not seen except at night, are the knowledges of love and faith which crown our spiritual lives with intelligence and wisdom: they are the knowledges which open up the possibilities of new heavens and new earths and enable us to keep our balance in an ever-expanding and complex universe.

Whatever the scientist has to say about the sun, the moon, the stars and the planets, based on observable phenomena, can become meaningful insofar as we permit our spiritual lives to develop and expand to include it. If we travel to a star spiritually—ultimately its objective counterpart in space will become meaningful to us in confirming and strengthening our faith.

Yes, you can travel to a star! You are not earthbound!! You can acquire the knowledges of love and faith that enable you to have dominion over God's Creation so that even a thousand million

*(Next page please)*

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years does not make you feel insignificant and dwarfed. The psalmist said:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and has crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

### *"Arriving Is Becoming"*

We are not meant to dwell on earth. We are meant to travel to the uttermost parts of God's creation. And where we are spiritually depends on "what we are" . . . arriving is becoming. Spiritual travel is developing a quality of life. If we wish to be universal travellers—if we wish to develop a "cosmo-consciousness"—we must continually turn toward the Lord and his Word and open our hearts and our minds to receive Him. It is only the Lord and His Word that can take us to those far away stars and show us the wonders of his creation. Put your hand in His and you too can travel to a star!!

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## Johnston Taylor, Early New Churchman

by Ophia D. Smith

From 1600 to 1850 the American frontier was pushed westward. While many of our forefathers established themselves and remained on the Atlantic seaboard, others left behind the comforts of civilization and, by blood and toil, opened up our vast continent mile by mile, to the Pacific. Among those who pushed from east to west was Johnston Taylor, one of our New Church forefathers, a spiritual, as well as physical, pioneer.

In 1818 we find Johnston Taylor on a flatboat, making the slow trip down the Ohio River and up the Mississippi, in the company of the Collett family of Philadelphia. On the long voyage Johnston was kept busy. "I am entering a little on a western life," he wrote to a friend back east, Margaret Bailey, "row some, splash, pull and push in both rivers—have become a pretty expert washer of my own clothes—have learnt likewise to manage the needle." While he was not enthusiastic about this country so bare of cows, dogs, and poultry, he did "by no means repent of coming to it." He closed his letter with questions to be propounded to the young ladies of the Wednesday evening school, back in Philadelphia. In a postscript he sent a message to any ladies who might expect to live in the wilderness some day. They should "learn to be good plain cooks and housekeepers" and have "a universal knowledge of needlework" and medicine.

Back in Philadelphia Johnston Taylor had been the head of a classical school for boys. His methods of instruction had been so popular that some of his patrons voluntarily doubled his tuition fee to secure his services exclusively for their sons. Taylor was a fine scholar in French, Latin, Greek, and Hebrew. Though he had studied medicine in his youth, he never practiced it. Being a man of literary tastes, he had attended the University of Pennsylvania and had been graduated in 1803. Earlier he had received the New Church doctrines from some member of the Campbell family in the neighborhood of Abingdon, Virginia, probably about 1795.

In the early accounts of the organization of the New Church in Philadelphia, the name of Johnston Taylor invariably appears. A group of gentlemen met regularly in his schoolroom on Beaver Court, near Cherry Street above Fourth, in the second story of a building

that had once been a stable. It was a talented company, all men of note in the city, gathering on Sunday evenings to read selections from the Bible and the works of Swedenborg, to recite together the Lord's Prayer, and to discuss what they had read. They met in Taylor's schoolroom from 1808 to the end of 1815. On December 25, 1815, they organized "The American Society for disseminating the Doctrines of the New-Jerusalem Church."

One of the members of this group was young Maskell M. Carll, who was to become one of the great preachers of the New Church; he had lately been led to the New Church by Taylor, who had lent Carll a copy of the *True Christian Religion*. As time went on, other men joined the society. One of them was a wealthy tradesman, William Schlatter, who made his business an instrument for the promotion of the New Church. Schlatter and Taylor, at their own expense, published thousands of copies of Swedenborgian books and tracts to be distributed gratuitously all over the country. According to the account book of that highly respected woman printer, Lydia R. Bailey, Johnston Taylor paid for the printing of one thousand copies of "The Seal upon the Lips of Unitarians, Trinitarians &c." The total cost of that one order was \$631.25.

Yet, in spite of his interests and successful school in Philadelphia we find Taylor sailing away from it all, down the Ohio, seeking a more independent way of life with the intention to buy a plantation owned by William Schlatter in St. Charles County, on the Missouri River, and found a Swedenborgian colony there. A few letters in the John H. James collection of manuscripts, like the one to Margaret Bailey quoted above, reveal something of this western venture. In spite of hardships, Taylor was grateful for food and drink and the pleasant company of the Colletts. The party found the country below Cincinnati and Louisville "barely sufficient to support its extremely scattered population." Among the people there was no evidence of culture and religious education. They did not seem "to exert themselves to death in the way of work."

It was almost impossible to get milk and butter from the settlers or in the little country stores. After leav-

ing Pittsburgh, the Taylor party saw cheese only once. Butter, "through these woods," was "not a whit plentier nor as plenty, even among the poor, as in the county of Donegal [Taylor's birthplace] in Ireland" and probably "not near so good." Wherever "the human face was to be seen," there was "filth and dirt in their poor, open hardly half-filled-in cabins where you would naturally inquire how life could exist in winter." There was plenty of fuel, but "the poor building [was] like a lanthorn." "Some of the little country store goods" were available in the little towns along the rivers, "but any flour, fowl, milk, potatoes, butter &c &c [was] generally out of the question." Above the mouth of the Ohio, "a little parcel of butter was very good but it cost twenty-five cents a pound." The people were sadly afflicted with fever and ague, even in Cincinnati and Louisville.

There is a hint of romance in a half-jesting remark about "my *old woman* whom I intend coming for in due time." The letters to Margaret Bailey indicate that he might have been in love with a girl named Juliann, but as time went on he came to the conclusion that it would be a sin, even were it in his power, "to inveigle a Philada (sic) lady into such a moral and physical desert" as St. Charles County, Missouri Territory. He decided to leave the matter in the hands of the Lord. Juliann never came to Missouri. Taylor married a Missouri girl, one who was accustomed to the hardships of the frontier.

Johnston Taylor remembered Philadelphia fondly as "a focus" where much good could be done. He was certain that Margaret Bailey, the daughter of one of America's first receivers of the teachings, would transform the New Church in Cincinnati into an organization like that in Philadelphia. The Bailey family left Philadelphia in 1818 to establish a new home in Cincinnati. In melancholy mood, Johnston declared in his letter that as for the New Church in St. Charles County, it was "like making a fire with a few wet green sticks." The Lord might yet sow precious seed there, he said, for the ground was "far from altogether bad."

A beginning was made with the Gillet family with whom Taylor lived for a while. Gillet was the tenant on the Schlatter plantation and Taylor entered into a partnership with him in the distilling business. Gillet and all his family were listening to and reading the writings of Swedenborg, having the intellect to understand and the will to do. By 1819 the doctrines had spread beyond the household to other acquaintances. Among them were two women who were like Mrs. Carll of Philadelphia, though not "her equal." The elder Mrs. Collett was Taylor's "best friend West of the Mississippi." He begged Margaret Bailey to write to him all the New Church news of Philadelphia and Cincinnati, and urged her to help maintain "something like a telegraphic line of correspondence in the N[ew] C[hurch] from Boston to St. Charles."

Taylor had not liked St. Louis, but he liked the plantation which he bought from his friend Schlatter. Now he looked forward to a few satisfying years on the land. Books "particularly New-Church books" the improvement of his plantation, "the care of domestick animals," and "the various labours and beauties of rural life" could not fail to bring happiness, he said. He must have been fond of music, too. One of his descendants has in her possession today "a piece of music beautifully written on vellum bound in green ribbon" which was

given Taylor as a parting gift by someone, in 1818, when he left Philadelphia for the West.

Though homesick and discouraged, Johnston thought his plantation was in "a pleasant country." He had bought a few Negroes, but he did not mention them in his letters. He remarked that "the prairies or natural meadows of many miles in extent" were "very beautiful novelties to the eyes of a Philadelphian." Older residents told him that "the prospect" would be exquisite in summer. To Margaret he confided that he dared not "amplify on [the] plainness" of their living "the want of refinements and very many of the conveniences of life." How could he ask Juliann to share such a life? Mrs. Schlatter wrote to Margaret Bailey that Juliann was a shining light among the young ladies in the Wednesday evening school. It was a taste of Heaven to meet with these girls, she said, so delightful was their "sphere."

To a lonely Philadelphian St. Charles County was a desolate place. Mails were infrequent, and Taylor missed the companionship of his New Church friends. On March 8, 1820, William Schlatter anxiously wrote to Margaret Bailey in Cincinnati that they had not heard from Johnston Taylor for three months, and that his letter had contained the news that he was very ill. Schlatter and his friends feared that Taylor was "no more of this world." Two weeks later Maskell M. Carll wrote to Miss Bailey that they had at last heard from "Mr. Taylor" and that he had finally recovered from his illness. "His situation," wrote Carll, "must be far from amiable, but he says he cannot now retract." Carll was thinking of having the young ladies of the Wednesday evening school to write "on some of their most pleasing subjects" to be transmitted in the form of letters to Taylor by private conveyance.

Soon after the time of Taylor's last letter, he must have married, for his only child, Theodore, was born on April 9, 1821. It is presumed that Taylor died while his son was yet an infant. Theodore Taylor grew up on his father's plantation in what is now Warren County and married a relative of the Daniel Boones, a lively young girl who had danced at parties with the Boone boys. A flood washed away a great part of the Taylor plantation, and that loss might have influenced Theodore in his decision to remove to Mount Hope, Wisconsin, some time after his marriage in 1842. Both Theodore and his wife were deeply religious. The language of Sibillah Jane Taylor was that of the Bible. Theodore was a very devout Methodist, travelling from church to church to preach wherever he might be needed. His grandchildren remember an extensive religious library which they think he inherited from his father, and yet Theodore probably read very little in his father's books. The doctrines would not have agreed with his Methodist principles. Among the numerous families founded by Theodore Taylor not one embraced the New Church faith. Most of them have no acquaintance with Swedenborg and the New Church.

Johnston Taylor's efforts in Missouri were not in vain. A New Church society in St. Charles County made its first report to the General Convention in 1822. The story of the New Church in Missouri will appear in the *Missouri Historical Bulletin* next spring.

Perhaps this picture of pioneer life as glimpsed through Taylor's own letters will bring us back to the days of hardship and discouragement which our forefathers suffered in pushing back the frontiers for our country and our church.

### Laymen's Sunday—Oct. 17

**I**T IS hardly necessary to set aside one Sunday for the purpose of honoring the laymen in order to call attention to the dependence of the church upon them. Unfortunately, it is too often true that many members seem almost unaware of the fact that much of the essential work of the church is done by devoted men and women of the laity. And too often these devoted men and women come in for rather meager thanks. Indeed, one who is active in the life of his church may risk being charged with trying to dominate it. Parenthetically, it may be observed, that wherever there is such a thing as "the running of the church" by one person or small clique, it is a sure symptom of an inactive laity. When the laity is alert, eager to help, enthusiastic for the welfare of the church, each one ready to help pull the load, there can never be any such thing as rule by the few or by one.

Among the things we need to stress on Layman's Sunday is that the character of the church will be to a large extent a reflection of the interest and enthusiasm of its members. And we need to stress that although working for the church does not bring material rewards, it can be productive of no little satisfaction and joy. When many or few work together in a spirit of Christian fellowship, a sphere is created that is as wholesome and joyous as the laughter of little children on a morning in May. Church tasks should not be undertaken as a grudging concession to duty but as a means to spiritual growth. Helping with numerous chores that must be performed in any healthy society, when done in the right spirit, is truly an act of worship.

### Order in Freedom

**L**IVER WENDELL HOLMES once said: "The longer I live, the more I am satisfied of two things: first, that the truest lives are those that are cut rose-diamond fashion, with many facets answering to the man-planned aspects about them; secondly, that society is always trying in some way or other to grind us down to a single flat surface. It is hard work to resist this grinding-down action."

This quotation calls to our attention one of the most difficult problems of a free society. The individual is the cornerstone of the structure of such a society, and, therefore, its aim must always be to give him the maximum freedom of thought, expression and action. Nevertheless, the demands of order can never be ignored; and order calls for a certain conformity to established standards. These standards may not be the highest realizable but they must be adhered to until society adopts new ones. Soldiers must march in step; drivers on the highway must all obey the same code. There is no room for

individual experimentation here. The "grinding down" action must take place.

In the realm of thought greater freedom is possible, but even here there is certain to be a "grinding down" process. Culture tends to become common to a large group; and customs, traditions and even outright compulsion are used to bring about at least a partial uniformity. Wide deviations of thought are often hard to tolerate, for what may be mere opinion today may issue in action tomorrow. Our educational system is often charged with trying to mass produce human beings, or to change the figure, to cast everyone in the same mold. There is some truth in this, of course, just as there is in the sneer, "College is the place where pebbles are polished and diamonds are dimmed." Yet it is difficult to see how education could do other than bring about a degree of uniformity and conformity to certain standards if it is to function usefully in the matter of promoting order.

To some extent this must hold true in the realm of ideas. There are certain truths that are accepted as fully verified and hence beyond dispute. Tolerance towards those who refuse to accept them is likely to be slight. In the civilized world the IQ of one who did not believe that the world is round would get a rather low rating from most of his fellows. Almost anything that has been established and has survived for a long time comes to be looked upon as an eternal truth. At the university which we attended many years ago the doctrine of evolution was so generally accepted that an intellectual climate of opinion resulted which acted very much like a coercive force. Of course, there none dreamed of using legal machinery to enforce acceptance of the doctrine. In another section of the country, however, a state legislature banned the teaching of evolution in state supported institutions. Fortunately, that move did not make much headway; also fortunately, it is no longer regarded as a sign of illiteracy to declare that the entire concept of evolution is in need of drastic revision. We mention this only as an example of how in a free society such as ours compulsion of one kind or another to bring about uniformity of thinking is resorted to.

Yet the dynamics of a free society depend upon toleration for unpopular views. The problem always is how to establish enough uniformity to meet the requirements of justice and of order, and yet leave plenty of room for freedom. Perhaps the answer lies largely in the individual himself. He must develop so many facets of personality that he can adjust to certain uniformities and yet remain free.

"When the internal (of man) conquers, as it does when it compels the external to compliance and acquiescence, the Lord gives man liberty itself and rationality itself." (*Divine Providence* 145)



# "LET US EXAMINE THE BOOK OF BOOKS"

by Ray L. Heddaeus

(A Lecture given before The Swedenborg Fellowship of Pittsburg, Pa.)

THE BOOK I HOLD in my hand is the Holy Bible. It should be handled reverently and given the best of care. Children especially should be taught to regard it as holy. It should have a special place in the home; nothing ever should be placed on top of it. Most important of all a portion should be read daily. It is the best seller of all times, and millions are printed and sold each year. In all modern hotels, you will find it on the table by the bed, the last thing to meet your glance when you go to sleep, and the first to greet you in the morning on awakening.

A noted college professor, Wm. Lyon Phelps, says, "I thoroughly believe in a college education for men and women, but I believe a knowledge of the Bible *without a college course* is more valuable than a college course without the Bible."

Upon opening, the first line reads "The Holy Bible." Since the word "biblia" in Latin is plural and means library, we know at once that we have here not a single book, but a collection of books. The second line reads, "containing the old and the new testaments," which obviously means that there are two main divisions, that there is a difference in age, one group of books being more recent than the other. It is divided into numbered chapters and verses which is rather an unusual way to present a book. However, these divisions were not made by the original writers, but were inserted in 1551 by a pious printer Mr. Robert Stephens, who believed more people would read it if he made it easier to read. The King James version was printed in 1671.

Not all of it is the divinely inspired Word of God. This may sound strange to some, but only that portion which has an internal or spiritual meaning is the Holy Word. The Books of the Word in the Old Testament are the five Books of Moses, Joshua, Judges, I and II Samuel, I and II Kings, the Psalms and the Prophets. In the New Testament, Matthew, Mark, Luke, John and Revelation. This leaves out, in the Old Testament, the Chronicles Ruth, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Solomon's Song, and, in the New Testament, all the Epistles and the Acts of the Apostles. Although these are all good writings, they are not part of the inspired Word, and are seldom used in the New Church.

There are three different kinds of writing in the letter of the Word, namely, the historical, doctrinal, and prophetic. The early readers did not realize this and concerned themselves with only the literal sense, but modern man is coming more and more to understand that he must look deeper for the

real meaning. For instance, the first eleven chapters of Genesis, which include the story of creation, the garden of Eden, Noah's Ark and the flood are not to be regarded as historical facts, but are written as a divine parable with an inner or spiritual sense. Not until the time of Abraham, about 3000 B.C., does the actual history of the Jews begin. By an internal or spiritual sense, we mean that the divinely inspired Word of God was written according to what Swedenborg calls the science of correspondences and representatives, a systematized knowledge of the relation between spirit and matter. These are related to each other as the soul dwells in the body. Things and objects in the natural world correspond to things in the spiritual. Clear pure water corresponds to natural truths; Joseph represents the Lord. For other examples,—the bread in the Holy Supper corresponds to the good of love to the Lord, and the wine to the pure faith from the Lord; the water used in baptism corresponds to the natural truth by which the mind is cleansed and fed. It is because of this internal sense that the Word is divinely inspired and holy in every word. The angels of Heaven understand it in no other way.

The people of the Most Ancient Church, or those of the Golden Age, had a knowledge of correspondences. The hieroglyphics of the Egyptians, as well as the fables of most ancient times, were nothing but correspondences. The gods and goddesses of the ancient Greeks, in the form of serpents, calves, fish, etc., were derived from this knowledge. Swedenborg tells us that the men of the Most Ancient Church were so celestial that they talked to the angels of Heaven by means of correspondences. Later after the fall of man, they became so wicked that this knowledge was lost. The flood described in the early chapters of Genesis was not a flood of natural waters, but a flood of evils and falsities which overcame the human race at that time. You may wonder, remembering that I said earlier that water corresponded to truth, when now I say it is falsity. It may sound like a direct contradiction, but common

sense will tell us that water in a violent destructive nature, would mean just the opposite to water in the form of a gentle brook or of a quiet gentle rain.

We, of the New Church, believe that Emanuel Swedenborg was prepared from childhood, through youth and old age, to revive that ancient knowledge of correspondences from the Golden Age to the people of this modern age, so they can interpret aright that true internal sense of the Word of God. We believe that is the meaning of the Second Coming when the Lord declared "Behold, I make all things new." Fortunately, the perception of a relation between inward and outward things has not been wholly lost in the world.

To illustrate further the kind of perception upon which we have to build, take the varying expressions of the face. Even the smallest children do not have to be told that these natural expressions are manifestations, or correspondences of feelings and thoughts which are spiritual things. A child knows instinctively that feelings of pleasure have caused his father's smile, or that sorrow has caused his tears. Even a baby differentiates between a word spoken in a gentle tone inspired by kindness, and one in a harsh tone by anger. Does a child have to be told that a certain motion of the hands means to come, while another means to go? In other words, the youngest child can perceive the correspondence of the expressions of the face, gestures of the hands and tones of the voice. All this shows the relation between the body and the mind or the natural and the spiritual. Furthermore, we must remember, that the spiritual is always the *cause* of the natural, and not the reverse. This relation *always* exists in correspondence, and is most important to have distinctly in mind.

Let us take a few further examples of the relation between the natural and the spiritual. We often say it is a *cold* day, which of course, is in the physical or natural sense. On the other hand, we say, we received a *cold* reception, which would be in the inner or spiritual sense. In the same way we use the expressions, a warm day or a warm heart, a tender leaf or a tender feeling, a hard rock or a hard saying. The words high and low are good examples, as, a mountain is high, or our ambitions are high. The Lord said, "For as the Heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." This is to be understood in a spiritual sense.

It does not mean that the Heavens are high up in the air overhead, but that the lives of the angels are so much higher and nobler than ours on this earth. How often we read of the Lord and others going up to Jerusalem, or to a higher more exalted state. On the other hand, we read, "a certain man went down from Jerusalem to Jericho and fell among thieves," or to a low, worldly selfish state. All this may not be new to most of you here, but I am trying to make it simple for those unacquainted with this beautiful doctrine of the New Church called "correspondence."

To show that this knowledge was known at the time of the Lord's birth, let us think of the star which led the wise men to the manger. They knew that stars corresponded to heavenly knowledges, and that there were correspondences to the gifts they presented—gold (celestial good), frankincense (spiritual good), and myrrh (natural good). From these three all worship proceeds. What more appropriate gifts could they have brought?

How often we read in the Word about sheep and shepherds. We all know from a natural understanding, that sheep are harmless, gentle creatures, never quarreling among themselves. They are fond of one another, feeding together in a flock, their noses almost touching while they nibble the grass. They become strongly attached to their shepherds, and in the East, the shepherds lived with them. How often we refer to a little child as a lamb. It is plainly natural that we should think of them as corresponding to innocent, gentle affections of love to the Lord. The Lord told many parables using sheep or lambs to be understood in this spiritual meaning.

All animals correspond to affections of some kind, good or evil. Let us think of serpents, which also mean affections of some kind. They have no legs, so must crawl along the ground on their bellies. Would that suggest to you high, spiritual affections like the sheep? I think not. Rather, they would suggest those affections which are in closest contact with the world, or in direct contrast to those of the sheep,—love of self and the world, or, the most worldly external affections. Wasn't it the serpent in the Garden of Eden that deceived Eve?

Now let us think of the birds and their meaning. They fly through the air quickly, and have very sharp sight. They suggest thoughts which flit through the mind. The eagle for instance, which corresponds to the most spiritual, penetrating power of human thought, and in a supreme sense the Lord's omniscience and His ever watchful care. What a beautiful symbol of Divine watchfulness—the stately bird soaring above the earth observing all that goes on below. In contrast to the eagle, we have the raven, a black, clumsy bird, which has no song, and feeds upon small harmless animals. Why should it not represent ignorant thoughts of those who have no opportunity to learn? But even these people are taken care of by the Lord. The simple, ignorant Gentiles are represented by the ravens which ministered unto Elija at the Brook Cherith. And it was the simple, common people, who received the Lord gladly at His coming, when the learned Pharisees rejected Him.

Let us now think of spiritual significance of fishes. The fish swimming in the waters remind us also of the birds flying in the air, but their home

is in the cold, heavy, water instead of the heavenly, *sunshiny* air. The fish of the mind plainly teach a less spiritual kind of thought than the birds. The water in which they live corresponds, as I mentioned before, to truths of a natural kind, in other words, the truths of the natural sciences and industries of the world, and truths from the letter or natural sense of the Word.

Among the insects, the bee is the most interesting. "Busy bees," we say. Humming among the flowers, loading themselves with pollen, they make a bee line to their hive, which is a highly organized and systematic comb. They hate idleness and sting to death the drones. Contrasted to the beautiful butterflies, bees are built for work. So instead of thoughts of beauty and enjoyment, they correspond to thoughts of order and practical usefulness. Trees, flowers, minerals of all kinds, the clouds, sun, moon and stars, the geographical aspects of the Holy Land, and even our numerical system, all have their peculiar spiritual correspondence.

How have we of the New Church learned all this? Because the Lord, in His Divine Providence, prepared a man from his birth in 1688, till his death 84 years later in 1772 to make this knowledge known again to His children on earth. Emanuel Swedenborg was permitted to see into the wonders of Heaven while still living in this natural world. He took no credit to himself, but always referred to himself and signed his writings as "Servant of the Lord Jesus Christ." We do not believe in the doctrine of correspondence because Swedenborg has revived it for our use, but because it has proved itself: it is the key which opens up the true internal sense of the Lord's Holy Word.

## OUR LOSS ANOTHER'S GAIN

Whether fulfilling the exalted mission of preaching the Gospel or serving the community in civic affairs, the Rev. Leslie Marshall, pastor of the New Jerusalem Church (Swedenborgian) for the past 24 years, has been one of Paterson's outstanding citizens. Although we rejoice in the recognition that has come to him by appointment to a larger field of work, his departure tomorrow for St. Petersburg, Fla. is contemplated with genuine regret.

In addition to ministering to the spiritual needs of the Swedenborgian Society and attending to many other duties of his religious life, the Rev. Mr. Marshall still found time to give of his good

talents and his good heart to the needs of the city in other ways. Thus we find him, for example, presiding at meetings of the Greater Paterson Anti-Crime Committee, the work of which unquestionably was made the more effective by his calm and patient but no less energetic direction.

Their association with the Rev. Mr. Marshall will be remembered by many Patersonians, ourselves among them, with inspiration and pleasure. During a quarter of a century he has left an enduring mark for good upon the city.

(Reprinted from the "Morning Call," Aug. 25, Paterson, N. J.)

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# THE LESSER COMMANDMENT RELIGION

by John R. Swanton

THERE IS A CULT which teaches that since the existence of God and of a post mortem state are not directly known, humanity and its improvement should be the central concern of religion and hence its adherents call themselves Humanists. They feel that they are justified in stopping short with the first term in John's famous declaration: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Spokesmen for this cult claim that its adherents are more tolerant than individuals belonging to other forms of faith because they may add to this primary thesis any other beliefs; and one of those whose writings I have consulted fills nearly a page with the names of such supplementary attitudes. For instance, a humanist may also believe in God and in a spiritual world. But when the boundaries of a cult are so widely extended why belong to it? It may become a name for tolerance but one ought to be tolerant anyhow. There is implied also a misunderstanding of what belief really means. Belief does not consist in a willingness to regard all things as possible. One doesn't have to sign up with any special body to affirm that. Belief properly means that one has certain positive convictions, open to revision, to additions or subtractions, of course, as his faith develops. If he earnestly believes that there is a God and a spiritual world, it is quite useless to join a professedly religious organization which holds such beliefs to be unnecessary. Refusal to do so is not a mark of narrowness but of common sense provided one does not deny the right of others to become humanists if they so wish.

If we may follow the argument of Dr. Johannes A. C. F. Auer who is, or has been, on the staffs of the Harvard and Tufts theological schools humanism is the most ancient form of faith while belief in God and in a spiritual world are later introductions and, it would seem, corruptions. He writes:

"Early man did believe himself equal to the defense of his own interests. Indeed, he had only himself upon whom to depend. He could not have relied upon the gods, for at the very first he knew no gods; they had not yet emerged. A belief in spirits came earlier, it is true; but even that had not yet developed when man first rose above the lower levels of animal life. The very first phase of human existence must have been characterized by a supreme interest on the part of man in his own affairs, together with a strong

conviction that he was quite capable of taking care of them. Here we have the crude, but effective beginning of that system of thought which today we call Humanism. Humanism starts from a natural instinct." ("Humanism States Its Case," pp. 10-11.)

Which shows in the first place that Dr. Auer knows little about primitive man and in the interest of Humanism has fallen into the same blunder as Rousseau who pictured man "in his integrity" as naturally perfect until corrupted by civilization. The innocent humanist primitive lives in a Garden of Eden in which he concerns himself merely with food, clothing, and shelter—or at least food—until the serpent of religion effects an entrance and he falls into supernaturalism. Belief in gods in the formal sense of the term did not indeed exist at the time indicated but there is no sharp line between gods and spirits except for those spirits which were souls of the dead. But there is reason to believe that personal survival was an element in the minds of men as far back at least as the Neanderthal period, and we have no proof that the germs of belief in survival and in spirits greater than man are not as old as man himself. Any anthropologist could inform a humanist that the "economic man" assumed by him has never been found. There is, in short, no evidence of a humanist period in the history of the race.

So far as survival is concerned, however, not only is there strong evidence for it on other grounds, but unless it is true, mundane life ceases to be worthy of any kind of religion and mundane existence is nothing but a horrible jest being played upon mankind whether by evolution or by gods. Human life would then be reduced to a tragic procession out of and into the dark. I have read statements by some of those who think otherwise, who face up to the tragedy of ultimate extinction as in the order of things, believe that it calls for the highest form of courage, and think that the only fame one should look for and the only accomplishments he should seek are in the necessarily temporary regard of his fellows and a possible, if somewhat evanescent, utopia in the historical future. Such men claim that their virtue is greater and their unselfishness more in evidence than is the case with those who look forward to a continuance of life because they have no expectation of any permanent future reward. But, speaking for myself and, I am sure, for millions of others, I would reply that we do not believe in a post mortem state of exis-

tence on our own account but because only by holding the faith that that is true can we feel that we are entered upon a worthwhile enterprise. Otherwise there is no reason why we should cooperate in furthering life on earth, and to bring other souls into it would be a criminal act. Under this supposition life having been imposed upon us through no desire and on account of no fault of our own it is indeed proper to live decently, but there is no fundamental reason for doing so for saint and sinner will come to the same end and their virtues and vices be ultimately forgotten.

Thus it is only the faith that death does not end all that makes me feel I am engaged in an existence of positive value or enables me to have any sort of religious belief. And if such a belief is necessary, although of a character which cannot ordinarily be directly sensed, there is all the more reason to accept that other equally ancient principle of faith, God. Beliefs in the Fatherhood of God and the Brotherhood of Man have been associated almost always, and particularly in the faith of Christians. As belief in life after death is a vital part of my love of man and I cannot know beyond any doubt that it exists, I combine with it also the other love of which John speaks, love of that God whom I have not seen. There are plenty of additional reasons for maintaining that belief such as its practical universality and the fact that there is an order of nature and in nature. Humanism seeks to render belief in God unreal by interpreting the Theistic conception of the Deity as that of a Being far off in the heavens. However, that is not the idea which Christians hold. Auer says: "God never was a man, moreover He is quite different from men, how then can He teach men to live as men should?" But how if "God is Very Man," and *did live* as a man among men on earth?

In this connection another assertion by spokesmen for liberal Christianity may be contested, the claim that Jesus was not raised to the rank of Deity until the Council of Nicaea did so in 325 A.D. The fact is that a status distinctly above the mere human is clearly implied and to all intents and purposes affirmed in the Gospels and the epistles of Paul and beyond reasonable question in the Fourth Gospel. The Council of Nicaea merely asserted that Christ's relation to the Father was one of equality; his Deity had already been acknowledged.

## Summary

Spokesmen for Humanism claim a scientific basis for their faith but their theory of religious evolution in primitive times is not borne out by the best

(Continued on page 350)

## Book Review

*The Doctor's Case Book in the Light of the Bible.* By Paul Tournier. SCM Press, Ltd., London, England. \$3.00.

The author of this book is a physician of Geneva and since 1944 has been an active member of the international meetings held at the Ecumenical Institute, Bossey. These meetings are devoted to Christian faith and medical practice.

Dr. Tournier uses in his work not only the usual tools and techniques of a well trained orthodox physician; he also uses spiritual means. His conception of God stresses that God is life; that all life whether manifesting itself as physical vitality, mental energy or spiritual life comes from God. Often his statements on this subject remind the reader familiar with Swedenborg of the doctrine of influx.

The paper jacket advises: "The author writes that this book, written at the request of his colleagues is the reflection of those conferences in which were examined in the light of the Bible each of the problems which doctors have to face: the person, life and death, disease and sin, the meaning and aim of medicine, the gift of healing, relations with the patient, the team spirit, social medicine, love, marriage and celibacy, the laws of health, and so on. It is an attempt to show that for the doctor the study of the Bible is as valuable as the study of science: that disease has a meaning and plays a definite role in the destiny of the patient. . . . He puts the practice of medicine in the true context of the Gospel, not arbitrarily or credulously but with the weight of great medical experience combined with a lively faith. The book is full of vivid insights springing from this double concern. He writes in the first place for medical practitioners but the book does not require technical knowledge in order to be appreciated. Ministers of religion

and students of psychology will also find this a most illuminating work."

The author conceives of the medical profession as one that is engaged in the task of freeing man, as far as this lies in its power, from suffering, from loneliness, a depressed state of mind, a sense of guilt and even from his rebelliousness and everything that handicaps him in attaining a full and happy life. In other words, the author would have the doctor add the functions of the priest and the minister to those of a surgeon and a dispenser of prescriptions. This is somewhat the reverse of what the practice was in the ancient world. Then the priest took on the job of therapy, but his priestly status came first.

But no one will object to the description of the physician as a fellow-worker with God. The words which a surgeon had inscribed in large letters above the door of his office "I dress the wounds but only God heals," state the case adequately. Healing of disease, whenever depicted in the Bible, always represents a victory for God, Dr. Tournier says.

The book is divided into four parts. Part 1, *The Biblical Perspective* with ten chapters that search into the Bible and science, medicine and nature. Somewhat metaphysical, as these chapters seem to us, they make for profitable reading. Part 2 is *The Problem of Magic*. This is not an easy subject to handle in a field that bristles with ideas based on acceptance of magic. Much is offered and much is left unanswered. Part 3 is *Life, Death, Disease and Healing*. The discussion here is thought provoking, but as the author acknowledges later, he discovers no final answers. "I have not tried to hide from the reader," he says, "that in spite of all the light thrown upon it by the Bible, the problem of pain, sickness and death remains for us an impenetrable, overwhelming mystery. The Bible it-

self does not claim to solve the problem. It lives with us. It asserts that man cannot penetrate God's secrets." But one thing is a certainty for the author, namely, Life through Jesus Christ. He writes, ". . . life is contact with God, and death is separation from Him." Part 4 places before us *The Choice*, with a chapter on Life or Death and one on 'The Highest Good.

The writer apparently has been much influenced by Dr. Karl Barth as shown by the emphasis he puts on the need for a personal encounter with Jesus Christ. The contact with God is now maintained through the living person, Jesus Christ. "In Him God comes to us, instead of waiting for us to go to Him, as soon as we dare to acknowledge that we are incapable of doing so. God Himself, in Christ, restoring the contact."

How much of what is superficial or merely vague in what the doctor has to say on this subject, could have been rich with meaning if written with a thorough understanding of the conception of the Divine Humanity.

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## Ohio Association To Meet

According to an announcement by the Rev. Leon C. LeVan, the date of the meeting of the Ohio Association has been changed from October 22-24 to November 5-7. The meeting will be in the New Church, Sandusky at Parkhurst Street, Pittsburg, Pa. The theme of the gathering will center around "The New Church in Christianity." There will be an effort to examine the problem of the relationship of the New Church to the Christian Church in general. On Friday, November 5, this theme will be introduced by the Rev.

Mr. Levan, and a number of other presentations by prepared speakers. On the following evening there will be an open forum on the same theme in which all may participate.

The Rev. Franklin Blackmer, president of Convention, will be present and will preach the sermon on Sunday, November 7. Officers of the Association are: Rev. Henry Giunta, general pastor; Rev. Bjorn Johansson, president; Rev. Albert Diephuis, vice-president; Rev. Leon C. LeVan, secretary, and H. Brown McGill, treasurer.

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# LETTERS TO THE EDITOR

## How Can I Better Serve My Church?

On Saturday, October 30, there will be a meeting of the Maryland Association at the Wilmington Church. At that meeting we are going to discuss the question: *How Can I Better Serve My Church?*

Are you interested? You will have an opportunity to think with others, to express your ideas, to listen to the ideas of others. We will not find all the answers, we will not find easy answers. We may not agree on the methods best suited for putting ideas into practice. But if a genuine effort is made to think and not to theorize, to think and not merely to recite a favorite opinion, if an effort is made to *listen*, to discipline our thoughts and our words—then *something* will be gained from the experience. And we may make a very small dent in this very large question: *How Can I Better Serve My Church?*

This question is often in our minds and hearts. The answers to it can be found, and indeed must be found. Mistakenly, we are inclined to look for the solution to our problems as though it could be found outside ourselves. We offer answers like these: we must have smaller churches, suburban churches, uniquely designed churches, a more energetic clergy, a more scholarly clergy, more social activity, more activity of any kind, more advertising, etc. These are comfortingly vague, generalized, and remote answers. They demand little of the individual, of you and me, right now—today. Yet they *seem* to be answers, and if not closely examined, they lead us to believe that we are doing something to meet the need even if we only talk about these things. That is the danger.

We can, therefore, put off until another time the disquieting thought that perhaps some of the difficulty lies with us, within the bounds of what we do, what we say, how we meet our personal problems, what we are as individuals. This is a disquieting thought, yet when once it has been faced, it offers something definite to take hold of, and it offers the only genuine opportunity that you and I have to attack the problem. And we can begin today. We do not have to wait for others to act; we do not have to deceive ourselves with the thought that someone else is going to produce a magic, quick, easy formula to remedy all our ills.

We can start now, as individuals. Are you completely satisfied with your own religious life? Do you feel that you have all the knowledge and understanding of your religion that you would

like to have? Do you feel that this understanding is available to you to use in your personal life and its daily problems? Do you feel that you can successfully impart this knowledge and understanding you have to your children, your friends and associates who ask you questions, who perhaps come to you with a perplexing problem? There are three aspects of churchmanship; certainly three vital aspects of life to those of us who believe that the New Church has something unique to contribute, that it is in fact a new way of life. Would not growth in these three areas of our own lives strengthen our entire church, our usefulness, our New Churchmanship? How shall we go about this?

More details concerning the program will reach you soon. Plan now to be present. Nothing should interfere with your being there. We, who are planning this, look forward to seeing you on that day.

Very sincerely yours,  
MARION B. PRIESTNAL,  
Chairman, Program Committee,  
Maryland Association.

## Bodily Healing By Spiritual Means To the Editor:

Rightly or wrongly, I am quite upset about two articles which have appeared in recent issues of THE MESSENGER. One was under the former editorship, the other under the new management.

Unfortunately I cannot seem to put my hands on the issue containing the first article, but I believe I can recall it accurately enough to criticize fairly. It was a reprint from another publication, telling of the writer's experience in investigating the work in physical healing (strangely enough called *spiritual* healing) being done by the Episcopal Church. In one case, an afflicted person was instructed, by a clergyman I believe, to say the Lord's Prayer repeatedly. This was intended as a therapeutic measure.

Now I fully realize that there is power in the prayer. Swedenborg testifies (*Arcana Coelestia* 6476), "Whenever I have been reading the Lord's Prayer, I have perceived an elevation toward the Lord which was like an attraction . . ." But it is the business of saying it *repeatedly*, as a means to *physical* relief, that distresses me. In *Matthews* 6—italics mine—we read, "But when ye pray, *use not vain repetitions*, as the heathen do: for they think that they shall be heard for their much speaking. . . ." And then, of course, follows the Lord's Prayer.

If it is true that angels and good spirits are able to draw closer to us and devils and evil spirits are repelled while we read or repeat from memory any part of the Word, then I can see that the device of saying repeatedly the Lord's Prayer might well work as a relief measure which could be felt in the physical body. But is not this an abuse of prayer? It seems to me a clear case of the age-old question of whether or not the end justifies the means.

I don't know how many people read the little paragraph of small print on the inside front cover of THE MESSENGER about the fact that the opinions of contributors do not necessarily reflect the views of the editor or represent the position of the Church, but my personal feeling is that I'd like to see some good old editorial footnotes on such things as the above.

Next, I should like to bring in question some statements found in the September 4, 1954, issue in an article by the Rev. Leon C. LeVan. I find some rather dogmatic statements which, in or out of context, I should like very much to have explained or supported. In the seventh paragraph it says, "If there is evil in our heredity, our bodies suffer." "In the case of the good, the Lord permits their evils to emerge (so that they may be banished) and as those evils appear they reproduce themselves in our physical bodies." The writer has previously denounced the old Hebrew theory that physical ills are a direct result of evil in the individual. But do not the above statements give the impression that exactly the opposite is the truth? And is not this as dangerous a theory as the former? We read, "For the imperfect body may be the noblest badge of your regeneration." According to my understanding that should read, "may or may not," for I have always thought that it was extremely dangerous to try to draw any sort of parallel between physical and spiritual conditions either in ourselves or in others.

Further on the article says, "To the extent that your bodily infirmities are the results of your own mental and spiritual disorders, they can be decreased through the healing of your soul. Those that result from heredity can only be helped by medical practitioners or surgical operations—if at all." "You cannot heal ailments by spiritual means that do not come from your own moral faults." Now these statements may be true. If so, then it means that a host of people who are engaged in so-called spiritual healing—and many of them do so, I believe, in all good faith—are tampering with the laws of the universe. My own feelings on the matter are

largely unresolved, and I should certainly appreciate some documentation to support the above assertions.

Further on I read, "Illnesses should not be looked upon as unmitigated evils. They may be 'blessings in disguise.' They may be 'angels of mercy' leading us over the hard road of human life where our evils may be more resolutely cast off, our false beliefs more thoroughly rejected." How does this square with *Divine Providence* 142 which begins, "No one is reformed in a state of bodily disease, because the reason is not then in a free state . . .?"

Nowhere do I find a statement of what to me should be the cornerstone of New Church attitude in regard to relief from physical infirmity: that it should be sought for the sole purpose of freeing the mind from the obstructions which an unhealthy body place in the way of regeneration. *Divine Providence* 142 says it much better than I can.

WM. R. WOOFENDEN

#### Endorses Chadwick Article

To the Editor:

The article by Frederick Chadwick entitled "1757—1857—1957" is to my way of thinking outstanding; the best I have read in a long time. It certainly started me thinking and it will furnish food for thought and study for a long time. Congratulations to THE MESSENGER for printing it.

A. W. SPINK

Warsaw, N. Y.

#### Wayfarer's Chapel On TV

To the Editor:

While watching the program "Waterfront" featuring Preston Foster on the Dumont network last night at 9 P.M. we were taken unawares by seeing the actor go into and come out of the Wayfarers Chapel at Palos Verdes, Calif.

G. T. HEDDAEUS

#### Evil From Other Worlds?

To the Editor:

The article treating of the "Evil in Nature" in a recent issue of THE MESSENGER, seems to me not to have been written from a New Church standpoint. If it were frankly Old Church, and had been published for its interest, one could understand the purpose. As it is, after giving a concept from the Writings, in an effort at explaining the existence of things in the three kingdoms of nature that are hurtful to man, the Writings are not allowed to speak further. Their interpretations, of the Written Word, are ignored. The "Garden eastward in Eden," the "man" put into the "Garden," the "tilling and keeping" of it, are given purely natural interpretations, in which no gleam from the true paradise falls upon us. The responsibility, as it were, of the first-hand creation of Evil is clearly implied. Save for the one concept taken from *Divine Love and Wisdom*, the Writings are silent in the discussion; and this concept is apparently contradicted by a fact taught by the geology of our planet, i.e., that there were things in the three natural kingdoms hurtful to man before he was created, therefore, there could

have been no influx from hell to account for their existence, as the Writings state. Was this earth the only earth in the universe? The Writings say that there are other earths—many of them. Was this the earth, the first of Creation? We have no proof that it was. Is it not conceivable that, prior to this earth, other human beings were created on other earths, in a perfect environment? That the desire to be led of themselves, differently from the Lord's leading, begun the hells? Then would not the Creative influx, flowing through this Evil, "begin" and "continue" to flow thus to all time? Is it conceivable that Swedenborg, the scientist, could have overlooked this, in making such a statement, even if Swedenborg, the seer, is not to be credited? At any rate, before his spiritual-natural assertion is thus treated, should not his great message be searched until what it does say is known, and if it is reported, should not the report be accurate?

CLARA MACCOY DEPRIEST

(Evidently the article referred to is Dr. John R. Swanton's "What of the 'Evil' in Nature?", Aug. 21, 1954.)

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#### The Lesser Commandment

(Continued from page 347)

anthropological authority. They claim a peculiarly liberal attitude but it is a liberalism so diffuse as to be worthless. They claim to entertain an optimistic outlook on life but fail to realize that in questioning the existence of a continuing state beyond death they encourage an outlook on all life which is hopeless and indeed horrible. They caricature theism by supposing that its adherents consider God a Being aloof who can have no sympathy with human life because he has never experienced it. Christianity does not think of an aloof Deity, and holds that in the person of Christ He had direct contact with human life and a most profound experience of it.

Humanism is neither scientific, nor liberal, nor comforting. It is not even just in its appraisal of theism, and in particular that form of theism which

has accepted the belief that "God is Very Man."

#### Parapsychology and Toksvig's Book

The following paragraph from the "Parapsychology Bulletin" for August contains a kind of backhanded compliment to the influence of Swedenborg:

"Another 'first' [in services to parapsychology] may be credited to the Yale University Press (Mr. Eugene Davidson, Director), for their series of books on parapsychology, boldly undertaken as a matter of policy a few years ago. They have already published Whately Carington's *Matter, Mind, and Meaning* (in 1949) and are now about to bring out Bateman and Soal's *Modern Experiments in Telepathy*. It would not be stretching terms too far to say that the series actually began with the scholarly and interesting work on Swedenborg (*Emanuel Swedenborg, Scientist and Mystic*) by Signe Toksvig

in 1948, for it was the publication of this book which initiated the sequence."

#### Diaconoff Honored

The Los Angeles Society initiated a surprise party on Sunday, September 12, for their pastor Andre Diaconoff, celebrating his twenty years of service to the parish. It was a happy occasion recalling the years in which he had grown in their love, and appreciation of his devoted labors in their behalf, and also taken his place in the religious life of the city.

As a recognition of their affection they presented him with a gold watch and band to register future happy and useful hours, and a handsome pin and corsage to Evelyn, his wife. The crowning touch was a delicious anniversary cake which was enjoyed by all.

"Well done, good and faithful servant; enter thou into the joy of thy Lord."



# Births, Baptisms, Confirmations, Engagements, Marriages, Memorials

## BIRTHS

PEEBLES. — Born to Dr. and Mrs. Thomas Chalmers Peebles, June 4, a son, Douglas Cutler Peebles.

SULLIVAN. — Born to Mr. and Mrs. Winthrop Sullivan (Caroline Hotson) on September 6, a son, Winthrop E. Sullivan III. He is their second child and first son.

GEIS. — Mr. and Mrs. Albert Geis of the New York Society announce the birth, September 14, of a daughter, Donna Lee.

## BAPTISMS

HAWKINS. — James Stanley, infant son of Mr. and Mrs. Robert Clarence Hawkins (Jean May Schneider), Deep River, Ont., was baptized, September 12, in the Church of the Good Shepherd, Kitchener, Ont., by the Rev. David P. Johnson.

## ENGAGED

BATEMAN-GUTFELDT. — The engagement of Betty Rae Bateman, Berkeley, Calif., to Horand Karl Gutfeldt, Cambridge, Mass., has been announced. The betrothal of the young couple was blessed in the El Cerrito Hillside Church, September 15, by the Rev. Franklin H. Blackmer. Mr. Gutfeldt is a student in the New Church Theological School.

## MARRIED

WORCESTER-LONG. — Miss Rebecca Billings Worcester was married September 11 to David Foster Long in the Piety Corner Chapel, Boston, Mass., the Rev. Antony Regamey officiating. Mrs. Long is the great-great-granddaughter of the Rev. Thomas Worcester, first pastor of the Boston society.

## 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.

## In Memoriam

HUGHES. — George Hughes, long a member of the Cincinnati Society, passed away at his home, September 7. Resurrection services for him were held September 10 by the Rev. Bjorn Johannson. Mr. Hughes was born in Florida, March 13, 1876. Later, he came north and was active in business in Pittsburg and in Cincinnati. He is survived by his wife, Ida Ackhart, two sons and seven daughters. Mr. Hughes was a man of many talents but his inclinations always ran to the artistic. He was a warm-hearted, lovable personality who made friends readily, and who enjoyed the esteem of those who knew him.

WELLS. — Albert David Wells, Cincinnati, Ohio, passed from this life September 17. Resurrection services for him were held September 21, the Rev. Bjorn Johannson officiating. Mr. Wells was born in Cincinnati, May 17, 1866. He was in the drug business for many years and later in the insurance business. He is survived by two daughters and two grandsons. Mr. Wells was known to his friends and business associates as a man of high intelligence and sterling integrity. He was a family man and intensely devoted to his family.

BRAY. — Mrs. Orah Hutchins Bray, beloved wife of the Rev. Everett K. Bray, passed into the spiritual life August 21, 1954. The transition came during Mrs. Bray's attendance at the Fryeburg New Church Assembly in Fryeburg, Maine, where for a number of years in succession Mr. Bray has participated in the lecture program of the Assembly.

Mrs. Bray was born in South Eliot, Maine, on June 18, 1875, and during her early years the family resided in Portland, Maine, but little Orah spent her summers with her grandparents back in South Eliot, on the banks of the Piscataqua River at Portsmouth. Born and brought up on the coast of Maine, she grew to love the salt water, and love for the ocean was almost a passion with her throughout her life. In later years, together with her husband and daughter, she spent 17 summers on Peak Island, in Casco Bay, Maine.

Mrs. Bray was confirmed into the New Church in 1908 by the Rev. James Reed; and the same year, June 29, she

and Mr. Bray were married by him in the Boston church. Following their marriage, she worked with Mr. Bray in the pastorates of Portland, Maine; Indianapolis, Ind.; St. Paul, Minn.; and Cambridge, Mass. Between the pastorates of Portland and Indianapolis, the Brays, because of Mr. Bray's ill health, moved to Florida for one year. Here Mrs. Bray found satisfaction and joy in their work with a Cuban mission.

One of Mrs. Bray's outstanding qualities was her love for the young. All young people who had the opportunity to really know her, loved her, and found in her a warm, affectionate and sympathetic friend. Her love for infants and young children was deep and beautifully tender, and her greatest joys were realized in the life of their beloved daughter Betty, whom the Lord so wondrously gave into their home.

Mrs. Bray's strength of character, her lively spirit and undaunted personality carried her through trials and disappointments which would have defeated many others. She knew the sufferings of others and had a sympathetic love and understanding for all those less fortunate than herself. Many times I have been privileged to witness the expression of this love, pouring out of her heart in forms of thoughtful tokens, uplifting words and expressions of encouragement.

A keen sense of justice was one of Mrs. Bray's outstanding qualities, apparent only to those who knew and understood her. At times this quality made her inwardly critical of people and situations. This keen sense of perception was, however, subdued by her staunch sense of duty which was strong enough to enable her to hide even from those near and dear to her the toll that ill health was taking through many years.

During the early years of her work with the Cambridge Society, Mrs. Bray was active in church affairs especially as a participating member of the Ladies Aid. Later, as her health began to fail, she withdrew from these activities, preferring to give her strength and attention to being a devoted wife and mother. Her continued love for the church, however, was manifest in her regular attendance at the worship services in the Cambridge Chapel.

Mrs. Bray loved the "wide open spaces," and restraint was for her a heavy burden.

If it had been hers to choose, she could not have chosen an environment and conditions nearer to the hope she had for the transition when it should come. She had been so much in poor health in recent years that she had dreaded the transition from fear that it

might be by way of a lingering and helpless illness. Her prayer and frequently expressed wish was that she might "die in the harness," and go suddenly at the end. We are profoundly thankful that this wish was so wonderfully granted. The setting in the Fryeburg Assembly for the last two weeks of her life in this world was almost ideal. The fact that in June of this year Mrs. Bray had a very happy Convention week, together with her husband, in New York, and later one very happy week at Fryeburg, is a great comfort to those closest to her. These were for her like oases in months of barren journeying. Her ability to get out of the apartment and around was slowly decreasing. She had made a strong effort to conserve her strength for Fryeburg, and was blessed by a gratifying degree of success. She enjoyed the ride up there, drinking in, as she put it, the beauty of every tree and every hill, and for six days was happy in the fellowship among loving friends. There could not have been a more loving setting for the transition.

She suffered only one week of full incapacity, and then out of an oxygen tent, while having her noon meal, without warning the pulse stopped and consciousness left this world.

Besides her loving husband, Rev. Everett K. Bray, Mrs. Bray leaves her beloved daughter Elizabeth, her son-in-law Raphael Guiu, three grandchildren, Cecilia, Christina and Gloria, and a brother, Mr. Edward Hutchins, of Portland, Maine.

Knowing her love for life, it has not been difficult to think of Mrs. Bray's great gain in freedom from a body that was increasingly more resistant to her fine, strong spirit; and devote our thoughts to her entrance upon a life of fulfillment. We are sure she is very happy in the great change. — STELLA TRAEGER

### St. Louis Campaigns For Members

The St. Louis Society in an effort to increase its membership and its attendance at church and Sunday school has recently launched a campaign of visitation. Trained laymen and laywomen will make calls on prospective members with a view to putting before the latter the value of the church and the opportunity it offers for participating in building a better society and performing a service for mankind. The minister of the St. Louis Society is the Rev. David J. Garrett, who was ordained at the last Convention.

### New Church Service In Connecticut

On October 3, New Church people and others gathered in a big white house across from a public library and bearing the address of 9 Bedford Road, Katonah, N. Y. The occasion was a service of worship conducted by the Rev. William R. Woofenden, pastor of the New York Society; and the owners of the beautiful home, which now became a place for formal worship, are Mr. and Mrs. C. Hartley Grattan. Those attending came largely from Connecticut. This is not the first service held there, and, as we understand it, these services will be held regularly at 3:30 the first Sunday of every month from October to June.

### The New Immortality

(Abstract of lecture by the late Rev. Dr. Adolph Roeder.)

I STAND UPON the Hill of Vision and look to the North. At the foot of the empurpled hills lies, battle-scarred, an old earth—an earth of serfdom and of slavery; of militarism and feudalism; of candles and stage coaches; of homesteads and seldom sailed seas; an earth over which waves of conquest have swept again and again. And out of the haze that lies lurid above this old earth emerges a new earth: an earth of skyscrapers and teeming cities; of telephones and radios; of autos and aeroplanes; of crumbling thrones and hesitant democracies; of swift and silent changes, that take women where men were wont to be and take men into new and unfamiliar territory, into untried tasks and untrodden paths. It is a "New World," and within the shell and crust of its outer marvels, I see a new home—for the old homestead has passed away and the apartment house has come to take its place; a new family, which gathers seldom about the hearth-fire, because all its members are out in the bustling world, concerned in work, grandfather and grandmother knew nothing of; a new school where children learn and have opportunities such as never came to us in our youth; a new society in which the old prison, which ground out convicts, has been replaced by the reformatory, which tries to restore men to their manhood. Yes, I see a new society where labor and capital no longer are facing one another as enemies but are beginning to fraternize along the old battle fronts; where the old idea of "battle for conquest" has faded out before the glare of a new sun, emblazoned with a new motto: "Self determination for smaller nations"; a "new church" where men no longer burn one another's books and

bodies on funeral pyres, but where the idea of *church federation*, of church unity, of social service are interlinked, as yet like dreams, but growing daily clearer into the awakening consciousness of a world starting out of sleep.

And I hear the voice that led me to the Hill of Vision the first time, speak again and I turn mine eyes to the West. The old Heavens, lurid with the fires of cataclysmic strife, part and are rolled away, as an old scroll is rolled up and set aside. For I am looking into a new world of thought that is displacing the old. Flashes of internationalism gleam athwart a background on which is written a "Union of Nations"; an International Supreme Court; the adjustment of misunderstandings by a Court of Arbitration and a Council of Conciliation; disarmament and world-police; pitiless publicity and no more secret treaties; a new Brotherhood of Man, because of the discovery of recent years of a New Fatherhood of God. A new thought-heaven in which men think that they must substitute cooperation for competition; sense and efficiency for brute force and disciplinary punishment. And a wonderful new thought-heaven it is.

And a third time I hear the voice that spake to me and led me twice to the Hill of Vision. It repeats the same sentence. For a third time it repeats the words: "Behold, I make all things new." And I gaze to the South. Over the ensanguined earth, stained with the blood of thousands of our bravest and our best, hovers the disappearing shadow of the "Old Death," and beyond the sleeping hills rises the moonlit splendor of the "New Death." The old death, a skeleton rider on a pale horse, has been overthrown, and the panoply in which he has been trapped lies shattered about him. "Death is the wages of sin"; death is an infliction of the Divine Wrath of an angered God; death is a visitation of Providence searching the seat of sin; these have been thrown aside and in their place the angel of the New Death speaks quietly: "Death is an orderly step in life." Death is the birth of the soul into the spiritual world, the world of reality. Death for your boys in battle slain is promotion from the fields of valor to the realms of spiritual achievement. Death is commencement and graduation when the school of life has trained its pupils into the acquisition of True Manhood. Death is Resurrection.

And the Voice of Him that sitteth upon the throne said: "Behold, I make all things new."



*The*  
**NEW-CHURCH  
MESSENGER**

**October 30, 1954**

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**James N. Taylor**

Ophia D. Smith

**Glory of the Lord**

R. J. Strong

**Fryeburg New Church**

F. Gardiner Perry

**In The Beauty of Holiness**

Leslie Marshall

**Worship, Study and Play at Almont**

Helen Hathaway

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## THE NEW-CHURCH MESSENGER

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October 30, 1954

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Geneva, 6 Rue de l'Universite

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Vevey, 3 Rue du Leman

## Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

# THE GLORY OF THE LORD—HOW SEEN

by R. J. Strong

**W**ITH what fine words the 19th Psalm opens: "The heavens declare the glory of God, and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where the voice is not heard."

The psalms are spiritual songs. The word psalm is from the Latin "psallere," to sing praise. The Psalms were set to music and were sung with instrumental accompaniment.

In the New Church in America, in the Boston Society, one of the early organists wrote special chants for each Psalm. They used the Psalms in place of hymns. In fact the whole service with the exception of the sermon, was made up of passages from the Word.

It is said that the great Swedish singer, Jenny Lind, once attended service at the church and wept with pleasure at the singing, which she said sounded like the singing of angels.

## *Power of Music*

Swedenborg mentions that the speech of spirits is a species of song, being terminated in a similar way to the Psalms. It is poetic.

The power of music to cheer and brighten and soothe the human spirit is well known.

Rhythm, or measured movement is much talked of at the present time. Its use is very old, but that does not take away anything from its value. We in New Zealand love to see the Maori people perform their native dances, and sing their songs, and we are impressed with the power that comes from the united action of large companies.

The poet Pope wrote:

"For dear to gods and men is sacred song.  
Self-taught I sing; by Heaven, by Heaven  
alone

The genuine seeds of poesy are sown."

And there are the well-known words of Shakespeare—

"The man that hath no music in himself,  
Nor is not moved with concord of sweet  
sounds,  
Is fit for treasons, stratagems and spoils;  
The motions of his spirit are dull as night,  
And his affections dark as Erebus.  
Let no such man be trusted."

## *Not Nature's Glory Alone*

But do the Heavens declare the glory of God? Does the contemplation of the sky, the sun, the moon and the stars call forth praises from the lips of men, to the Lord our Heavenly Father? Why then are there atheists? Why are there unbelievers? What is the Lord's glory? The Apostle Paul said: "There are also celestial bodies, and there are bodies terrestrial: but the glory of the celestial is one and the glory of the terrestrial is another. There is

one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (I. Cor. 15:41)

Paul is here comparing the splendor, the shining, the brightness of the celestial bodies. But do all people see the glory of the Lord in nature? Many speak of the glory of *nature* and make no mention of the Lord.

The glory of the Lord is not a mere thing of this world. It is not mere brightness and shining. The glory of the Lord is goodness and truth, love and wisdom. It is the heavens of the Spirit, the "internal" heavens that declare this glory. The Psalm tells us that the Divine Truth will go forth in every direction. The glory in which the Lord comes is the light of truth and this is the spiritual sense of the Word, or the sense which has relation to spiritual things. Day and night in this world teach us about day and night in the spiritual world, and in our own minds. That is, they can teach us about the darkness of evil and ignorance, and the brightness of knowledge and of truth. The mention of the sun tells us of the Lord's love, the source of spiritual warmth and love. The sun stands for love. In his reference to this Psalm, Swedenborg says: "By the sun is here understood Divine love, because the Lord dwells in the good of His own love in the Heavens. The tabernacle here stands for the Lord's heaven from the good of love."

## *The Invisible Made Visible*

Grasping the idea that all the apparent reference to the outward world really tells us of inner things—things of the heart and mind—we can understand why the Psalm changes, steps up as it were, in the familiar words:

"The law of the Lord is perfect, converting the soul.

The testimony of the Lord is sure, making wise the simple."

These words should find their resting-place in your heart and mind. They should give us new strength, hope in darkness and doubt, blessing in every state. Testimonies and commandments teach such things as have relation to daily life.

The law and precepts are the things of doctrine; the statutes and judgments are connected with rituals.

The whole Psalm is about the Lord and the glory of the spiritual world.

The invisible things are made known by the visible things by correspondence. We must, each one, meditate upon these things from the knowledge of correspondences if we are to get the full benefit and blessing the Lord provides in His Word.

## *Showing Forth Love*

Why does the sun correspond to love? Because, as the sun is the source of heat and light and life

in this world, the Divine Love is the source of our love and enlightenment in the soul. So, when we read of the sun we think of the Lord.

Recall another Psalm, the 8th, and the words: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindful of him, or the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of Thy hands; thou hast put all things under his feet.

"All sheep and oxen, yea, and the beasts of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth."

Our creation into the image and likeness of God means that we have the form and capacity to re-

ceive and live our measure of Love, Wisdom and Power from the Lord.

For development into the image and likeness of the Lord, we have an inner organism, a heart to receive and give forth love, and an understanding to receive and utter wisdom, with the liberty and power to act therefrom.

The handmaid of the understanding is observation, the master of the house is reason—the power to gather ideas and draw conclusions.

To this handmaid the universe unfolds itself, in which, as in a mirror, may be seen the Divine purposes. These the wise man strives to fulfill. And his prayer is set forth in the concluding words of the 19th Psalm:

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

Let us pray that our eyes may see the glory of the Coming of the Lord—in His Word.

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## James N. Taylor, Pioneer of the New Church

by Ophia D. Smith

**J**AMES N. TAYLOR was one of the earliest New Churchmen of our nation's capital, but it is as a pioneer of the New Church in Indiana that he is considered here. He was a brother of Johnston Taylor, the distinguished New Churchman of Philadelphia. Both James and Johnston were born in County Donegal, Ireland. James never liked to be called an Irishman, because, he said, he was of English and Scottish ancestry. The Taylors had migrated from northern England to Ulster, Ireland, after its conquest by Oliver Cromwell. His mother's people, the Johnstons, had migrated to Ireland from Scotland. His father, Allen Taylor, was a merchant of Donegal County. His mother's father, George Johnston, was a wealthy tanner in Letterkenny, Ireland. Two of his mother's brothers were bleachers of linen on a very large scale. James and his younger brother, Johnston, were the only children of Allen Taylor to emigrate to America.

### *Service With the Government*

James came to Philadelphia about 1795. He entered into an apprenticeship with McClanahan and Moore, a prosperous firm in the Irish trade. Later, on his own account, he engaged in the shipping trade between New Orleans and Kingston, Jamaica. In 1801, when he married Eleanor Dunlap of Philadelphia, he was in the grocery business. He went to Washington, D. C., in 1809 as a clerk in the United States Treasury Department under Albert Gallatin. He remained to serve under Secretaries Dallas, Campbell, and Crawford.

Taylor was a competent linguist, speaking several languages fluently; he was especially proficient in French. In politics he was an ardent Whig. After the Whig party dissolved, he joined the Republican party.

### *Migrates West*

In 1818 Taylor went West to find a suitable home for his growing family. Eleanor Dunlap had died, leaving four children. Now, at the age of forty-four, James had a second wife (Rebecca Pitman Cox), and a second family. He looked over the town of Vevay, Switzerland County, Indiana, and the country around it, and decided that Switzerland County was the place for him. He built a large stone house in Craig Township and brought his family out from Philadelphia to the Indiana wilderness. Vevay had been founded by the four Dufour brothers who came from Canton Vaud, Switzerland. They secured a grant of twenty-four thousand acres of land from Congress, on an extended credit, with the understanding that they would introduce grape culture. They named their vast acreage Switzerland County. Here they and their Swiss colonists planted vineyards and made Switzerland County famous for its fine wines.

Eleanor Johnson Taylor, the daughter of James N. and Eleanor Dunlap Taylor, married the youngest of the four Dufour brothers. Like her father, Eleanor was a staunch Swedenborgian and a very intelligent person. She could draw up a contract that no lawyer could break. She was a facile writer, her articles appearing under the signature of "E.D." in Philadelphia and Cincinnati newspapers. Her husband respected her religion. He often said that if he could accept any religion at all, he would become a Swedenborgian.

### *Helps to Spread Teachings*

In the new stone house in Craig Township, James and Rebecca Taylor organized and conducted the first New-Church Sunday School in southeastern In-

diana. From this house flowed out the doctrines of Emanuel Swedenborg to any who would hear. Earnest inquirers went there for guidance, and New-Church missionaries always found a welcome there. The Taylors and their neighbors met frequently together in each other's homes to study the works of Swedenborg. The name of James N. Taylor, Moorfield, Indiana, appeared frequently in New-Church records as a correspondent of the Western and General Conventions. His son, James Dunlap Taylor, became editor of the *Cincinnati Times*. Both father and son had extensive New-Church libraries. One of James N. Taylor's grandsons, W. R. Taylor, was an honor student at the Urbana University at Urbana, Ohio.

### *"In a Moral Wilderness"*

In 1938 James N. Taylor wrote to the General Convention on behalf of the New Jerusalem Society of Walnut Ridge, Indiana. After congratulating the Convention on their approaching annual meeting he said: "Whilst so many assemblies are held in our times and country for transient, party, or selfish purposes—spreading their *ignes fatui* over our land, it has pleased the Lord to grant to his church a visible appearance, a sphere of union and intelligence from which general benefit may be derived." Taylor saw the world lying in wickedness, the signs of the times mournful. "We find ourselves," he wrote, "in our journey to the heavenly Canaan, in the frightful moral wilderness of this world." By charity and faith, however, there was hope that evil might be conquered "through Him who hath loved us." He suggested that the church, hitherto under the rule of "the man *vir*," might better be ruled by

"the man *homo*." Every married man, he said, should have two votes, for only married men were "full and true men." He reported seven children under sixteen years of age in his family. Taylor was the father of fifteen children, eleven by his second wife.

### *Founds a Library*

In December 1853, "the venerable" James N. Taylor, almost eighty years old, gave his theological library to a group of New Churchmen in Madison, Indiana. He owned an almost complete set of Swedenborg's theological writings, the most of which he had imported from England before American editions were available. These books were expected to become the nucleus of "a library of respectable magnitude." In his will, Taylor gave two thousand dollars to the Madison New Jerusalem Society, for the publication of theological works of Swedenborg.

At the time of his death, February 28, 1862, a *Cincinnati* newspaper remarked that James N. Taylor "was for many years among the first members of the New Jerusalem Society in America." "When in the vigor of life he was a man of extraordinary abilities. He was a warm friend of internal improvements, and he wrote the first essay upon the subject in early manhood. He was the companion and friend of many of the old fathers of our country."

Taylor's wife, Rebecca Pitman Cox, lived to be eighty-seven years old. She was "born into the spiritual world" on January 15, 1880, at the old Taylor homestead, near Moorfield, Indiana. One of her children paid her this tribute: "Never will the doctrines of the New Church, which she so dearly loved, receive a higher tribute than did they in the life which she devoted to them."

## IN THE BEAUTY OF HOLINESS

by Leslie Marshall

*O worship the Lord in the beauty of holiness: fear before him, all the earth.—PSALM 96:9.*

THESE words from the 96th Psalm become increasingly precious to us as we come together again for public worship. We have had our private worship and prayers during the recess, but there is something especially different between this and the coming before the Lord one with another.

In fact, the words of the Psalmist seem to exhort us to public worship or at least to turn our thought to the need of group reverence as well as individual homage. Indeed there is something dwelling in us which impells the desire of going on our knees together, and particularly with those of like religious thought.

At the founding of our Church, those who established it nearly 170 years ago felt that public worship, that is church services, would not be necessary. The people could read the Word in the light of Swedenborg's writings and discuss and digest them in group meetings while remaining in the Established

Church. They soon found, as Robert Hindmarsh tells us in his "Rise and Progress of the New Church," that this would not do; it needed public worship to keep people together, if nothing else, for the understanding and uses of the true Christian religion.

The exhortation—as the Psalm's superscription puts it—particularly is to worship the Lord "in the beauty of holiness." Yes, true holiness does have beauty, both externally and internally. To some it might be found in a huge tent with its aspiring evangelist and enthusiastic audience; to another perhaps only the proud beauty of some vast cathedral reflects that which can be associated with holiness. With others the admonition, or reminder, "where two or three are gathered together . . ." is sufficient.

Some years ago, when connected with *THE NEW CHURCH MESSENGER*, I published on its cover the picture of a chaplain conducting a service on a battlefield using oil drums for his altar and gun carriages for the pews. Reverent as was the wor-

ship, surely to that degree was there holiness in it.

However, Scripture uses words with a special purpose, of course, and whether we here say "in the beauty of holiness" or "in holy array," as the revised versions have it, we easily see the emphasis is on beauty, harmony, peace. Beauty is that which charms, is full of grace, symmetry and all 'round satisfaction. Socrates thought of beauty as that which is moral and useful. Perhaps nearer to the absolute, or eternal meaning, rather than the relative or temporal, is the definition given by Plotinus: "the triumph of form over matter," that is of the soul over the body.

Obviously then, it is when the spirit is calm, the conscience clear and the faith strong that there is beauty in holiness and holiness in beauty no matter what may be outer circumstances, such as whether we are in church or not in church; looking toward a magnificent array of stained glass windows, or facing a tiny crucifix in a garret.

It is such a concept of true worship which the Psalmist evidently desires us to have that leads to the concluding words of the passage: "Fear (or tremble) before him all the earth." Children and myriads of adults who have and perhaps still read or hear those words without giving them much thought, may have a mind's eye vision of men and women cringing before a mighty king, fearful of his displeasure. But that is not what the Word would have us think, as Scripture so often assures us.

Remarkably, this passage is the only one in the entire Word where the Hebrew word *chula* is used and then translated as "fear." Precisely, it means "pain," this introducing the important principle that whereas the heart necessarily must deservedly be happy in true worship, the body and certainly merely natural, external thinking, may suffer many things before the Lord, the afflicted laying them at His feet, as did so many when He came to earth to heal

and save mankind.

It is helpful to notice that this verse begins with the name of the Lord and ends by referring to the earth. As we enter more deeply into a knowledge of the things of faith, as the New Church teaches is now a possibility, we shall more and more realize how continually the Word is telling us about the life of the Lord. No wonder He informed the disciples that all things in Moses, the Prophets and the Psalms concerned Him.

He is both Alpha and Omega. He is the Celestial or Highest One and also the Human or Lowest One. Not low, of course, in a profane sense, even in His natural body, but in the meaning of reaching down to us, of being with us, if only we will walk with Him. Thus He said through Micah: It is required of thee . . . "to walk humbly," lowly, painfully, with suffering, "with thy God."

Again how expressive is the phrase "looking up" to someone! We look up to our parents and teachers; we look up to or give an orchid, as the saying goes, to the individual who has risked his life to save another's, how much more then shall we look up to or reverence, Him who teaches and guides us all and Who has saved us all, so that we can work out our own salvation, with that very "fear and trembling" the Psalmist requires.

"Freedom of Worship" was chosen as one of the Five Freedoms, but in a sense it is all five in itself, for essentially it is Freedom to Think. Given that, the mind soars out in wonder, in satisfaction, in good intention, and in so doing a certain awe enters the mind, and we may repeat mentally that other golden phrase used in our service of worship, "O Come Let us worship and bow down, let us kneel before the Lord our Maker! For he is our God, and we are the people of his pasture, and the sheep of his hand."

*(Preached for the St. Petersburg, Fla., Society at its opening service, and Mr. Marshall's first sermon there, following its summer recess.)*

## Better To Have The Pulpit Vacant

*(Another in our series of reprints from contemporaries)*

WHATEVER THEIR DOGMA the Scotch have always been led by able and *well trained* ministers. This did not come about by chance nor because the Scotch (and we do love them dearly) are superior to other people. The training of Scottish scholars and church leaders was the result of deliberate policy resting on firm conviction of the supreme importance of the job.

Four hundred years ago the first Book of Discipline of the Scottish Church declared:

Neither for rarity of men, necessity of teachers, nor for any corruption of time, should unable persons be admitted to the ministry. Better it is to have the pulpit vacant, than to have unqualified men to the scandal of the ministry and the hurt of the church.

If all of Protestantism had consistently maintained this rigorous stand on the qualifications for the ministry, this would be a far better world today.

Every sane man in the ministry today knows how very exacting are the demands of his profession. Every one of us labors under a sense of inadequacy in learnings or skills.

We, therefore, know the absolutely primary importance of theological education. In the liberal ministry this is not less but more urgent than in orthodox circles.

Unless we train ministers skilled to serve the needs of men and women, all our service programs will fail. Unless we continue to train men and women as skilled educators our religious education program will fail us.

What this comes down to is that the Universalist Church must spare no effort to secure the best kind of men and women for our ministry and then must give them the best possible kind of education for their profession.

*"The Universalist Leader."*

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## Elections and Campaigns

ON NOVEMBER 2 the American people will go to the polls to register by means of the ballot their wishes in matters political. Elections are the democratic substitute for revolutions, and as such they make for stability. They are also a bulwark of liberty because they give as good an assurance as the human mind has yet devised that the people will not be deprived of a voice in their government. Preceding any free election there is a strenuous effort on the part of many to influence voters and to win their approval. Without the right to make such an effort, elections would not be free.

All Americans agree that these two, elections and the political campaigns that precede them, are a priceless heritage which must not be corrupted or sullied. They disapprove, in theory at least, of anything that seems unfair or unsportsmanlike in electioneering tactics. Many laws are on the statute book meant to promote an equal chance for all parties and all candidates. Recently a group of six nationally-known religious leaders joined in sending an appeal to both the Republican Party and the Democratic Party urging them to adopt a "Declaration of Fair Election Practices," and to set up the needed machinery to implement these fair practices. Among other things the appeal called for the elimination of religious and racial prejudices. As might have been predicted, the chairmen of both parties responded favorably.

Certainly, it would be desirable if an election campaign consisted of a calm appraisal of the fitness of a candidate to hold the office he seeks, and an equally calm weighing of the pros and cons of the issues before the electorate. But politics being what they are and human nature being what it is, a cynic will likely retort, "Huh, in other words, no campaign." Politicians have never been known to refrain from appeals to prejudice if this promised an advantage. There is also the matter of freedom for the individual voter to use whatever standards he chooses in evaluating candidates and parties. Some people may feel very strongly that a man's religion is relevant in evaluating his fitness to hold office. And there are instances of religious organizations striving to promote certain political programs; and that may mean for a given candidate that his religious affiliation is not wholly a private matter.

And what about other features of the private life of one who offers himself for office? Certainly, it is quite irrelevant whether he is tall or short, bald or bushy haired. But if a candidate for a position of public trust has been convicted for mishandling money entrusted to him, the voters have a right to know this. When a man enters politics, he must be prepared to see the area of what is his private life shrink. Falsehoods, distortions and unfair interpretations of events when used against men in public life are, of course, to be condemned. Character assassination is despicable, regardless of who is the victim. Fair election practices must aim at

truth in campaigning, not the mere elimination of personal attacks.

By the same token, truth should be the criteria in evaluating discussions about issues. Oftentimes the voter who seeks to view without bias the merits of proposals upon which he must pass judgment is appalled by the charges and counter-charges, claims and counter-claims which are made. Somewheres, someone is departing widely from the truth. The same is true when he reads what the rival parties point to with pride or view with alarm. Unfortunately or not, political campaigns are not symposia conducted by open minds eagerly seeking to discover the truth. The political spellbinder is an advocate trying to persuade others to accept the views he expounds. Probably this will remain true for a long time. The voter who does not believe all he hears or reads is wise.

## It's You and I

A RURAL physician in a pioneer community of the West was pressed to pay up the \$7,000 mortgage on his house and equipment. "This has been a bad year," he explained. "My patients are nearly all farmers and were hard hit by the drought. They have been able to pay me very little." "Turn your bills over to me," answered the holder of the mortgage. "I'll collect every one if I have to take the last calf that any of these farmers have."

The physician refused. Instead he wrote a kind letter to all his patients who had not paid, cancelling his bills and expressing sympathy because they had been so badly hurt by the drought. A few days later, the community was rudely awakened by the news that foreclosure proceedings had been started against the doctor.

"It is our fault—yours and mine," people began to say to one another. "We should have paid our doctor bills. We must not let this happen."

In some way or other, nearly everyone managed to raise enough money to pay what he owed the physician. Only one man was heard to say, "It can't make any difference so far as that mortgage is concerned, whether I pay or not the few dollars the doctor has coming to him from me." All the others realized that they had an individual responsibility. The result was that the mortgage was paid off.

It is upon this sense of individual responsibility that a free society must rest. No one can escape this. Whether we have a moral and ethical society, which is also free, depends upon how much each one is willing to contribute to this end. A community or a society in which reliance is placed exclusively upon the law, and no one feels an obligation to do more than the law requires, is headed for tyranny.

No one has the right to say that his contribution is so small that it cannot matter whether he makes it or not. To the good of the whole every individual can make some contribution, and his contribution, however small, counts.

# The Story of the Fryeburg New-Church Assembly

by F. Gardiner Perry

**T**HE plan for New-Church instruction in the setting of a summer camp was not new when, in 1921, the first session of the Fryeburg New-Church Assembly was held. Some of its sponsors had had practical experience at the Almont Summer School, started some years earlier by the New Church people of Michigan. Therefore, when Rev. Louis A. Dole became minister of the Fryeburg Society the time seemed right to start a second summer camp in the East, at Fryeburg, Maine.

Among the prime movers in the founding of the Assembly were Rev. Louis Dole, and Rev. John Whitehead who had been a summer resident of Fryeburg for some years and had been interested with Rev. Messrs. Warren and Small in an earlier effort at Lovell, Maine.

The objective of the Assembly, then as now, was to bring together in a beautiful setting, New Church people, old and young, for instruction in the doctrines of the New Jerusalem and their bearing on the problems of our modern life, and for the happy association with other New Church people from many different places.

Meeting during these early years in the Fryeburg Church buildings, without grounds and buildings of their own, the need of a larger and more permanent home was soon felt; so in 1928 the Fryeburg New-Church Assembly was incorporated as a non-profit educational and religious organization. This same year a site of about 12 acres of partially-wooded land on the Saco River and overlooking the White Mountains became available and through the generous contributions of many interested people, both from Fryeburg and elsewhere, the land was purchased.

The Assembly is indebted to a number of individuals, some of them now in the spiritual world, for the development of the grounds and the plant at this time. Our good friend, Donald Robb, then of the Newtonville Society and of the firm of Frohman, Robb and Little, architects for the Washington Cathedral, designed the buildings. The first one, now the service wing of the proposed plant, was erected in 1929. The second section, now used as lecture room, living room and dining hall, with bed rooms on the second floor, was built the following year.

Among others, natives of Fryeburg should be mentioned Mr. John L. Osgood who supplied the granite for the cord-wood-sized fire places and chimney. One fire place is in the living room around which we gather on cool evenings. The other, completely built, is ready for the proposed lounge to be connected to the present building. The bequest in the will of Miss Mary L. Gordon came at a time when funds were sorely needed, and the assistance of Mr. Walter A. Robinson, also a native of Fryeburg, but a teacher in the Boston Public Schools, was of great value as one of the early sponsors of the Assembly. Special mention must also be made of the

continuing help of Miss Cary Bradley who for years has put three rooms in her interesting old home at the disposal of the Assembly, and in addition each year divides the proceeds of the annual auction of her paintings between the Assembly and the Fryeburg Church.

The Assembly is indebted also to many New Church people, not residents of Fryeburg, who appreciated the work that was being done there. Among them Messrs. Henry L. Kunhardt and Fred H. Burdett of the Boston Society gave financial and other help while living; and Mr. Frederick W. Faxon, Mrs. Emily Taft, and during this last year, Miss Florence Belles, of Vineland, N. J., have made contributions through bequests in their wills.

It was in fact the Taft bequest which enabled the Assembly to buy the adjoining wooded tract bounded by the Saco River, the New Hampshire State line and Route 302, the main road from Portland, Maine to the White Mountains. This gave the Assembly a total of 22 acres, ample for future development and protection for our spring located at the extreme edge of the first purchase, which gives a supply of pure water at 45°, ample for unlimited expansion of the plant.

The young people sleep in tent colonies, the boys on one side and the girls on the other of the main building. A special recreation hall for their use was erected by Mrs. Chalmers, of Vineland, N. J., in memory of her daughter who had spent happy weeks at the Assembly.

The need for additional quarters on the grounds for older people has been met in part by the building of cabins, either by individuals who have the use of them during their lifetime, or by the Assembly itself in memory of those who have had the Assembly close to their heart. The first cabin was built by the Asa Goddards, the second by Mr. Faxon, and now there are also the Kuenzli, Claxton, Bellows, and Murdoch cabins built by individuals, as well as the Taft and Twitchell cabins which the Assembly has built. The latter is in memory of Miss Francis Twitchell, for many years the treasurer of the Assembly.

Funds are now being raised for an additional cabin to be called the Bray Cabin as a memorial to Mrs. Everett K. Bray who passed into the higher life during the Assembly session last summer.

We have been considering mainly the physical plant about which the camp life centers, but the more important "assets" of the Fryeburg New-Church Assembly are on a different plane. They include the faculty, a goodly number of devoted ministers and laymen who from time to time through the years have given so much of spiritual help in the lectures and the following discussions, and in the classes for Young People and children. They include also the joy of living together as a larger family, with the same high ideals; New Church men and women, young and old, putting principles into practice.



sented to the couple by the Woman's Alliance and the Couple's Club. In addition Mr. Tobisch was given a telephoto lens and adapter and a check for eighty dollars. The Couple's Club served sandwiches, coffee, and cake cut by Mrs. Tobisch. To add to the felicity of all a large group journeyed from El Cerrito to be present for this occasion.

#### Inspiration

Little plant upon my windowsill  
I view you from my couch of pain  
My greatest inspiration.  
Cared for or neglected,  
Good your soil or barren  
Always you do the best you can  
Giving back to God again  
The life He gives to you.

HAZEL BAKER CLARK.

#### For Love

Dear God, I pray for my own heart  
That grieves at petty things.  
So if the needs that I impart  
Form selfish links of pride,  
Have patience with my utterings,  
Dear God, lay them aside.  
Give peaceful blessing now tonight,  
For needs more great than mine,  
Still cloud your vision with their might,  
Reach greater heights above,  
For these an answer God, divine.  
Let nations war for love.

NEIL KINDER.

#### Kansas Association Meets

The Kansas Association held its annual meeting in Pawnee Rock on Oct. 24. More details concerning this gathering will be given later. Officers of the Kansas Association are: President, Rev. E. J. Zacharias, Pretty Prairie; Vice-President, Rev. Julian Kendig, Pawnee Rock; Secretary, Al Krocker, Great Bend; Treasurer, Otto Unruh, Larned.

#### BIRTHS

WOOFENDEN.—Born to Rev. and Mrs. William Woofenden (Louise Dole), New York City, Oct. 11, a daughter, Laura Jeanne.

TUCKER.—Born to Mr. and Mrs. Wayne Tucker, Montezuma, Kan., Sep. 2, a daughter, Donna Elaine.

FUNK.—Born to Mr. and Mrs. Ronald Funk, Swift Current, Sask., Sept. 13, a son, Russel Ronald.

REDDEKOPP.—Born to Rev. and Mrs. Erwin Reddekopp, Edmonton, Alta., Sept. 16, a son, Brian Frederick.

SCHROEDER.—Born to Mr. and Mrs. Donald Schroeder, Texas City, Texas, Oct. 5, a son, Paul Allen. Little Paul is a direct descendant on his father's side of Cincinnati's colorful first New Church minister, Adam Hurdus.

#### BAPTIZED

FRIESEN. — Sherry Dawn, infant daughter of Mr. and Mrs. Peter Friesen, Patricia Emily, infant daughter of Mr. and Mrs. Edward Friesen, and Brian Burton and Donald Henry, infant sons of Mr. and Mrs. Henry Friesen, all of Roblin, Manitoba, were baptized at Roblin on Sept. 19th. Rev. Henry Reddekopp of Saskatoon, Sask., officiated.

THEUMAN.—John Edgar, infant son of Eugene M. and La Etta Thorington Theuman, Lynbrook, Long Island, both members of the Brooklyn New Church Society, was baptized Aug. 28 in Cambridge, Mass., at the home of Rev. and Mrs. William F. Wunsch, the Rev. Mr. Wunsch officiating.

#### A Prayer

Almighty God, our Heavenly Father, unto whom all hearts are open, all desires known, and from whom no secrets are hid, take now the veil from our insincerities and enable us to worship in spirit and in truth.

Grant us the gift of genuine grief for our many misdoings; may we see with sobering clarity the hideousness of all sin and be shocked into sincere repentance by recognizing sin in our own lives. Forgive us, we beseech Thee, for making liabilities of our assets and for not making assets of our liabilities. Forgive us, O God, for not expecting any great things of Thee or of ourselves, for consigning our dreams to premature graves and for allowing our legacy of childlike wonder to slip through our fingers. Mercifully grant us pardon for our uncertainty concerning Thy existence and Thy love for us; for our rushing to and fro in frantic self-importance; for our intolerance, pride and uncharitableness. May we now confront Thy holiness and have restored unto us the peace that the world can neither give nor take away.

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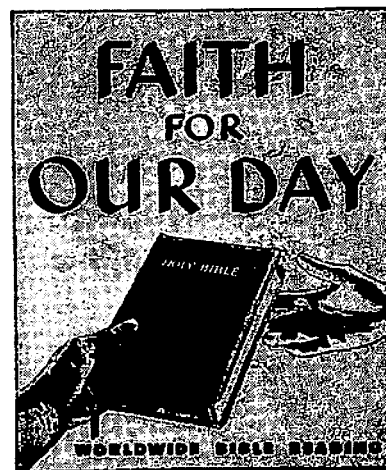
#### CONFIRMED

WIENS, SAWATZKY.—A confirmation ceremony took place at Roblin, Manitoba, on Sept. 19 when Arlene Elizabeth Wiens, and Llewellyn John Sawatzky, both of Boggy Creek, Manitoba, were received into New Church membership. Rev. Henry Reddekopp of Saskatoon, Sask., officiated.

#### MARRIED

BROWN-MARTIN. — On August 5th Louise Marie Brown, daughter of Mrs. Henry Swanton, was married to John Martin of Yuma, Ariz., in San Diego, Calif.

#### Bible Reading



#### READ DAILY BECAUSE

I

The Holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Timothy 3:15)

II

A vague intention to read the Bible drifts into nothingness until you really make a day by day beginning.

III

Reading the Bible daily and devoutly helps to develop a happy and useful life.

IV

We would lose our way without the faith and truth proclaimed in the written Word of God.

V

Purposeful reading of these selections each day has been found highly effective by millions of people of all ages.

VI

The more faithfully you read God's Word, the more you will learn to treasure it and the greater will be the influence of its transforming teaching on your life.

(From a leaflet issued by the American Bible Society.)

## The Fisherman Goes West

By JUDGE SIMON ROSS

*Say not that He died, that they buried Him, but rather say that we saw Him waving a cheery farewell from the brow of the hill, as He turned and went down toward the setting sun.*

He came down the gradual slope of the hill to the place he knew so well. Strange that he did not notice this slope which had never been there before. All else was as it always had been. He went to the dock, pulled in his boat, cast off and swung smoothly out into the river. The motor purred sweetly, smoother and more powerful than ever before, and yet this seemed perfectly natural, just as it should be. The sun was low in the west, just the time of day when the fish always would bite best, the tide too was just right. All was perfect and he felt that same old peace and contentment that always came when things went as they should. Soon he was at his favorite spot. He caught about his usual catch, not too many which would spoil the sport, but one or two now and then. They gave him the usual thrill as they fought against the hook. Again he did not notice that the hour stood steady and all that was necessary for perfect peace remained static. He watched the fleecy clouds drift by, felt the gentle breeze passing through the palms and pines, and as always marvelled at the mirrored glory of the whole scene in the water. It came to him what a wonderful day this would be on the bay.

He was trolling along the channel markers where he knew the fish lurked about the rocks around their support. He had a strike or two and boated a few good ones. How perfect a day. One in a million. He went smoothly on to a particular place he knew along the channel, dropped his anchor, and it was not long until the big one for which he had so often tried was in the live box. Although it was still early, he felt that the day's catch was enough and he turned toward home.

All the time he was cleaning his fish on the dock, there at his wharf he felt that there was something he should do. There was an appointment to keep. But that was tomorrow. But that tomorrow he felt was today—now. An absence, a something missing, which had vaguely flitted across his mind as he spent the happy hours, now became much more definite. He finished preparing his catch, put away his tools, took the cleaned fish to their accustomed place, and then turned toward the hill that had never been there but was so perfectly natural. As he swung along even the unwonted freedom and strength of his stride went unnoticed. Soon he reached the brow and was not surprised at the fog which on this clearest of days

## Charity Unites: Doctrines Divide

In the Christian world it is doctrinal matters which distinguish churches, called Roman Catholic, Lutheran, Calvinistic, Reformed, Evangelical, and others. It is from doctrines ALONE, that they are so called. This would never be if they made LOVE TO THE LORD and love to the neighbor (charity) the first of their faith! Doctrinal matters then would be merely *varieties of opinion* concerning the mysteries of faith, which truly Christian men would leave every one to hold in accordance with his conscience, and would say in their hearts: A man is truly Christian if he lives as a Christian or as the Lord teaches.

Thus from all the differing churches there would become one church; and all the dissensions which exist from doctrine alone would vanish; yea, the hatreds against one another would be dissipated in a moment, and the Lord's kingdom would come upon earth. The Ancient Church just after the flood, although spread through many kingdoms, still was such; that is, men differed much among themselves as to doctrinals, but still made charity the principal thing; and they looked upon worship, not from doctrinals which are of faith, but from charity which is of the life. (*Arcana Coelestia* 1799:4)

hung just past the top. He stood a little, knowing that he was to wait. And then he saw her swinging along with her accustomed step, coming up the slope, out of the fog and into his waiting arms. A week, a year, five years, neither knew. It was as if only she had been off for the day on some accustomed task, and at eventide they had met again. Arms about each other they strolled down the hill. Now all was at peace again with no haunting something that was to come. And so . . .

*(Judge Ross, author of the foregoing poetic portrayal of the transition into the future life, is one of Ohio's distinguished jurists whose scholarly opinions are listened to with respect by the lawyers of this country. He is of New Church ancestry and was brought up in the New Church. He never hesitates to acknowledge with deep gratitude his indebtedness to the influence of that church.)*

## The Swedenborg Student

(Continued from page 364)

### Notes

4211<sup>2</sup>. Those who say that they believe in a Supreme Being and make no account of the Lord have no definite beliefs and really worship nature.

4214. No one is in enlightenment who is not in good.

4220. On the great change which after death comes to those who trust in themselves and in their own intelligence.

4227. On the methods of the evil in opposing the upright.

4231. There is an increase of this "good of the natural" in the world today. People and governments are more concerned with the welfare of the unfortunate and the general improvement of external conditions than ever before.

4236 ff. On the power of truths and goods when marshaled in order, as sig-

nified by the encampment of the tribes of Israel.

4256. The relationship between truth and good. Truth cannot see from itself whether or not it is truth: truth is seen only from good.

4279. On the internal senses of the Word—whom they are for, and that something of them can be communicated to men.

## To Conduct Services For Temple City

Jack Odey, Pasadena, will conduct services for the Temple City (Calif.) New Church Society, now that the Rev. Thomas Reed has left for the New Church Theological School, according to information received from one of this group's most active members, Mrs. Hermine Coughran.

## Dois Safely Home

A letter from the Rev. Yonezo Doi informs us that he and his wife have arrived in Tokyo after a pleasant crossing, despite a typhoon which made a brief visit toward the end of the journey. They want to thank all their friends in the United States for the kindness and hospitality extended to them. Also, the letter informs us that their daughter, Teruka, is to be married, Nov. 23, to an architect named Yuh. Mrs. Doi says she bought the wedding dress while in this country, and, when she showed it to her daughter the latter was literally speechless with delight.

## Party In Honor Of Tobisch

The twenty-fifth anniversary of the ministry of the Rev. Othmar Tobisch and his wife in the San Francisco Church of the New Jerusalem, was made the occasion for a celebration in the Parish House shortly after the service, Sept. 19. A huge cake bearing the inscription, "Our love and gratitude to Rev. Mr. Tobisch for twenty-five years of devoted service" was pre-

# LETTERS TO THE EDITOR

## Interest the Laymen

To the EDITOR:

It has long been apparent that there is a lamentable lack of lay leadership in the New Church. Too often in the history of a society a single member has carried the full burden of stewardship and at his inevitable passing the church has closed its doors and entered the ranks of "former societies."

As a means of developing a stronger leadership among her lay members, a definite program is evolving in the Baltimore Society which may be of interest to other church groups.

For the first time in many years, perhaps for the first time in the history of the Baltimore Society, services of worship were held on every Sunday throughout the entire year. In the absence of the minister these services were conducted by lay members of the Society. Nine laymen each took one service. Eight of these leaders are young men with professional training. Two are lawyers, three hold university degrees in engineering, one is a reporter on the Baltimore Sun, one is in the retail jewelry business, one is a salesman of office equipment, and the senior member of the group is George Pausch, vice-president of Convention.

This program was exceedingly well received by the members of the Baltimore Society, especially in the form of good attendance, in spite of the traditionally torrid temperatures of a Maryland summer.

Another phase of this leadership training program is the rotation of the superintendency of the Sunday School. This September, after completing three years of service, the superintendent stepped aside to give experience to another layman. At the last annual meeting of the Society a trustee refused renomination so that another young man could serve on this board.

The value of such a program is already being felt in the Society. All of these laymen, with perhaps one exception, are at present active in the work of the Baltimore Society, and serve on one or more committees.

This brief report would not be complete without expressing a word of gratitude to the following members of the Baltimore New Church who are participating in this program: Messrs. George Pausch, Milton Honemann, James Spamer, Henry Diener, Wilbur Preston, Herbert Brandt, Daniel Honemann and Alfred Spamer.

CLAYTON PRIESTNAL,  
Baltimore, Md.

## Leadership Training

To the EDITOR:

During the last week of the New-Church Assembly in Fryeburg, a series of conferences was held to plan a Leadership Training program for the young people for next year.

Fryeburg is a delightful success as a family camp—all ages are welcome, and all ages do attend—babies, little children, older children, young people, and all ages of older people. There are classes for everyone every morning except Outing Day and Sunday. Morning Service at the Fryeburg church and an Evening Service at the camp is the Sunday program.

Nearly all the young people have duties about serving the meals, washing dishes, caring for the tents, and so on. The young people attend one class in the morning with all the rest of us, and then have also a class of their own, which was taught this year by Mrs. Gwynne Mack.

What the Leadership Training program wants to establish is some religious activity carried out by, for, and with the young people themselves.

One of the delights of Fryeburg to those of us who are homemakers is the pleasure of sitting down to meal after meal that we did not have to plan, cook or serve, but probably none of us would care to give up the pleasure and satisfaction of serving good meals at home.

We also delight in the "spiritual meals" served to us by the lectures or classes each morning. But the young people in particular need to have some of the joy that goes into preparing a *spiritual* feast for others.

During the discussion of the Leadership Training plans, one of the young people told how easy she found it to sit down and read her Bible and the Writings *when she was among others who were doing the same thing*. A young man told, if I report correctly, of eight-hour discussions of religion among students met for a "conference." Another young man thought that Fryeburg—as a church camp—asked far too little of its young people in study and discussion of what the Church wants to give them.

Ordinary "education" gives nothing in the way of *information* on what the New Church teaches. Fryeburg classes spread a rich feast of the *results of study* of its most able adults. What the Leadership Training program hopes to establish is an opportunity for study, discussion and "results" by the young people themselves, under the leadership and in companionship with other young people, including, of course, young men in training for the New-Church ministry.

Sincerely,  
CORNELIA H. HOTSON.  
Beth Ayres, Pa.

## Unrealistic Healing Ideas

To the EDITOR:

It seems that the articles on healing are increasing. Some opinions are expressed in such a misleading way as to lead the stranger to believe that the opinions expressed are those of Swedenborg. There is conflict in such opinions. This is not understood by the stranger. Is it not proper to suggest that the MESSENGER be careful to see that all such matter is presented in such a way as to not mislead the reader as to its origin?

It would be helpful if everything published on this subject is first tested to see whether it is realistic. For instance, does it consider hell the origin of such diseased conditions as that form of mold which we know as penicillin?

Also, is the discussion limited to human ills or does it also include the ills of other animals and of plant life? Does it explain the fatal cases of pneumonia contracted by a wee infant? Does it consider pneumonia in animals, such as dogs? Does it consider the blight on plants?

Let me explain in this way: I think it is harmful to explain human ills and their cures by theories which do not also explain the ills and cures of animals and plants, as by reference to the functioning of the spiritual mind, without explaining how the same reasoning applies to lower animals and to plants, or explaining that it does not apply to other animals and to plants.

We must realize that there is a difference between expressing ourselves on such a subject in a group of friends, and expressing ourselves in print in a magazine which is used for missionary purposes and is carefully scrutinized by the stranger to see what kind of people we are, and whether we can think straight.

GORDON C. MACK, Akron, Ohio.

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# Children's Corner

## Two Musicians

by ANTONI GRONOWICS

It was a day in early spring. The sun was shining brightly on the rooftops of New York City, and the air was clean and fragrant. Sergei Rachmaninoff entered Central Park for an afternoon stroll and relaxation, after hours of work at the piano. There were more than the usual number of pigeons, and fewer than the usual number of people in the park, for it was a week-day.

He sat down on an empty bench in the shadow of the green branches and looked out upon the lake in which ducks swam contentedly. As he watched them gliding through the water so silently with their heads proudly cocked in the air, the thought came to him that they must have learned this technique from the swans. The scene brought back to Sergei vivid memories of his youth: Russia—fishing—swimming—his kindhearted grandmother.

Suddenly a flock of pigeons descended with a great whir of wings, and alighted on the pavement between him and the edge of the lake. They were of many colors: white, gray, brown, silvery; and they walked tamely around his bench in search of bread crumbs, nuts, or any other bits of food they could find. Suddenly a young boy appeared carrying a paper filled with bread crumbs. He was about eleven years old, red-checked, smiling. With him was an elderly lady, apparently his grandmother. The boy took handfuls of bread crumbs from the bag and scattered them among the pigeons. Like ballerinas, the birds tripped eagerly and gaily about, pecking at the crumbs.

When the boy had distributed all the crumbs in the bag, he began pulling his companion toward the bench on which Rachmaninoff was sitting. Playfully shaping the bag into a hat for his head, the boy said, "It's funny, that I should be feeding pigeons, isn't it, Grandma?" "Why?" she asked, smiling at his antics. She sat down at the opposite end of the bench, took some yarn from her hand bag and began to knit.

"Only old people or silly girls feed the birds and squirrels."

After delivering that observation, he looked up at Rachmaninoff and fixed a long and scrutinizing gaze on the unknown man of distinguished appearance. Rachmaninoff smiled kindly at him, and the boy turned in sudden eagerness to his grandmother and murmured something excitedly to her. She glanced discreetly at the park bench neighbor and nodded quietly. The boy coughed and said, with a blush, "Excuse me, but aren't you the famous Russian composer?"

Rachmaninoff smiled and replied, "I don't know."

"Oh yes, you are," the lad replied.

"I even remember your name. I've been at your concerts several times. I play, too, and I want to be a pianist. Your name is Sergei Rachmaninoff."

Embarrassed, he felt he had made a precious discovery, and kept looking excitedly at the famous man.

"Perhaps," responded the composer modestly, but with his amused smile he confirmed the boy's recognition.

The grandmother looked up from her knitting. "You are being rude, William," she said.

But, carried away by his discovery, the boy continued in breathless excitement, "I play too, but not as beautifully as you do. I like your *Second Concerto for Piano* best of all—the one you played at Carnegie Hall. I thought that Schumann's *Carnival*, Chopin's *Sonata in B flat minor*, and Beethoven's compositions, and Liszt's *Sonata in B minor* were wonderful." He was proud of his knowledge of music.

His grandmother and Rachmaninoff exchanged smiles. Then the composer said, "An unusual child. He even remembers what I played."

"All he remembers is music, it is his one interest," she replied. A moment later she added with a smile, "Oh, he also likes to feed the birds, as you notice."

The boy brushed his hair back from his forehead and said, "That's all right, isn't it?"

"What is your name?" the composer asked.

"William—William Kapell."

"And mine is Sergei—Sergei Rachmaninoff."

William's grandmother stared at the musician in awed admiration. They began talking about art. And during the course of the conversation, she told him, that she had come from Russia years before. William kept interrupting them and asked endless questions. In an effort to stem the flow of boyish curiosity and enthusiasm, the grandmother finally said, "William, here is ten cents, go and buy peanuts for the pigeons."

"Now?" asked the boy in surprise.

"Of course, now," she replied.

"You can do anything to me, but you can't do that. I won't go, and that's all! I won't go even if you give me a hundred dollars!"

"In that case, we shall go together," Rachmaninoff said, rising from his bench.

"You see what you have done," scolded his grandmother.

But William was not taken aback. Keeping his eyes fixed on Rachmaninoff, he said, "I want to be a pianist and a composer. I want to stay here with Mr. Rachmaninoff as long as possible. I want to learn the secrets of music from him. Is there anything wrong about that? I love his music. And now that I have met him, I love him, too."

This display of boyish admiration pleased and amused the great composer. They started out in search of peanuts for the pigeons: the grandmother, the boy, and Rachmaninoff. William practically dancing with joy as he walked along. He would now have something exciting to tell his music school friends. And each recital of his story would end up with these words:

"Mr. Rachmaninoff not only talked with me about music and my future. We even fed the pigeons together in Central Park."

## Talks On Second Coming

"Our Lord's Second Coming" is the subject for a series of three lectures to be given by the Rev. William F. Wunsch, pastor of the National Church, Washington, D. C., in the vestry of the Church of the New Jerusalem, Boston. The dates for these lectures are November 2, 9, and 16.

"The sure foundations of the state are laid in knowledge, not in ignorance. Every sneer at education, at culture, at book learning—which is the recorded wisdom of the experience of mankind—is the demagogue's sneer at intelligent liberty, inviting national degeneracy and ruin."—GEORGE WILLIAM CURTIS

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## The Swedenborg Student

Arcana Class I — November, 1954  
Volume XI, 9350 - 9406

November 1 - 7	9350 — 9376
8 - 14	9377 — 9391 <sup>6</sup>
15 - 21	9391 <sup>7</sup> — 9395
22 - 30	9396 — 9406

The reading for this month deals with the first half of the twenty-fourth chapter of *Exodus*. The Israelites are still at Sinai. The ten commandments had been given, and now preparation for further instruction is being made. The literal story describes an important event in the history of the Jewish people. In its letter this portion of Scripture seems out of date, irrelevant to the purposes of modern life, and doubtless many would find little interest in it. This is true of large portions of the Old Testament; yet when something of its internal meaning is known, the story takes on a new glory.

"The subject treated of in the internal sense is the Word given by the Lord through heaven; what is the nature of it; that it is Divine in both senses, the internal and the external; and that through it there is conjunction of heaven with man." (9370)

The short discourses which precede this chapter, "The reasons why the Lord willed to be born on our earth, and not on another" and "The doctrine of charity and faith," both have to do with the Word and belief in it and form a fitting introduction.

The Word has its natural history—how it was given to men and spread throughout the world—and it is a marvelous and inspiring one; but its spiritual history is even more marvelous. The Word was given by the Lord Himself and is the only means of conjunction between the Lord and mankind. The Word is the Divine Truth accommodated to reception by men. The Gospel of John declares, "In the beginning was the Word, and the Word was with God, and the Word was God." The Word inmostly expresses His affections and thoughts, His love and wisdom. Just as man's affections and thoughts are the man himself, so the affections and thoughts that are in the Word are the Lord. The Word tells of His relation to the world, His Providence over men and His operation in history.

By the Word men are conjoined to heaven and to the Lord and He is present with them, for when the Word is received, the Lord is received.

Nothing exists in itself or from itself except the Lord. Man's body is formed by and lives from its soul, and the soul, which is the internal man, has its life from the Lord. We read (9400<sup>2</sup>), "A sane conclusion from this is that without the Word on this earth there would

be no conjunction of heaven, thus no conjunction of the Lord, with man; and if there were no conjunction, the human race on this earth would utterly perish." Truth and love from the Lord are ultimated in light and heat in the material world. And just as the external man needs light and heat, the internal man needs truth and love. "And therefore, without this light and heat, the internal man would become blind and cold, and would die, just as the external man would die if deprived of the heat and light of the sun." (9400<sup>2</sup>)

### Notes

9358. The Lord was born on this earth that the Word might be written, published, and preserved for all posterity, that it might not be perverted or limited by individual idiosyncrasies, and that it might remain in its integrity forever.

9363 ff. On the necessity of believing those things which the Word teaches and living according to them.

9373. The obscurity in which the world was when the Lord came, so that it did not recognize or receive Him. There is much of this obscurity today.

9378. "And Moses alone, shall come near unto Jehovah." Moses represents the Word, or the Lord. Actually no man can of himself come near to the Lord, or conjoin himself with Him, but the Lord comes near to man and draws him to Himself.

9380. On the necessity of knowing something of the internal sense of the Word.

9382. We should go to the Word for the sake of learning the truth that it may be applied to the amendment of life; otherwise we get no enlightenment.

9386. On the two memories, the exterior and the interior. What is written on the interior memory remains to all eternity and is never blotted out. The interior memory is man's "book of life."

9391. This is important for its correspondences and definitions; e.g., "hired men" are those who do what is good for the sake of profit.

9396<sup>9</sup>. When the Word is received, the Lord Himself is received.

9405. Those who look to themselves for light cannot understand the Word nor see the Lord in it.

Arcana Class II — November, 1954  
Volume V, 4209 - Volume VI, 4281

November 1 - 7	4209 — 4224
8 - 14	4225 — 4236
15 - 21	4237 — 4254
21 - 30	4255 — 4281

Twenty years had passed since Jacob had cheated Esau out of his birthright and the blessing due him as the first-born. During that time both Jacob and Esau had prospered. Eleven sons had

been born to Jacob by his wives and their handmaids, and he had acquired large flocks and herds and many servants.

Esau had come to control a considerable territory. Jacob had to pass through this territory on his way back to the land of Canaan and when Esau sent four hundred armed men to meet him, Jacob, conscious of the wrong he had done his brother, "feared exceedingly and was distressed," and sent a large gift to Esau of sheep, cattle, camels, and asses, and even divided his household and servants into two camps so that if one should be smitten the other might escape.

Spiritually this is the story of the temptation which comes with a change of state, when man ceases to be governed by his love of truth and begins to be governed by his love of good. The words "Thus shall ye say to my lord Esau" signify this acknowledgment that good holds the higher place. At first, because we have to learn what is true before we can live it, truth apparently has first place. But when we have come to live the truth from affection, it becomes good, and then good assumes its rightful first place. This change in relationship is expressed in the terms "truth from good" and "truth from which is good." The truths from which is good are the truths one learns before regeneration. After regeneration truths are perceived from good.

It has been noted that this change involves temptation. These are inward conflicts, having to do with our motives and desires. It is interesting to note that very little is said in the Gospels of the Lord's temptations. The forty days' temptation in the wilderness, the temptation at Gethsemane, and the suffering on the cross are the only ones mentioned. Yet His whole life was one of temptation and victory. Most of His temptations did not come under human observation. And so it is with us. They are inner struggles which no one sees.

Regeneration is a life work. But we should know that the Lord is with us and will overcome in us all that stands in our way if we will let Him. Jacob's fears were unwarranted. Esau received him gladly. There is no loss when we pass from a lower to a higher state of life. On the contrary all that is good is made more living than before, and we enter into greater enjoyment even of the things of the world.

At this stage of the Bible story in its inner meaning truth and good were not as yet completely conjoined. This was pictured by the fact that Jacob's thigh was thrown out of joint when he wrestled with the angel. And with Jacob's actual posterity there was to be complete lack of this conjunction.

(Continued on page 367)

## Split Mountain Camp—1954

### A Silver Jubilee

by ANDRE DIACONOFF

Dalley's Rivernook Ranch has a wide and welcoming gate with an old cottonwood tree growing beside it. To one side is a weathered barn, to the other an orchard, and beyond a garden gate, with the coolness and the color of a well-tended garden about it, stands the house. This could be just another well-rooted Western ranch, but it is very "special" to us who know Split Mountain Camp. When our cars enter the gate into the ranch yard, we are practically on the threshold of Camp.

Coming from San Diego, you drive about three hundred miles and from Los Angeles, one hundred and eighty or so, mostly North across the Mojave desert. Coming from the San Francisco Bay area, you travel three hundred miles down the Central Valley of California, then fifty miles more up the Kern River Canyon from Bakersfield, the road of the three hundred and sixty-five turns—count them for yourself, brother.

The sun is hot and bright; the air smells good of meadow and mountain. You are glad to be alive. Campers came from the North and the South, twenty-four strong, to the 1954 session. It was the twenty-fifth session of Split Mountain Camp, and was held from August 15 to 29. Its theme was, *The Beginning of Wisdom*. "Chico," (Philip Diaconoff), and his wife "Penny," (Catherine Winslow Diaconoff), were director and co-director, assisted by a splendid staff of six. Members of the staff were: the 1954 "Camp Minister," "Leo," (short for Galileo, which in turn is short for Rev. Owen T. Turley), the Camp Father "Brace," (Mr. Walter Krentz, of El Cerrito); his wife, whose Camp name is "Bits," was there for the opening of the session; the Camp Mother "Tekka" (Mrs. Boughton, of El Cerrito); "Meda" (for Andromeda, Mrs. Wallace Hebbard, of Santa Barbara) the Camp nurse and an enthusiastic naturalist and artist; the Junior Counsellor "Deet," for Detour, (Charles Boericke, Jr., of Berkeley) and the Camp Cook, "Epi" (for Epicure, Mrs. Samantha Post, of Los Angeles).

Some days before Split Mountain Camp is scheduled to open, a group of old timers gathers to plan and to set up Camp, under the trees, and the open sky, by the deep, swift flowing stream. The venerable wood-burning stove, the table and shelves in the kitchen, the dining room, and the dormitories must all have attention. This group is known as the Advance Guard of S. M. C., and they have traditions and plans of their own. The days of

Advance Guard are busy days. There is a lot of work just plain digging called for to set up a "primitive camp." "Frisky" (Tom Buck) and "Crusoe" (Peter Diaconoff) came with "Plato" (undersigned) and "Robin," his wife (Mrs. Andre Diaconoff), to be on Advance Guard. We know that many "old timers" were there with us in spirit, who could not be there in bodily presence.

This twenty-fifth session was held where Camp has met both before and after the war. Driving beyond the ranch yard through the pasture . . . look there, ahead of you, the line of cotton woods and willows marks the river. Just across rise the slopes of Split Mountain dotted with hardy, thirsty pine trees. And the memories of past years come to you at the sight. Do you remember the sessions of recent years? The directors who led them? "Pepper," whose "city-name" is now Doctor George Lee Walker, "Phil" (Duane Lundberg) better known as Philzey (good, old Philzey), Mrs. Robert Knierim, Esther Bateman Knierim, of Sacramento, and "Bul-Bul," (Merle Lundberg) the 1953 director, who came with his wife "Jockey" to help with the start of the 1954 session. "Ark" (for Archimedes), Rev. Robert L. Young for any who wish a formal introduction, and his wife, "Prunes" (Mrs. Betsy Schellenberg Young) were there in spirit, as were "Socrates" Rev. Othmar Tobisch, and his wife, Tippy (for "Xantippe" . . . but, oh how she has improved in the past twenty-five hundred years).

This Jubilee session opened, as Split Mountain Camp always opens, with the first campfire. The flames rise in the dark of the Sunday evening; they light the faces of the campers sitting in two semi-circles: those "who have been before" and "the new ones"; and the glow of the fire reveals the upper boughs of the big cottonwood and is reflected in the Kern. Now comes the ceremony of the pine-cone. The director holds it in his hand. He calls out the "city name" of new campers, one by one, and as they come forward he tells them their new names, the names they will have from now on in the Camp. (Many of the campers use it in their city life after that.) The new camper is then given a scale from the pine cone and asked to speak a wish for Split Mountain Camp as he throws the scale into the campfire. Then he is seated in the circle of "the initiated," that is, those who have S. M. C. names for years before. So begins for him the life in "the heavenly society" of Split Mountain Camp. "All for one and one for all."

We of the 1954 Advance Guard left on Monday morning. "Bits," "Robin"

and I were standing on the edge of Camp talking, when the campers gathered for their first class in this year's course on *The Beginning of Wisdom*. The Krentzes' little daughter, Nancy, came running to us: "Don't talk so loud . . . the class has started. They are having Wisdom!"

### Congratulations, Mrs. Rogers

A stalwart of the New Church, Mrs. Kate Byrne Rogers, will celebrate her ninetieth birthday, Nov. 3. Mrs. Rogers is now living with her son-in-law and her daughter, Mr. and Mrs. Kenneth Marchant, Bradford, Pa.

Mrs. Rogers was born in London, England, and came to Canada with her parents at the age of three. Until her marriage to the late Frank R. Rogers of Toronto, Ontario, she lived with her family in Hamilton, Ontario. It was after her marriage that her husband's mother made her acquainted with the writings of Swedenborg. Later she moved to Buffalo, N. Y., where she raised her family of six children, all of whom were baptized into the New Church by the late missionary minister, the Rev. Bowers, Toronto, Ontario, and all of whom attended the New Church Sunday School.

Mrs. Rogers spends much of her time in reading the books of Swedenborg and never misses an opportunity to speak of her religion to friends and acquaintances. She has also been an interested reader of the *NEW-CHURCH MESSENGER* for all these years. She makes her home with her daughters and son, dividing her time, since most of them have moved from Buffalo. Mrs. Herbert G. Fawcett resides in Lakeland, Fla.; Mrs. Arthur Palmer in Las Vegas, Nev.; Albert B. Rogers in Clarence, N. Y.; Mrs. Kenneth Marchant in Bradford, Pa.; and Mrs. George Leib in Buffalo, N. Y. Mrs. Rogers has six grandchildren and the same number of great-grandchildren. Many of the members of the family plan to gather in her honor on her birthday.

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## A Rewarding Vacation at Fryeburg

by MRS. CLARK S. NICHOLS

Swedenborg wrote in his Heavenly Doctrine that: "There are two loves from which all truth and good come: love to the Lord and to the neighbor." Evidence of this was seen not only in word but in deed during the 29th Annual New Church Assembly in Fryeburg, Maine.

That Swedenborg's writings give comfort and assurance in time of trouble was shown by the Rev. Everett K. Bray. Although his earthly loss in the passing into the Heavenly World on August 21st of his dearly beloved wife was great, he gave understanding and help to all at the Assembly.

One of the most spontaneous acts of love of the Lord and the neighbor was shown when those present contributed some \$500 toward the construction of a duplex cabin to be built near the main building, overlooking the Saco River. This will be called "The Bray Cabin" in memory of Orah H. Bray, who by her cheerful presence contributed much to many sessions of the Assembly.

For three full weeks, the Assembly had interwoven into it all the thrills of meeting old and new New-Church friends from at least ten states, besides having the comforts and loves learned from the Teachings, all in a vacation atmosphere in one of the country's most beautiful sections.

Mr. F. Gardiner Perry of Needham, Mass., his family; Richard and Donald Foster of Philadelphia, and Mr. Joseph Caldwell of the Theological School had the tremendous task of readying the twenty-two acres of Assembly grounds for the opening date on Aug. 7. The many chores involved in securing the grounds after closing date on Aug. 29 were completed with the good help of Phil Lawrence and Don Foster, and the use of a Dodge truck contributed by Joe Byron of Fryeburg.

Proof of the fact told by Rev. Bray of the great need of properly trained and ordained men to serve in the ministry were exemplified in the lectures offered by the Rev. William Woofenden of the New York Society and the Rev. Ernest Martin of the Wilmington, Delaware, Society, two young and energetic ministers. Rev. Mr. Woofenden's discussion of the agenda of the meeting of the World Council of Churches was of great interest to all of us.

Rev. Mr. Bray's lectures will always be turned to by New Churchmen everywhere. The Rev. William Beales, Detroit, Mich., helped to bolster the strength and understanding of the New Church by his series of dynamic lectures. The Rev. Louis Dole of Bath,

Maine, enlightened us with a series of talks on the History of Christianity.

We were also fortunate in having two of our prominent laymen, Mrs. David Mack, New York, and Dr. Roy Swanton, Newtonville, Massachusetts, speak to us.

Any of the above mentioned lectures, tape recorded at the time they were given, may be obtained by writing to Rev. William Woofenden at New York.

Outside of these interesting lectures given by New Church ministers and prominent laymen, emphasis was again given to the question panel box, which offered everyone a better opportunity to gain more knowledge of the True Religion.

There were two new additions to the program this year. The New Church Theological School sponsored the attendance during the first week of prospective students for the ministry. During the last week a group, including Mr. Horan Gutfeldt and the Rev. David Garrett, met to consider a youth leadership program. The Assembly is offering to cooperate with the Convention next year in a leadership training program provided that the leadership work does not interfere with the regular program of the Assembly.

As has been past practice, we enjoyed a weekly outing day. Our most interesting and entertaining was spent at Lake Sunapee at the gracious invitation of Mr. and Mrs. John Seekamp. We would all like to thank the Seekamps again for showing us such a grand time.

Many thanks go to Miss Anne Carey Bradley for her generous donation to the Assembly, realized from the auction held annually of her many fine paintings.

Everyone will be interested to know that the Assembly suffered no damage during "Hurricane Carol."

## From the Youngest Camp

by HORAND GUTFELDT

Outside of California, few people know about the Oneonta Camp and the Harmony-Hide-Out Camp. Both are young, vigorous and full of promise. They can be ranked as the more prosperous of the enterprises of our church. During the last summer nearly a hundred children of ages between 5 and 13 years stayed in these camps. The staff numbered over thirty, if everybody who worked is counted. These figures do not include those for the Split Mountain Camp. The children came from all over the West Coast—from Tacoma, Wash., to Los Angeles—an area of 900 miles in length.

The site of these camps is ideal for outdoor life. The valley of the Napu

River, north of the Bay of San Francisco, combines a great many advantages for camps. The climate is favorable; never too hot nor too cold, never any rain in the summer, always sunshine, always a cool shade under the trees, always the opportunity to go swimming in the river, and nature always calling for new explorations. A real jungle fills the valley, and only small trails connect the camp sites under the branches of vines and colossal trees. The air is fragrant of wild mint and laurel, with rare butterflies tumbling around. Even if you were offered a house or a tent—you would prefer to sleep in the open, with the birds flying overhead coming quite close; some even nesting within the area of the dormitory. They often filled the morning with songs such as I have never heard before. If the day got warm towards noon, the children jumped into the water, and their joy in swimming under the branches of the trees had no end. The last camp arranged a water-circus with contests in stone-skipping, races on rafts, swimming, diving, and horseback games. A "Father Neptune" was director of these activities, until he himself could not resist jumping into the water.

It fills one's heart with a deep joy to be able to contribute to the happiness of the little crowd, and still more to know that the camps mean not only fun and relaxation, but an opportunity to bring the Bible and the teachings of the Church to a new life. Several Bible stories were dramatized by the children. (The lions in the scene of Daniel in their den were really dangerous!) Mrs. Roy Bateman has a special ability to inspire enthusiasm for these stories. Several groups studied them and displayed them before the whole camp, in an original and creative way.

And beyond this, what united all, was a feeling of harmony, of mutual respect, of integration into a solitary group. This will be an unforgettable experience for all the campers who were there. It has happened that some inquired about the next camp the day they arrived at home. It needs to be noted that many campers did not belong to the New Church, and yet they will never forget what they have experienced while in these camps. We readily got help from people who do not even belong to our Church. These gave their energy and their time for this plan. Among others, a member of the General Church served as a counselor in the last camp.

These camps are helping to train a generation to know the doctrines of our church not as mere theory but as the peace and the happiness which they have experienced in fellowship with others in the great outdoors.



# Worship, Study and Play at the Almont Summer School

by Helen Hathaway

The 1954 session of the Almont Summer School, extending from July 25th through August 8th, was fully up to the standard; in fact was an unusually successful one.

From the physical standpoint, it was evident to all upon arrival that the "Cleaning Bee" held the previous week had done efficient work in cleaning up the grounds and getting the buildings in shape. The outstanding achievement was the re-decorating of our loved chapel. This had been needed for a long time, but the wherewithal had not been forthcoming until this session when funds were made available through the generous gift from a loyal friend and supporter of the work. This gift was given in memory of this woman's mother and sister who were among the early attendants at Almont.

The walls with their fresh coat of pale green and the ceiling in bone white, were a delight to the eye and added to the enjoyment of the services. New white shades were purchased. Another legacy made possible the purchase of carpeting for the floor of the chancel and a runner for the aisle. One of our young men from Grand Rapids, Otto Voss, did the painting. The attendance was quite up to the mark. The number registered at the start was fifty and ranged up to seventy-five at flag-raising and lowering, with one hundred forty-four staying for dinner on the middle Sunday.

As the group joined hands and circled around the flag-pole, they especially enjoyed seeing unfurled, the beautiful flags which were presented to the school a year ago by Mrs. Alice Gustafson in memory of her husband, the late Donald C. Gustafson who was for many years Superintendent of the school. It was also our pleasure to have Mrs. Gustafson with us throughout the session this year.

We were indeed fortunate to have with us the Rev. and Mrs. Franklin H.

Blackmer for the first week of the session. Mr. Blackmer talked with us about the problems of the Church in general. Mrs. Blackmer gave us a searching talk on "The Goal of Christian Women." There were also present through the session, the Rev. Henry C. Giunta of Cleveland, and the Rev. Immanuel Tafel of Chicago. The Rev. and Mrs. Leon C. LeVan of Pittsburgh, Pa., and the Rev. and Mrs. William H. Beales of Detroit were there the last week. The Rev. and Mrs. Louis A. Dole of Maine paid us a visit the last Sunday. Mr. LeVan was unable to give his scheduled lectures because of back injuries. He did give several talks about "Space Ships." Dr. Giunta's lectures were on "The Lord's Prayer." Mr. Tafel's general topic was "The Philosophy of Swedenborg." Mr. Beales gave us two excellent lectures. Mr. Tafel conducted the class of young people and older children. Mrs. Earl Parker of Lansing and Mrs. John Locke of Detroit were the other teachers. Miss Dorothea Pfister of Cleveland, better known as "Auntie Dora" to the children, is our loved Superintendent.

It is a great pleasure to report that the young missionary, Mr. Horand Gutfeldt from Germany, at present a student for the ministry at the Cambridge Theological School, was at Almont the last week. The young people were very happy in working with him. Besides assisting in conducting the chapel services, he entertained the group with slides showing the work of some of the other New Church camps. He also showed views of the Cathedral at Bryn Athyn and of the Palos Verdes Chapel. Mr. Frank Hamilton of Almont presented slides showing the New Church Center at St. Petersburg, Florida. The youth work was well planned and carried on by Marilyn Lau of Detroit. Marilyn is president of the newly-formed Detroit League. All at camp this summer are agreed that this was "Marilyn's session." She was an in-

defatigable worker the week before the session and was the real spark plug of all the activities.

The program consisted of the Almont Newspaper, Twenty Questions, singing around the big bonfire, the treasure hunt; the scavenger hunt; swimming trips, and an all-day picnic for young and old at Norton's Park near Romeo. There were the usual evenings of games and square dances; and, of course, the masquerade or costume party.

There were two afternoon meetings of the Almont Auxiliary, at which the president, Mrs. Edith Chalmers, presided. The Treasurer, Mrs. Edith Brink, presented an excellent report of the financial status. The Auxiliary is a member of the National Alliance. This group is responsible for much of the improvement at camp. A report of the National Alliance meeting at Convention was given.

In summing up the whole session, the story is not complete without mentioning two or three features which might be taken for granted, but which added much to the health, comfort, development and pleasure of all concerned. There was the excellent food so capably provided by the cooks, and also the many gorgeous flowers graciously supplied by Mrs. Fred Smith of Birmingham, Mich. and Mrs. Harry Wilcox of Almont.

It is also pleasant and inspiring to recall one of the last chapel services, at which the children showed the Bible pictures which they had carefully pasted illustrating the subjects they had studied, and the Scripture verses they recited.

We left feeling that the 1954 session had been a truly happy and successful one. This was due to the enthusiastic and earnest work of everyone: the ministers, the faculty and those in attendance from the youngest to the oldest. These ages ranged from two to ninety-three.

We send a cordial invitation to all who read this to be with us in 1955.

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## 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*  
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