

# *The* NEW-CHURCH MESSENGER

January 8, 1955

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**Education Number**

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"Man is born natural, but is educated so as to become civil and moral, and afterwards spiritual." (Apocalypse Revealed)

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## **The Goal of Religious Education**

George Pausch

## **Men To Match Our Mountains**

Othmar Tobisch

## **Twenty Years A Teacher**

Daniel Nielsen

## **The New Curriculum**

Ernest Martin

# THE NEW-CHURCH MESSENGER

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## Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

# THE GOAL OF RELIGIOUS EDUCATION

by George Pausch

**T**HE Constitution of Convention announces in its very first paragraph that it consists of "all who acknowledge the doctrines of the New Church as revealed by the Lord God the Savior Jesus Christ in His Word by means of the theological writings of Emanuel Swedenborg," who unite with it in performing the general uses of a church. In this succinct way it tells of what it stands for as an organized body of the New Church. How does this body profess and proclaim these doctrines? By the written word, the spoken word, and by uniting in worship. With its related bodies it publishes thousands of copies of the writings of Swedenborg, with a rich body of collateral literature of books, pamphlets and magazines. It maintains missionary work here and abroad. At Palos Verdes it has found an unrivalled outlet for reaching the public. It publishes its Book of Worship containing rich rituals and hymns. THE MESSENGER is designed to reach its members wherever they are with its articles and news of the Church.

## *Education in the Church*

This article is designed to draw attention to the work of education in the Church. Almost from its beginning, the organized New Church, here and abroad, was concerned with the great objective of bringing our teachings into the education of our children and young people, and of adults. The writer has seen an outline for a proposed college in this country, written at the turn of the nineteenth century by a devoted New Churchman. This concern for religious education has found expression in the founding of schools and colleges, and the contributions of substantial sums of money and dedicated efforts on the part of leaders of the Church. Among these institutions are the Theological School, founded at Cambridge, Massachusetts, for the training of ministers; Urbana University, founded at Urbana, Ohio, in the middle of the nineteenth century to embrace "the whole range of education from the lowest to the highest and on a co-educational basis," under the management and direction of New Churchmen, and the Waltham School, founded in Massachusetts. The academic aim attained outstanding expression in the General Church in the founding of the "Academy" at Bryn Athyn, Pennsylvania. Further reference will be made to this institution later in this article.

## *Publications Issued*

Supplementing these full-time efforts are various works both educational and devotional in character. Outstanding among these are the Sunday-school lessons, which for years have occupied the attention of qualified people, in the form of catechisms, Sower Notes, graded lessons, and in some schools moving and still pictures. Other activities are—"Our Daily Bread" for home life and meditation, to deepen

prayer-life and to lead into the Scriptures and writings of the Church; the Bible Study School, largely for non-members of the Church, and the Swedenborg Student, now printed in THE MESSENGER, for the study of the Arcana. In recent years there has been formed the Commission on Religious Education, at the Council of Ministers' instance, which envisions finally a Department of Education under a full-time Director. Its present activity is concentrated upon the subject of Sunday-school lessons.

## *Departure From Goal*

It must be recognized, however, that some of these projects have gotten away from the goals originally set for them. The Waltham School, for example, has become a purely non-sectarian school, although founded by New Church people. Urbana has in effect become a local institution, in which all the courses are upon secular subjects, certainly so far as the New Church is concerned. Leaving out for the moment the Academy of the General Church, there does not exist at this time any educational institution in which a New Churchman can educate his children, or in which a young man who desires to enter the ministry, can prepare himself for the training in the Theological School.

## *Secularization of Schools*

Lest it appear that I am critical of the schools I have mentioned, let me point out that many denominations have in the past century, and earlier, founded educational institutions under which their children could obtain education under religious auspices, but which have become completely secularized through the passing of the years. These institutions furnished a definite need at a time when educational facilities, particularly in the higher grades, were sparse. Later developments have brought many institutions, many of them conducted under State auspices, which have provided for education for an ever widening group of young people; but the State institutions, by their very nature, must rigorously exclude Christian teachings from their curricula. And we now have the spectacle of huge State colleges with tremendous effort spent on football teams, stadia, and the like—and in many cases a mediocre standard of scholarship.

## *Instruction Now Inadequate*

What then, does Convention afford in the way of education for our people, old and young, in the teachings of our Church? As is pointed out at the beginning of this article, we acknowledge the doctrines as revealed in the theological writings of Swedenborg. These teachings are at once basic and distinct, and capable of profound and limitless study. For our young, they are systematically taught in our Sunday schools, along with such home instruction as their parents may give. Those who are for-

fortunate enough to be able to attend our Summer Camps, will find this supplemented by periods of instruction under most favorable surroundings. For adults there are provided periodicals such as the "Daily Bread," and doctrinal classes in the individual societies. But we must admit that whatever instruction is now being given to our young people, is not sufficient to hold them in the Church to the degree that ought to be. This is obviously true when we reflect that if all or a large part of our youngsters had remained with the Church, it would have been many times larger. Here indeed may be found the answer to the perennial question why the Church doesn't "grow." Young people are gregarious; and they ought to be prepared to stand by their beliefs when they meet the world, as they must inevitably do. In many respects college courses and teachings are either indifferent to religion or openly skeptical about it. In their daily lives, our young people will be met again and again by the question, "What is your Church? I never heard of it; what does it stand for?" They should have these teachings ingrained in them to meet the problems and temptations of life.

#### *A Long Step Ahead*

The writer has proposed that Convention and its allied bodies take a long step further. Our Church has been characterized in the past by the tendency of our forefathers to establish independent agencies for various enterprises. The result has often been weakness and repetitious labor. He would have the Church avail itself of the power and strength coming from cooperation to achieve a worthwhile goal. Specifically, he would combine all of these efforts into a unified purpose. Urbana is concededly performing a use in the educational field; but it is not achieving the goal set for it by its founders. The Theological School performs its specific use of educating candidates for the ministry. Its work needs reinforcing; and it urgently appeals for young men to qualify themselves to meet the needs of the Church for ministers. The Commission on Religious Education is working in its separate field on its problems. We in the New Church do not sufficiently realize the power that results from coordinated work and integrated purpose; that two plus two often equals five or six or more. The writer would have the considerable financial resources of the Theological School and Urbana working together; and beyond that the efforts of the devoted men and women who take part in each. In short, all the educational efforts should be united.

#### *Academy of Bryn Athyn*

Reference has been made above to the Academy of the General Church. Mr. and Mrs. David Mack in an article in the Summer, 1954, issue of *The New Christianity*, have described the rather complete system of combined and religious education which is being conducted at Bryn Athyn. It is interesting to note that they are planning to send their three children there for the last years of their secondary education, the oldest having already gone. Other

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New Church families of Convention have also sent their children there for education. The writer has recently paid a visit to Bryn Athyn, and found a school of some 200 pupils housed in a most modern building; and expecting shortly a considerable increase in younger scholars. Here again the educators of Convention would do well to consult with the Academy—and the writer would by no means write out the possibility of following the example of the Macks. Both the General Church and the Convention would continue to coexist in their respective fields. And yet they can unite in common objectives.

It is easy to say that there are difficulties in the way, legal and otherwise. It is easy to say that it can't be done. The answer is that if the goal is

(Continued on next page)

# THE COMMISSION ON RELIGIOUS EDUCATION

by Ernest O. Martin

**T**HIS is an imposing name for a church group: "The Commission on Religious Education." Why was it organized? What are its duties and responsibilities? What is it contributing to the church? What are its aims and plans for the future?

The Commission is a body of the General Convention and its appointment was authorized at the 1952 session of Convention. It is responsible directly to the General Council, and its present members include the Rev. Ernest O. Martin, chairman; the Rev. Messrs. David P. Johnson, John C. King, Othmar Tobisch, and Antony Regamey; Miss Marion Midgley, and the Rev. Franklin H. Blackmer, ex officio. The Commission was appointed upon the recommendation of the Council of Ministers. The action of the Council of Ministers was the result of a thorough study of religious education by a committee of the Council. This committee, under the leadership of the late Rev. Isaac Ens, surveyed the educational needs of the church, evaluated our resources, studied material produced outside the New Church, and reported regularly to the ministers and to Convention.

## *Sunday School Material*

The committee found an alarming state of affairs. There was widespread dissatisfaction with the Sunday school material produced and distributed by the Sunday School Association. Many ministers were reluctant to use the material in their schools. Several began to write their own notes. Others turned to lessons produced by the Presbyterian Church and the Congregational Church, supplemented by films, handwork, and other material published by still other denominations.

It was recommended by some that the New Church adapt material produced by the Presbyterian Church, but sober second thought saw the inadvisability of such action. The committee concluded that the church had to have a new curriculum, and it must write its own material. At the 1951 convention, the committee recommended that a commission be appointed to begin the actual work of producing material for our Sunday schools, and, in addition, function as a department of religious education until such a department could be formally established. They further recommended that consideration be given to a curriculum based on a three-

year cycle, with the successive themes of the Lord, the Word, and the Church. The recommendations of the Committee on Religious Education were accepted by the Council of Ministers, and the committee was discharged upon its own request. The Council thereupon referred the recommendations to the General Council. The matter was discussed thoroughly by the latter and the appointment of a commission was authorized in June, 1952.

## *A Three-Year Cycle*

The New Church is not overflowing with writers who are both willing and capable; and the task of finding people to work on a new curriculum was formidable. The chairman of the Commission and the Rev. John King took the initiative in mapping out a curriculum and planning the lesson topics for a three-year cycle. They began work on the senior high school level. At the 1954 convention they distributed to all who were interested sample lessons and asked for constructive criticism. As was to be expected, no more than three replies were received, although several people communicated verbal encouragement. In September notes were distributed for use in several Sunday schools. A detailed report on these notes is found elsewhere in this issue of **THE MESSENGER**.

## *A Department of Education*

The Commission has also contacted writers to begin work on notes for other grades in the Sunday school. The production of lesson material has occupied the Commission's main attention and will continue to do so until notes are published for all age groups for the three cycles. Nevertheless, plans are being made for other educational work. The Commission has been charged with the responsibility of laying the groundwork for a department of education. To many people the need for a full-time director of religious education with a central office is urgent. The relationship of the Sunday School Association and the Commission must be ironed out. The Commission is now working on a long range program that will provide leadership and direction for adult study programs, discussion group meetings, pre-marital instruction, confirmation classes, league study meetings, teacher training schools, home study programs, regular Sunday school bulletins, and the use of audio-visual aids.

## **Goal of Religious Education**

*(Continued from preceding page)*

worthy and the purpose strong, these difficulties have a way of accommodating themselves to the desired objective.

The plea is to educate and equip our young, and our old as well; and to do this by united effort and collaboration. Confidently the answer is solid growth, more and better ministers, and better execution of the trust that has been placed upon us.

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## Knowledge—What For?

**C**ONTRARY to a superficial view, the purpose of teaching, certainly religious teaching, is not the imparting of knowledge, as such, least of all memory-knowledge that might be useful on a quiz program. "From the jug of the teacher into the mug of the pupil wisdom is poured," is not and never was a sound principle of pedagogy. Religious education aims to create the prime constituents of character, namely, right attitudes, right behavior and right motivation. Just as it is far more important that the study of physiology inspire in the student a respect for his body and for good health than that it supply his memory with the names and the numbers of the bones in his body, so it is vastly more important that a study of the Bible inspire a desire to do the will of God than that it give interesting geographical information about the Holy Land. All religious education should lead to the good. Knowledge is of value in direct proportion to its contribution to this end. Yet by the same token, it must not be overlooked that without knowledge this end cannot be attained. For it is a spiritual law that man is led to good through truth.

Man is not born good nor does he acquire goodness by some automatic process. He must have knowledge (truth) to be lifted from one plane to a higher plane. The Lord provides that he can receive such truths by implanting in him in childhood the states of innocence, charity and love, called *remains* in the Writings. Good teaching will strive to lead out and to nurture these states. They are the seeds of spiritual life. (See, *Arcana Coelestia*, 1050.) The first step is to help the child adjust to a world of law. He must learn attitudes and habits that are consistent with the great "Thou shalt" and "Thou shalt not" of the Word. Gradually, as the rational mind comes to function, these, under the teacher's skillful guidance, will take on a moral context and a religious foundation. Then comes the further step of building an inner motivation on that context and that foundation. When such motivation springs from a love of the good and a knowledge adequate to this love then the pupil is on his way to a stable character and the path of regeneration has been opened for him. In short he is in the process of being born again, of becoming a new man.

**A** PERSON may turn his back to international problems, to social and civic questions and to his church and community responsibilities. He may even do it with a self-righteous gesture, asserting, "I am no busybody messing in other people's affairs. Let the big fellows and those who've been hired to take care of these things handle them."

But his responsibility as a parent he cannot dodge in that fashion. The father of a boy arrested for deliberately obstructing the traffic on the street that ran by the school, angrily demanded of the principal, "What do you teach in this school anyhow, that my boy should do a thing like this?"

Gruffly, the principal retorted, "I shall answer you if you will tell me what you by example and precept teach your boy."

"That's none of your business," defiantly replied the father, "I pay taxes to support this school, and it is supposed to teach my kid not to do such things."

Woe unto the parent who thus tries to shift his responsibility. The home is still the greatest educational institution in the world. Father and mother are still the most influential teachers. Particularly is this true in moral and spiritual education. Several articles appearing in this issue emphasize the need of parental cooperation if the work of the Sunday School is to be effective. Anyone taking note of the very short time that the child is in Sunday School will readily see the truth of this. Parents need to remind themselves often of the admonition given them in the baptismal service of our church: "So direct, then, his (the child's) education, that he may be properly taught the principles of true religion." Were this generally observed, juvenile courts could soon be reduced by one-half in number.

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"The signs that sins have not been remitted to men, are that they do not worship God for His own sake, nor do good to the neighbor for his sake; thus they do not do good or speak truth from the love of goodness and truth, but for the sake of self and the world. They want to acquire merit by what they do; they despise others in comparison with themselves; they feel delight in evils, such as enmity, hatred, revenge, cruelty, and adultery; they condemn the holy things of the Church, and in heart deny them."—(*Arcana Coelestia* 9450)

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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.

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# "O, Give Me Men, to Match My Mountains"

by Othmar Tobisch

THE ABOVE WORDS are engraved on the facade of the State of California library in Sacramento. Here, this title will mean something different. It will mean that there are great mountains to be climbed in Christian Education and but few men to do the climbing.

In the New Church in general and in Convention in particular, education has moved in a haphazard way. There were notable attempts in the Nineteenth Century to establish a New Church system of education, including secular education. Outside the still continuing Academy in Bryn Athyn, Pa., all educational institutions have come to an ignoble end. No amount of perseverance and devotion can keep the Urbana University in a state of suspended animation. Our own children won't go there. Something else must be done so that outside their Sunday Church Schools, our children will receive some instruction in the principles of the New Church.

How about the New Church homes? Are the parents doing all they can, to place before their children those truths to which we elders were drawn? Has the classic admonition in the Book of Deuteronomy been kept? It says,

"And these words which I command you this day shall be upon your heart, and you shall teach them diligently to your children and shall talk of them when you sit in your house and when you walk by the way, and when you lie down and when you rise up."

My home is my castle, says the unwilling climber, and the church cannot invade it. What is left, is at best a sporadic attempt by some parents to support the work of the Sunday School by asking the child: "Well, what have you done in Sunday School today?"

Even that may be a help. Even if there is little actual, or systematic teaching of one's children in the home by daily Bible reading and prayer, some help is given the child by showing interest in the teaching he receives in church. Some of our Sunday School teachers have seriously proposed to give religious instruction to parents instead of their children. This idea has merit. How many parents are actually capable of giving systematic instruction? And yet in the home, the family circle is a prime source of Christian education and life.

Attempts are being made by some denominations to involve the parents in the Christian training of the child, by assigning to them certain tasks in the over-all pedagogy, as for instance, in the Presbyterian Lessons and to a lesser degree in others.

The idea is attractive. Let us grow spiritually together. But by what means of persuasion will that be accomplished? Only deeply religious parents will see the use of it. So we are back to the Sunday School asking it to do a tremendous task: to climbing mountains so high, that their summits are continually enveloped in clouds like Mt. Sinai when the Lord revealed Himself to Moses.

Few undertake the climb, together with their charges. That Sunday School teacher is an exceptional one who thoroughly prepares himself *all week long*, for the half hour of teaching on Sunday. Yet, such preparation is essential. To read the lesson on the bus to church, is sheer folly, and almost treason to the task. A man or woman who intends to ascend the mountain of God has to make better preparation than that. If the preparations are neglected the climb will be a failure, and the approach to God will end in frustration. All Christian teaching is an approach to the Lord. If teachers will realize that theirs is a holy task, an ascent to Mt. Zion, a coming into the presence of the Lord through His Holy Word, would they be so slipshod in their preparation? By adequate preparation, their own presentation of the Words of God would be more interesting. In turn their class would react with greater interest and the reward in greater attention by every one would pay great dividends in satisfaction.

Two great problems face the Christian educator in his climb of the Mount of God. First, his support party is not ready to support him, for the parents of his pupils pay little attention to what he does or does not do. Second, his own state of mind is often that of futility, desperation and hopelessness, because he is unprepared to meet the difficulties of climbing spiritually toward God. These two problems are called: Home cooperation and teacher preparation. Every Sunday School superintendent sings the song of sadness when these are discussed.

An internal reconstruction must take place in these two respects if Christian education in Protestant denominations is to match the efforts and accomplishments of the Roman-Catholic schools.

A well-planned, spiritually sustained attack, should be made upon problem one, that of the cooperation of the home with the church school. The minister could arrange for parents' classes, or if these are unadvisable, give occasional talks to groups of parents or with available film strips he can show the work of the school and the real necessity that parents take up the cause of the Word of God in their own sweet place.

The number two problem, i.e. the training of a corps of well-prepared teachers is a matter of profound concern for all Convention ministers and leaders. Many ministers conduct monthly training classes for their teaching staff. Not only is it necessary to supply the best information available on the Bible subjects to be taught, but a spiritual transformation must take place in the teacher which enables him to grow with his task in stature and wisdom, and in favor with God and his class. The California Curriculum issued by me under the auspices of the California Association has carried for several years now, not only the intellectual and factual information a teacher must have, but also spiritual preparation and exercises to strengthen the teacher's courage and faith in his task; and to open the inner resources by which he is enabled to endure the strains and stresses of hopelessness and discouragement.

There is a definite need now in Convention to train a corps of younger teachers in our Sunday Schools, men and women who can see the invisible glory which is in this service. Those who have read thoroughly *Heaven and its Wonders* have found that the outstanding spiritual job given to angels, is that of teacher. How necessary that some of us prepare ourselves for it here. The Commission on Education, created by Convention recently should enter this work of teacher training as the very first step to a *revival* of religious education in Convention. There is also the possibility of summer conferences in camp locations, where young people could come to receive some instruction and training for work among children and youth in our church. This reconstruction of a *body of teachers* seems most vital to me. All agencies of Convention concerned with education, i.e., the New Church Theological School, the Sunday School Association, the Commission on Education should unite in this effort which might be best co-ordinated in a Convention-appointed, full-time Director of Education. Without a head to lead, direct and co-ordinate such efforts which individuals make will not bring forth the results of an immediate and concerted effort.

Do we have a young man in the Theological School, perfecting his studies in

(Continued on page 11)



# The New Curriculum

by Ernest O. Martin

THE FIRST NEW-CHURCH committee on religious education, appointed in 1835, was authorized by the following resolution:

"Whereas the education of children in the heavenly doctrines is of vital importance to the advancement of the New Jerusalem, it is hereby resolved that a standing committee be appointed whose duty it shall be to select, write, or cause to be written, such books as they shall deem well suited to the instruction of children and youth in the Heavenly Doctrines."

In 1952 the Convention appointed another committee to produce material for our Sunday Schools—the Commission on Religious Education. The instructions given to the Commission differed most significantly from those handed down in 1835. The goal of education set forth in the 1835 resolution was to instruct the children in the heavenly doctrines. Another way of expressing the goal would be to mold our children into little Swedenborgians. The recommendation made to the Commission in 1952 was that consideration be given to a curriculum on a three-year cycle, with the successive themes of the Lord, the Word, and the Church. In the development of this curriculum, knowledge and experience of the Lord were to be kept central.

The 1835 resolution is resuscitated at this time because it reflects so well the attitude of the New Church from the beginning. Until recent years the majority of New Churchmen have seemed to view the church as the custodian of truth and its function as the dissemination of "the Writings." This philosophy has led some to advise that we sell our church buildings and use the money to endow Swedenborgian chairs in the universities. Others feel that our salvation lies in flooding the libraries of the nation with Swedenborgiana. The resolution of 1952 speaks of knowledge and experience of the Lord rather than knowledge of the heavenly doctrines as the goal of education. Perhaps the Council of Ministers had in mind these words of the Lord from the Gospel of John: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." No offense is meant to the memory of Swedenborg, but the doctrines are viewed here as tools of education and not the goal.

The doctrines can be of inestimable aid in leading us to a better understanding and appreciation of the Lord, and a deeper relationship with Him, but they are only one of several resources. Perhaps the greatest usefulness of the doctrines will be the guidance they provide for curriculum editors in the selection of lesson topics leading to the desired goal.

In the development of a new Sunday school curriculum, the Commission on Religious Education has sought to follow the recommendations made by the Council of Ministers. A three-year curriculum has been outlined and writers are being engaged to produce lesson notes for the various age levels in the Sunday school. In September 1954 new lesson material was distributed for high school classes on the theme of the Lord.

The advantages of thematic approach should be obvious. All lessons for the year revolve around one main theme or topic. This gives unity and coherence to the year's study. The teacher knows where he is going and the pupils gain a feeling of progress toward a definite goal. They sense a logical relationship between each lesson, and the Bible stories become more meaningful.

The new curriculum is organized and written to encourage the greatest possible student participation. Learning is a dynamic process, and it is in the give and take of lively class sessions that the students learn most readily. This type of class period stimulates the interest of teacher and pupils, and lessons learned make a much more lasting impression. If the students are to participate in the classes intelligently, of course they must make advance preparation. To encourage this preparation, the curriculum includes a workbook for each pupil. The reading assignment is given at the top of each lesson page. It is followed by an introduction to the lesson which supplies background material and points up the highlights. Questions are asked to guide the student in his reading, and space is provided in the workbook for him to write in brief answers and notes. Topics for discussion are also listed. If the pupils make regular use of their workbooks, the class period will be more stimulating and worthwhile. Here is where the parents can cooperate!

The Bible, of course, is our basic text. This is a Bible-centered curriculum. To help the students understand their Bible lessons in the proper perspective, they are asked to read *The Story of the Bible* by Walter Russell Bowie. The author states: "This book is not a paraphrase of the Bible, but it

is the story of the Bible. That is to say, it is an effort to present in its high vividness the mighty pageant of the life which moves through the Bible from its earliest to its latest days, the pageant of the soul of man in its ascending quest for God." Through regular assignments in this book, the pupils gain a greater sense of the unity of the Bible and they see where the individual lessons fit in. Although the curriculum is topical, the students get a wonderful picture of the Bible as a whole.

The Teacher's Guide is designed particularly to meet the needs of inexperienced teachers. Detailed guidance is given for the preparation and conduct of each class session. The format of each lesson is the same: Your Aim in This Lesson, the Main Points, Preparing to Teach, Teaching the Lesson, and How to Close. In the Aim for the Lesson the teacher is given the goal or objective of the lesson. It helps him to orient his thinking and know where he is going from the start. The Main Points are more specific and explain what ideas should be emphasized in the lesson. In the section, Preparing to Teach, suggestions are made to help the teacher in his home study. Part of his preparation will be the careful study of the next section, Teaching the Lesson. Here the teacher is given detailed guidance in the actual conduct of the class period. The need for such guidance has been expressed by teachers over and over again, and to the knowledge of this writer these are the only notes ever produced by the Convention which offer it. In the past the New Church has ignored methods and techniques and has just thrown a mass of undigested material at the teachers and challenged them to do their best.

The Teacher's Guide is not intended to enslave the teacher. He is encouraged to make variations and deviations whenever he thinks it wise. The curriculum is intended to be flexible to meet the needs of different classes. The age span of the students, the size of the class, the amount of advance preparation done, and the length of the class period are variables that will affect the way the class is taught. Enough guidance is given, however, that the teacher has a feeling of confidence. As the teacher progresses in the course and gets the "feel" of the method, his confidence will increase, the class sessions will go more smoothly, and he will find his teaching experience more and more rewarding.

What has been the reaction to this new curriculum on the part of those who have used it or perused it? As one might expect, the response has varied. A few people have received it with the most exuberant enthusiasm and said that it is just what we need. Another few have condemned it as being too elemen-



tary and not New-Church enough. One teacher said that there is not enough content for a class period; a minister wrote that it would take at least two hours to teach one lesson. The dyed-in-the-wool Swedenborgian will be disappointed not to find lengthy quotations from "the Writings." Those who dote on correspondences will complain because the literal sense of the Word is emphasized rather than the spiritual sense. People brought up on Swedenborgese may have difficulty in understanding the English. Students may rebel because they are asked to spend a half hour preparing for the lesson. Some Sunday school treasurers or parents will protest against spending \$3.95 for a text, even though it will be used for the entire three years of the curriculum.

What is it that qualifies a curriculum to be called "New Church"? Is it not the basic doctrine presented in the course? The notes on the theme of the

Lord could have been written only by New Churchmen who had a thorough knowledge of the doctrine of the Lord. As an example, the nineteen lessons in the second unit are all concerned with the glorification of the Lord. The term "glorification" is not used at every turn, but every lesson is so planned that it gives the student insight into what is meant by this term. In the third unit, the New Church doctrines of the Resurrection and the Second Coming are presented. Throughout the course the student is led to see the letter of Scripture as the basis of Christian teaching.

Teachers who have relied on three or four pages of doctrine to read to their students each week may feel at first glance that the new curriculum has insufficient content. The new notes give no encouragement to the teacher who likes to do all the talking. Yet there is ample content even for adults in the Bible passage, the five to eight pages assigned in the text by Bowie, the in-

formation in the Pupil's Workbook, and the material provided in the Teacher's Guide under the section, Teaching the Lesson. The lessons are so organized, with emphasis on the discussion method, that students can go into them as deeply as their interest and level of comprehension allow.

We want to guard against an undue emphasis on "externals", but students have been favorably impressed by the format of their new notes. Teacher's Guides and Pupil's Workbooks are attractively bound in bright, loose leaf folders. The lessons are lithographed and easy to read. Sample copies of the new curriculum are available for those who wish to study them and form their own evaluation. The Commission will welcome constructive criticism and seek to profit by it in revising the lessons. Address your correspondence and requests for sample notes to the Commission on Religious Education, 48 Quincy Street, Cambridge 38, Massachusetts.

## Observe 100th Anniversary at Elmwood New Church

The 100th anniversary of the building and a rededication of the Elmwood New Church were observed during impressive services Sunday afternoon, December 5.

As early as 1820 a group of citizens became interested in studying the writings of Emanuel Swedenborg and in the winter of 1827 Artemus Stebbins preached on the doctrines at a meeting held in the Centre School. A series of meetings in homes continued as the group attracted other followers. Some of the group attended the general convention held in Boston in 1828.

The group commenced holding meetings regularly every Sabbath in October 1829. In 1830, Rev. Adonis Howard was engaged to preach every other Sunday and in 1831, to preach every Sunday. In April, 1831, the Legal Society of the church was chartered by the State. The first baptisms were on July 31, 1831, when Benjamin Winlow Harris, Lucia Harris and Harriett Sophia Adams were baptized by Rev. Mr. Howard. The first marriage was that of James B. Fellows and Dorcas P. Bryant, performed by Rev. Thomas Worcester of Boston. The first funeral service was held in February, 1831, for William Harris, Sr. The first Sabbath school was formed in 1836, meeting at the home of William Harris, Jr.

The group was organized officially as the East Bridgewater Society of the New Jerusalem by Rev. Thomas Worcester in August, 1838. Rev. Mr. Howard, the first minister, left late in 1838.

Following his departure, services were read by the chairman and in March, 1839, the services were moved from the Joppa school to Churchill's store. Rev. James Scott was preacher from August, 1834, to September, 1846. Rev. T. B. Hayward became the minister in September, 1846, and remained until November, 1849. He was succeeded by Rev. J. P. Perry, who came in 1850 and remained until April, 1853.

The first church building was dedicated December 14, 1854. From 1856 to 1895 the church was served by the Rev. Timothy Otis Paine, then came Clarence Lathbury who remained until 1914 and was succeeded by the Rev. Harold Gustavson, who served for two years. He was succeeded by the Rev. Merritt S. Buckingham who served until 1925. Following him came the Rev. Warren Goddard, who remained for 25 years. The present minister is the Rev. Edwin Capon of the New Church Theological School faculty, assisted by Paul Zacharias, a student at the school.

The history of the church was presented in pageant with the following taking part in the episodes: 1820, founders of the New Church, Fred Brown, Sr., Ted Swinney and Paul Zacharias; 1836, first Sunday school, mother and child, Mrs. Francis Flagg, Miss Susan Flagg; 1845, Sewing Circle, first meeting, Mrs. Percival Churchill, Mrs. William Glover, Miss Marion Dunbar, Mrs. Perle Rollerson, Mrs. Schuyler White, Mrs. Minnie Craig, Mrs. Harry W. Kingman; 1815, dance scene,

Churchill's Hall, Judy Wood, Alice LeGro, Pat LeGro, Lucille Whitman, Walter Baker, 3d, Rolland Locke, David Flagg, Charles Keith, Fred Brown, Jr.

"The real service which the church can render is to understand society better than it understands itself. It is for the church to save mankind from the numerous frustrations which arise where men are bound to their own past social structures or political forms of idolatry."

—Dr. C. L. Patijn

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# TWENTY YEARS A TEACHER

by Daniel Nielsen

Everybody, who twenty-one years ago asked me to teach a Sunday School class, had good intentions. Everybody has good intentions in the perennial search for teachers but the fact, nevertheless, remains that in the beginning and for a long time thereafter, the prospective teacher is woefully lacking in many requirements. What did I have more than good intentions? Simply that I was brought up in the Sunday School of the New Church in Washington, had a very good attendance record, and, for the most part, liked to go to the school. I had learned what the average boy learns about the Bible, which isn't much.

I have taught from 10-year olds up to adults, learning more about the Bible from teaching the former, but more about the New Church from the latter.

Dr. Frank Sewall gave my sister and me a special pew in the church when we were young, and this experience taught me the church service, which I learned by heart quickly. I pictured Christ in my mind from the huge stained glass window almost above my head. In my early twenties I picked up *Heaven and Hell* and read it all, followed by others, all of which played an important part in my life. It was this knowledge, gleaned from such readings, but little, if any, from the Bible, which mostly brought about my willingness to teach.

Years passed before I really began to take hold of the Bible itself, for in my early years it had always seemed to me to be such an impossible thing to get into. There was no way to reach it; it was so big in my hands to say nothing of its bigness to my mind. Where to begin, with all those judges, kings and prophets! I followed the teachers' manual but mostly relied on what I had learned from the Writings. I had a struggle. There was the natural sense and the spiritual sense of the Bible, the latter being easier for me to teach than the former, incredible as it may seem, for I was "in love" with and excited by the spiritual. It was this sense I strove to teach in my classes. I thought I got along well with the spiritual sense, but now I am convinced that it was like putting the cart before the horse.

Admittedly, one must have the basic sense. How else can the interior meaning be taught? As a lot of time went on, though, I realized my deficiencies, and finally began to put the horse in his proper place so that the cart could go somewhere! I learned that there is considerably more to the central fact in any story which I had been in the habit of

interpreting spiritually, and that one of my hearers, an informed Bible student, had only pity for my ignorance as he became aware that I really did not know the story as it appears in the Bible. Then there was an awakening! Here was a student who heard the command of the Lord "Let my people go"; here was a student who felt in the depths of his own heart the agony of the people of Israel as they remembered their bondage in Egypt; lastly, here was a student who did not miss the connected thought running through the Bible of the Lord's providence for the so-called "Remnant." I felt for the first time that I had no cause to go before him unless I could join him in his great love for the literal sense of the Bible which was giving him such an uplift of heart and mind.

But let me retrace my steps a bit. I did learn something most important in Church School, which I hold dearly to this day, and which was aided by and added to the "remainings" given by the Lord to me and to all. My reader should keep in mind that I was an average boy. I am sure of this because I have checked my experiences with my brother and with others and have learned that their reactions are like my own. It was the hymns that we learned to sing, the responsive exercises, the stained glass windows, the high ceiling with the big wooden girders, in short, the whole atmosphere which entered my heart and are still there. I am not dissuaded that this is about all that most adults have learned.

I recall the shock I experienced in the later years of my teaching to hear one of my former students, a college graduate, admit that she knew little about the Bible. Close to me I found my wife reading mostly from the New Testament and the Psalms; and when I would quote from Isaiah some wonderful passage, she would ask me surprisingly where did I get that beautiful thought, as if nothing beautiful could come from the Old Testament. Only a short time before talking to this college graduate, I had read the Old Testament through rapidly, and there learned about the seed, the cry, and the remnant, earlier referred to; all of which served wonderfully for me in my continued search for truth in the greatest book ever written. I felt very deeply, for instance, when I came across Browning's magnificent dramatic lyric "Saul," the accumulated knowledge which I had of the Bible, serving me very well in joining with David in his great tribute to King Saul.

Of all people in the world we of the New Church should be the best informed, best read and greatest lovers of the Bible as it stands in its plain sense, including all of the Scriptures, not just those containing a spiritual sense. I am thinking of the Psalmist who wrote the longest Psalm, how he exhausted the language of his people trying to adequately express his love for the Law in its plain sense. I have put myself in his place and been overwhelmed as I thought of the infinite Love of the Lord contained in the Bible, and then I began to feel a kinship with the Bible-lover, the student and scholar who knows nothing of the inner sense as taught by Swedenborg. Mind you, I am not trying to relegate the heavenly sense to a subordinate position; it is just that the natural sense is the basis, containant and support of the spiritual sense, and we must not forget this.

There are only 20 hours a year and a dozen years that we use to teach the Bible to children! Memory work must go into this time, a difficult task in itself. Then, too, and most regrettably, no help can be expected from the parents. Some of those hours are lost because not all class periods are successful. Imagine, thirty minutes for forty Sundays during the year to teach the two senses! Non-New-Church schools must feel the pinch because they give handfuls of colorful literature to the children, with puzzles, diagrams and pictures, which totaled up, in a way compensates for the abysmally short teaching time. This is something for us to take note of in preparing our new material.

As superintendent of the Washington School, I had naturally conferred much with the teachers about the material for classroom study. There seemed to be a feeling that we were in a dead-end street. Anyway, I attempted some preparation of material until the time, too long, alas, when something better was available. I had a ten-year-old group of children (a nice age-group to teach, I found), when I began the preparation of this material. First, I chose 40 leading subjects of the whole Bible and under each the plan was to add items of importance and interest as the children advanced in age. My purpose was to get a grand sweep, beginning with the Creation Story, then Babylon, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the Judges (Joshua and Ruth), Samuel, the judge-prophet, the three kings, and so on. Of the two hundred and thirty-nine separate items on the Lord's life, obviously I had to choose widely but

connectedly. I bought good loose-leaf notebooks for each child, a supply of different colored stars, dots and other little paste-on materials, including the cross and the Bible; printed cards of the Ten Commandments, the Blessings, and Shelf-of-Books of the Bible; separated the notebook into New and Old Testaments and used different colored sheets here and there. I typed an outline of the stories, using red type to make a special point; and I mailed each lesson to each pupil every week, together with 10 or 20 questions. To do all this I had to study, naturally. I bought some volumes of the new Interpreter's Bible, a dictionary, and used the gift of a copy of a harmony of the

gospels which Mrs. Emma K. Turner had lovingly studied for many years (it is filled with penciled notations of the spiritual sense, and is a book I would not part with). The notebook could be added to and when the student reached the middle teens, or junior high, additional pages could be inserted next to the particular story, containing the spiritual sense. The literal sense would be developed year after year, the deeper thought at the proper time; in other words, the natural sense would be a building for the time of the opening of the spiritual sense which would come at the opportune period and be developed out of the material collected in

the growing years of each child. The notebook became the personal property of the pupil.

Somehow we must get the parents in on a real program of instruction aimed, of course, directly at the child. The teacher can do only a little, the child not much, but if teacher, student and parent, altogether could be wrapped up in a system of instruction, a real way could be found to overcome the 20-hour limit of the instruction period. Perhaps the parents could be brought in on the program with a supply of material geared to their own children. This is a big order, but our responsibilities are big, too.

## "O, Give Me Men"

(Continued from page 7)

education, and vitally interested in the enlargement of opportunities for young people to train themselves for such services as laymen in their beloved church? There are funds lying dormant and available for educational purposes. "He who hesitates is lost" . . . says a proverb. At certain times in a man's life or the life of a church, bold and dramatic action is necessary to save the future. I can see no more vital need in our church at this time, than that of rejuvenating its educational arm. This needs the co-ordinated efforts of all agencies and individuals vitally interested in Christian education as a means whereby divine truths are sown and grown in this and the next generations. I believe that we need to begin at once, by creating a full-time Director and making available to him and his commission such financial support as will enable them to launch a united and well-supported attack upon this problem.

The mountains are beckoning. The call is heard from the holy hills. May we find the men to match this challenge of an ascent to the Mount of God, to the dwelling place of the Most High.

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## STATISTICS

The Wayfarers Chapel Statistical Report for the Months of August, September, October, and November, 1954, is as follows:

Estimated total number of visitors:	August 77,250	September 62,750
	October 46,519	November 38,101
Number of Sunday Worship Services	August 10	September 8
	October 10	November 8
Special Services for Church Groups	October 1	November 2
Special Service Thanksgiving Day		
Number of Sunday Worshippers	August 909	September 696
	October 744	November 624
Average Worshippers per Sunday	August 182	September 174
	October 149	November 155
Sunday School Weekly Attendance	August 38	September 32
	October 37	November 41
Baptisms	August 1	September 4
	October 2	November 1
Weddings	August 16	September 17
	October 23	November 17

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In the later period of his life man is gifted with new states, but these are not so much states of good as of truth; for in the age succeeding infancy he is imbued with truths, and these likewise are stored up in his interior man. By these remains, or those of truth born in him by an influx of spiritual things from the Lord, he possesses the power of thinking, and also the power of understanding what the good and truth of civil and moral life are, and likewise of receiving spiritual truth or the truth of faith; but of this he is incapable except by the remains of good which he has received in infancy. (*Arcana Coelestia* 1906)

Remains are everywhere treated of throughout the Word, and by them are signified those states by which a man becomes a man; and this he does from the Lord alone. (*Arcana Coelestia* 1906)

# HOW SHALL I TEACH?

by Ernest O. Martin

The human mind has tremendous potentialities. A ten-year-old boy who becomes interested in baseball will exhibit an amazing ability to memorize batting averages, biographical data about his favorite players, rules of the game, team standings, and details of individual games. Why is it, we ask, that a young fellow who shows such mental brilliance in the field of baseball is considered a dullard in Sunday school? The answer to this question lies in the one word "interest." The boy listens to the baseball commentator because he wants to know all about baseball. He is intensely interested in the game and gives it his full attention and concentration. He doesn't have to be asked to read the sports columns in the newspapers. That is the first thing he turns to when the paper arrives.

We make the best grades in subjects that we like. If we sit back and analyze why we liked one subject better than another, we will probably conclude that the teacher is the most important factor. A teacher who showed some interest in us and made the class session dynamic commanded our respect and attention. We undoubtedly recall most vividly the classes which included good discussions, and in which we took an active part.

A generation or more ago most churches thought of the religious education task in terms of indoctrination—that is, material considered to be religious in character was to be laid persistently before the child, in the hope that the repetition of material and conviction of the teacher would lead him to inward assimilation of what was presented. In speaking of this attitude toward religious education, the noted counselor and educator, Seward Hiltner, writes: "I realize that most churches have long since rejected such an assumption." This "realization" of Mr. Hiltner brought me up short. Has the New Church abandoned this assumption?

No one can speak for all the New Church Sunday Schools, for there is no thread of unity binding them together, but experience with several schools and talks with teachers in other schools indicate that we are still operating under an outmoded philosophy of education. Little or no attention is given to teaching methods in our schools. The teachers are handed a few pages of information and challenged to put it across to their students. We pay little attention to a child's interests or his level of comprehension. Our curriculum writers decide what the children should know and

material is collected to be drilled into their heads. If the children show no signs of absorbing the information given, the teacher comforts herself with the doctrine of "remains." One interpretation of this doctrine is that present understanding is not important; seeds are planted in the minds of the youth that will mature and bear fruit some time in the future. It is true that we sometimes do not understand or appreciate a truth until long after the idea has been presented, but this is no excuse for ignoring a student's felt needs and capacities. It would seem only reasonable that ideas which interest us and which we can grasp will stay with us longer and have greater permanent value.

Learning is an active experience, not passive. Even the intellectual feat of hearing an idea, examining it, and accepting or rejecting it is an active experience. It cannot be done passively as we sit around a table like bumps on a log. A thoroughly mature person may be able to go through an experience and remain physically passive. Most of us, however, learn physically as well as intellectually. At least we have to talk, discuss, debate, nod or shake our heads, smile, squint, gasp, get tense, relax, and make a note of it or the idea never quite becomes ours.

Mrs. Bessie Erb, a leader in the field of religious education in Massachusetts, writes: "The younger the person the more important are the physical accompaniments of the acquiring of ideas. Children need—in addition to the squinting, talking, nodding, shaking, and relaxing—opportunity to act it out, to draw it, to assemble it, to cut it out of material, to build it, to sing about it. If these opportunities are denied and he has to 'sit and listen' while the teacher 'puts it over,' most of the 'lesson' will be 'put' over his head."

Some educators have gone overboard in their enthusiasm for activities and handwork. Skilled direction is required and nothing is gained by "busy work" with no purpose or goal. But this in no way invalidates the importance of making the class session a dynamic affair. Students will learn only if the class is interesting and they are taking an active part. A good teacher can do a fairly good job even with poor lesson notes. She can work out her own lesson plan, jot down discussion topics, and plan projects and activities. But most of our Sunday schools do not have well trained and qualified teachers. We have a responsibility to equip teachers with

the best lesson notes possible, notes that give proper attention to methods and techniques.

How can the teacher stimulate the children's interest? One important way is to vary your approach. Inject a note of surprise into your class discussions. Start one class with a little quiz to see how well the students have prepared their lesson. On another Sunday call on two or three children to tell the class what they remember as the most important point in the lesson. Start another class period by having the students act out the Bible lesson. On another occasion you may show a movie during the opening service and then you will want to discuss it in class.

One of the most valuable techniques in teaching is group discussion. This does not mean a dialogue between the teacher and the brightest student, but a discussion in which everyone takes part. The teacher, as the leader, has the responsibility to guide the discussion and see that everyone is encouraged to participate. She may turn to a shy student and ask, "John, what do you think about this? Did Jesus' disciples understand the parable?"

The teacher is a guide and resourceful person. When the students turn to the teacher and start asking questions, you have arrived! A student will listen and take in what the teacher says if he has asked a definite question and wants an answer. Because questions are asked, however, the teacher does not have to give all the answers. Bring other students into the discussion. Get them all interested. Turn to Mary and ask, "How would you answer this question?"

If discussions are to be helpful, the students must make preparation and give some thought to the subject before they come to class. The teacher can help the children see that classes will be more interesting and worthwhile if the reading assignment has been done. Parents can help by encouraging their children and showing a real interest in the study program. Encouragement does not mean a stern demand Saturday night—"Have you done your Sunday School lesson?" Ask specific questions about the lessons and look over the lesson material together.

Through good, spirited discussions you will come to know your students better. They will relate their own experiences to the teachings that are presented and you will be kept from dealing in vague generalities. You will be able to tell from the expressions on the faces of class members whether your remarks are getting across. Perhaps you will detect a "so what" to one of your main points. Then is the time to stop and ask a few questions. Never lose touch with the class!

# OUR PREDESTINED HOUR

by Bess Foster Smith

Scientists are now confirming what men of Faith have already recognized and believed to be true—that is, that we are still in the throes of creation with immeasurable possibilities unfolding before us. It would be a thrilling experience to live one hundred years hence, say in 2054, for within that span, our prophets say, the "Crust of Custom" will be broken and much that is new and unpredictable will have become a reality. Even now, in the realm of art and architecture, this new and untraditional creative urge is finding expression. There are, at the dawn of this new era, a few new and different beauty spots springing up to dot the face of the earth.

An example of this "New Look" in architecture and art that it has been my good fortune to see, is the all-glass structure that nestles like a diamond in the bend of the Portuguese peninsula that juts out to sea along the southern coast of California. This is The Wayfarers' Chapel. As I slip inside this prismatic gem and experience its warmth and light commingling with the light of the sky and sea, it reflects something ethereal that is more than these. It makes a very fitting memorial to that great soul, Emanuel Swedenborg, who, inspired of God lived some three centuries ahead of his times, and sought to blend science and religion into a living philosophy; warmth and light being the physical demonstration of the spirit of Love and Understanding through which all life exists. So, this little chapel is not only a new concept in its very structure, but every piece and portion of it is a new concept of worship relating the physical to the spiritual in a very close and positive way. Here is a haven for all mankind. Here there is no feeling of separation of man from man or man from God.

As my eyes traced prisms of light flooding my being, I mused on the good fortune that had brought me into this inspiring atmosphere. Presently I sensed there was someone near me. It was Lloyd Wright, designer, builder and keeper of the chapel—the distinguished son of the great Master Designer, Frank Lloyd Wright.

"Could I be of help?" he asked, introducing himself.

"I was only breathing in the beauty of this place," I answered. "It must be wonderful to be able to make one's dreams come true like this!"

"I find it thrilling. But many do not like what is new and untraditional.

They seem to be afraid to accept the larger freedom."

"The beaten path is the easier and safer way."

"My father, as you know, strives to leave the beaten path. He contends that once one frees himself of tradition his mind begins to grow into all sorts of new forms of freedoms; such freedoms as our great founding fathers hoped for when they gathered together the colonial fragments and builded a nation—a freedom of mind—to carry out individual ideals."

While he speaks I am thinking to myself, "Build thee more stately mansions, Oh My Soul!"

"Tell me," I beg, "How do you go about catching an inspiration. Can one condition himself to participate in this creation of the New Freedom?"

"Yes," he answers. "I think everyone can and should have a part in bringing it about. In my father's Wisconsin Taliessin I was one of fifty young men studying to be architects. We lived a very simple life together sharing all our chores in a very democratic manner. We lived in an atmosphere of harmony with soft lights and beautiful music. In this uninhibited atmosphere we learned to think and dream of what is and what can be. Our minds, unfettered by outside distractions became more creative."

"I have read about Frank Lloyd Wright and how he designs for the future. How there are plans stored away in the archives that would look to us like fantastic dreams, but which will be made into whole de-centralized cities at some future time."

"That is true" he replies. "And I might add, if you will excuse the paraphrasing, 'In my father's house are many mansions.'"

"Why," I asked, displaying my ignorance, "do you call the Frank Lloyd Wright retreat, 'Taliessin'?"

"Then you do not know about the bold Welch Bard, Taliessin, back in the 6th Century?"

I shook my head.

"He was to the Celtic race what Homer was to the Greeks. Every race, Renan says, 'comes, eventually, to what is known as its Predestined Hour!' A time when it passes from 'simplicity to reflection'; a time when, as he puts it, 'the treasures of its nature are brought to light.' For the Celts it was the sixth century. For us it is now."

"Oh, I see," I answer, beginning to catch the idea. "It was Taliessin\* who

\* Taliesin—sometimes spelled with one s.

aroused the people to their greater possibilities, to their 'Predestined Hour' and it is Frank Lloyd Wright and his gospel of New Freedom who is awakening us. We, too, must arise to greater things!"

"Or perish," he adds. "We wait for the spirit of Taliessin to be reborn within us. Or, as the poet, Thomas Gray, put it, 'We breathe a soul to animate the clay—a sort of a Second Coming.'"

What a wonderful thought! I ponder it long after, as our car weaves its way through miles of confusing traffic. How very fitting it was for Lloyd Wright from the New School of Freedom to be the creator and builder of this Swedenborg Memorial! Such men are fore-runners of a great new day. How very fitting for a manifestation of God on earth this Wayfarers' Chapel is with its welcome to all, bringing in a "Second Coming" of the Christlike way of life! I feel a great thankfulness to be alive and a part of such times as these when new ideals are aborning. At a time when there is an inner urge to emerge from "simplicity to reflection" and when "the treasures of our natures" are being revealed to us.

As these trends in art and architecture are forming and minds are being freed in fields of religion, science, invention, government and all human endeavors, we are brought forcibly to the conclusion that what the Lord has promised is surely coming to pass—"Behold I make all things NEW!"

ARCANA COELESTIA, 1255

## Going To Florida For The Winter Season?

THEN be sure to visit the beautiful New-Church Center in St. Petersburg, on Crescent Lake. Services held there every Sunday. Wednesday study group, women's meetings, bookroom, Board of Missions' stamp department.

1915 Fifth Street, North

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Postal Address—Box 386

for stamp gifts or information on residence locations.

# "Keeping Silence Before the Lord"

Sermon by William R. Woofenden

*"What profit is an idol when its maker has shaped it, a metal image, a teacher of lies? For the workman trusts in his own creation when he makes dumb idols! Woe to him who says to a wooden thing, Awake; to a dumb stone, Arise! Can this give revelation? Behold, it is overlaid with gold and silver, and there is no breath at all in it. But the Lord is in his holy temple; let all the earth keep silence before him."*  
HAB. 2:18-20.

Today I want to talk to you about the New-Church worship service. First, however, I should like to read to you from our Book of Worship a statement entitled, "Let Us Worship," which I think will be most helpful in setting the proper tone for us. "In all of us there is a sense of what ought to be, which will not let us rest until we give ourselves and our all to its demands. It bids us rise above our lower nature, to seek the worth and meaning of life in our endless spiritual possibilities. It stirs our concern for all mankind and a better world. Whence that yearning, if not from a God whose love dwells in the inmost recesses of our souls and draws us to himself, fashioning us in his image and likeness?"

"We, Christians of the New Age, see this image in the Lord God, the Savior Jesus Christ, risen and glorified, now come again in the truth and power of his Word and urging us to match our lives and all our relationships with his Divine Humanity. As we look up to him, we cannot compromise with a lesser destiny. When in utter commitment we devote ourselves to the pursuit of his purpose, so that in us and our social order his Incarnation may be completed, and that his inner presence in the hearts and minds of men may illumine humanity from within and make it the glorious organism it is meant to be, then truly we bow down before him and say, 'For he is our God, and we are the people of his pasture and the sheep of his hand.'

"This is what worship is intended to bring about and intensify. Beyond the words we sing, within the words we pray, back of our standing and kneeling, as we listen in the silence of our hearts to the Book which 'testifies of him,' in presenting to him the tokens of our willingness, we dramatize, indeed, our dependence on him and our interdependence with all men as the objects of his care. We recognize, proclaim and rejoice in that, 'He is our God.' And so, through appreciation of his infinite mercy, worship becomes our experience of holy fellowship with him, and all he loves. Conscious of our shortcomings and sins, and our oneness with all men, we bare our lives before him;

and, according to our sincerity and repentance, we receive the enlightenment and the strength to become his once again. We see in him what human life can be, the goal to which creation moves, and in the light of it our humblest strivings are given new significance. Worship is the actual thrill of receiving from him light and love and power for our daily task. It is the joy of being made by him, and, step by step, becoming better channels through whom his love may flow.

"There is in that experience a rapture no words can express. Yet it does not always come easily. Often we hold ourselves back and forget that worship is essentially a response, an expression of love to a Person. Let us remember, in our praise and prayers, our need of him, not simply of knowledge about him. We need his hand, which alone can lift us up to our full spiritual stature; the light of his presence; the glow of his companionship; the forgiveness of his compassion; the sound of his inner voice, if he is to send us, charged with power, to heal and comfort the bruised and broken hearted of the world. For, though worship begins in one precious hour, it extends to the whole of life. It is opening our life to the Lord that he may work in and through us. It is staking our faith in the man that is to be, and the world that is to be, because of the God who is."

It is this God-who-is of whom the prophet Habakkuk speaks in the words of our text. "The Lord—the only living God—is in his holy temple." While in the highest sense this means that the risen Lord is now forever in the "temple" of His Divine Humanity, I believe it also means just as surely that He is present in a man-made temple or house of worship erected and dedicated as His house. The only valid reason for our coming here this morning is a conviction that here we may find the Lord. The worship service in which we participate each time we come here has been planned with one purpose in mind: to help the worshipper feel the nearer presence of the Lord. In its effort to do this, the worship service falls into three basic parts, each intended to help lead us in an orderly way through the three phases of a complete worship experience.

The first part of the service might be titled, "Humble Approach to the Lord." How I wish that in some miraculous way I could be instrumental in engraving on the consciousness of every member of this congregation a throbbing realization of the importance of this first phase of a true worship experience! The principle is true whether it be corporate worship in the Sunday

School or the Church, whether it be in the quiet and privacy of our own room or in the myriad times during our working day when we may feel the need to approach the Lord for help or comfort or guidance. To put the principle categorically: If this first of the three necessary phases of worship, namely, a humble approach to the Lord, is not experienced, we cannot hope to feel the presence of the Lord, nor to receive new life and power from Him. It is in accordance with this principle or doctrine that Swedenborg so frequently tells us to approach the reading of the Word in a prayerful attitude if we would find the Lord there. It is this doctrine which forms the basis of a minister's friendly admonitions to his parishioners to be on time for services. It is a matter of individual conscience and common sense whether we show by our actions, once we know the principle, whether we believe it or not.

Now before we get into a specific study of the first or humble approach part of our worship service, let us look briefly at the purposes in mind in the other two parts so that we have the full picture before us. The middle portion of our order of service might be titled "Instruction from His Word." Once we have opened our minds and hearts to the Lord by approaching Him in humility, then we are receptive to the learning of His will and the understanding of divine truths as revealed to mankind in the Lord's Holy Word. It is, of course, possible to gain a knowledge of the contents of the literal sense of the Word without humbly approaching the Lord in prayer before reading the Bible privately or before listening to the Scripture lessons in the Sunday School or Church services. But a rote knowledge of Bible stories of itself is of relatively little value. Such knowledge should be sought primarily as a source of doctrines by which to live our lives. True doctrine can be gained only by an understanding of the divine truths contained in the Word. And it is a teaching of the New Church that the Lord will permit only those who approach Him humbly to perceive in fullness true doctrine. Jesus said, "If any man will do his—the Father's—will, he shall know of the doctrine, whether it be of God." Thus, the possible benefits of the middle portion of our worship service are limited only by the inner state of the worshipper. Those who planned the worship service recognized that the Church is obligated to bring to the congregation as the second step in corporate worship, instruction from the Lord's Holy Word.

The third part of the worship service has to do with decision, with application. It is in a sense also instruction, but it is instruction intended to lead to



application. With few exceptions, it calls for decision on the part of the worshipper, decision which will affect and alter the course of his everyday life. In this completing phase of the worship-experience trinity, some of the new insights received from the Word in the instruction period are treated in a way specifically aimed at application in individual human lives. It has to be limited to *some* of the insights since the potential insights from any part of inspired Scripture are unlimited. It may be a Scripture incident, a parable, a verse or a phrase. The treatment of it should be such ideally that the worshipper will leave the church resolved to do something with it or about it in his own life. The complete, threefold worship experience, then, touches the worshipper in thought, word, and deed. It must enter his heart, his mind, and his everyday actions.

For this morning, let us content ourselves with getting the broad outlines of the worship service clearly in mind, leaving most of the detailed explanation of specific parts for future Sundays. If referring to the Order of Service in the Book of Worship will help you to fix the divisions in mind, please do not hesitate to do so. First we might draw a line from the Musical Introit through the Doxology and label it "Approach". For the purpose in that whole section of the service is humble approach to the Lord. It includes, you will note, a musical introit—introit being a Latin word meaning "to go in" or "to enter," hence an introduction—and this is intended not as a time to catch up on last week's news with friends but as a time of meditation.

Next there is a time for prayer, followed by a Hymn of invocation—calling on the Lord—or of praise. The Opening of the Word, a distinctively New-Church ritual, is a most fitting act of worship aimed at approaching the Lord in humility. For it is a part of our belief that the Lord is present with men through His Word. Thus the Word on the altar becomes the symbol of the presence of the Lord Himself in the sanctuary. Why the ceremonial opening of it? The thought brings to mind that great vision of the sealed book in the Revelation which none was worthy to open except the Lamb of God. It is a belief of the New Church that this same Lamb, our risen and glorified Lord Jesus Christ, has in this new age just dawning opened or revealed to man deep secrets of His Word hitherto sealed from men's understanding, making the Word in reality an open book to all who earnestly seek to worship Him in spirit and in truth.

In the light of these revealed truths, the Invocation and Prayers are directed to the only God of heaven and earth,

our Lord and Savior Jesus Christ. The Selection from the Psalter helps remind us, because of the vividly personal nature of the psalms, that the Lord Himself once went through all the struggles and temptations that face us now—and overcame, emerging victorious. Since we know He conquered, it gives us hope that in His strength we can conquer. This fact is the reason for having the Doxology immediately after the selection, for it is giving Him the praise, ascribing to Him the power and at the same time opening ourselves to receive power from above.

The Anthem at this point serves as a bridge or transition to the second phase of our worship. A line drawn from the First Lesson through the Gloria, Faith and Prayers could be labeled "Instruction." If the worshipper has entered to the best of his ability into the service thus far, he will require little explanation as to why the Scripture readings are found at this point. For he will be receptive, yea, hungry to hear the Word of the Lord. The reason for having both an Old Testament and a New Testament lesson is that they complete one another, often the one fulfilling or illumining the other. Incidentally, the worshipper would do well to listen to the lessons with the realization that the minister has selected the readings with this in mind, and that both lessons are likely to be pertinent to the sermon to follow.

The Responsive Service between the lessons is in reality a doctrinal summary of one general idea or theme which should fit with the background of the service. This, by the way is a New-Church contribution to worship rather widely copied today. The sung responses following the lessons—the Trisagion (thrice holy) and the Gloria are opportunities for the worshipper to express to the Lord in song his gratitude for the lessons of the Word. The Benedictus almost needs a sermon to itself, but if we read it in context in Luke we shall realize anew that it was originally a song of praise to the Lord for His great goodness in coming to earth to save mankind. It is essentially the same thing today.

With the Statement of Faith, labeled the Adoramus—which is simply the Latin for the first two words, "We worship"—we remind ourselves of the central truth on which New-Church worship depends, that the one God, in His Divine Humanity, redeemed mankind. The Prayers which follow are intended to aid us in integrating the instruction phase and at the same time lead us into the third or application phase.

The Hymn before the sermon is to prepare the heart for the truth on behalf of which the Sermon asks a verdict.

Thus far the worshipper has had the opportunity to have nearly a complete worship experience. Steps have been taken to help him approach the Lord in humility, to gain instruction from the Word while in this receptive frame, and to see a way of applying some facet of truth to his life. While the application is intended to flow over into the worshipper's workaday life, the Church would be derelict to deny him an immediate means of application. For this reason—and, mark this, for no other—the Offertory follows next. Despite widespread fallacious reasoning to the contrary, the offertory—in the philosophy of the New Church at least—is *not* a collection to support the uses of the Church. Rather than being an abrupt drop from spiritual heights to a consideration of mundane, temporal things, as some have suggested, the offertory should properly be viewed as a high point, a veritable peak of religious experience. For it is the symbol in worship of the gift of oneself to the Lord and His cause, of which the money is a token, as it easily represents our labor and what we have put of ourselves into it.

Much more can be said on this subject but let it suffice if we have gained a deeper understanding of the broad purposes and plan behind our worship service. For a final word, let us look again briefly at the very first words most commonly spoken in our services, for they contain the key to our avowed purpose of feeling the nearer presence of the Lord. "The Lord is in his holy temple; let all the earth keep silence before him."

To the New Churchman this should be, first, a reverent acknowledgment that through the opened Word of the Lord's Second Coming He is present with us in the holy temple of His Divine Humanity, yearning to be present in our hearts and minds, which, as the apostle said, should be "temples of the Lord." To bring about this desirable state a condition must be filled: "Let all the earth keep silence before him." Perhaps if we consider this same thought as expressed in another place in the Scriptures it will help us see the deeper meaning shining through the literal covering. In Zechariah we read, "Be silent, O all flesh, before the Lord."

In the Gospel we read, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Does not the meaning radiate forth? That which has to do with the life of the flesh, that which is of the earth, earthy, the lower, worldly thoughts and feelings which we all have must be compelled to remain quiescent during the periods we set aside for worship if love and light and power are to flow into us from the Lord.



## LETTERS TO THE EDITOR

### A Correction In Appeal Figures

To the Editor:

The Appeal Committee wishes to correct the misleading figures used in the last paragraph on page two of their Annual Appeal letter of November 5, 1954, quoted in *THE MESSENGER*, December 11, page 409.

The Committee based these figures on a comparison of the estimated budget for the year ending March 31, 1953 and the estimated budget for the year ending March 31, 1954, rather than the actual expenditures for the previous year.

The Appeal Committee wishes to point out that the additional aid to the Theological students this year will be approximately \$2,000.00, rather than the large amount implied in our letter. Budget increases have been made in Missions and other specific uses.

ADOLPH T. LIEBERT, JR.,  
Chmn. of the Appeal Committee.

### Generous Offer

The following letter from the Ladies Aid Society of the New York Church will speak for itself. It is hoped that other Societies may follow suit.

December 13, 1954

Save The Children Federation  
U. N. Plaza at 46 Street  
New York 17, N. Y.

Dear Sirs:

In keeping with the spirit of the letter recently published in our national church paper, "*THE NEW-CHURCH MESSENGER*," our Ladies Aid Society would like to sponsor a child for the year 1955. Will you kindly let us know just what the procedure is? We should like to be able to correspond with the child, as we feel the personal touch would be most gratifying. We are grateful for the wonderful work which your organization is doing and are happy to be able to help.

Thank you very much.

Sincerely yours,  
Ladies' Aid Society of  
The New Church  
Adrienne Frank  
Secretary.

### Natural Notes

Brockton, Mass.

There will be June wedding bells in Brockton, Mass., where Rev. and Mrs. Ernest Frederick are announcing the

engagement of their daughter, Vivian, now residing in Bermuda, to Mr. John Critchley of Bermuda.

Wilmington, Del.

In Wilmington, Del., only those over 80 years of age (or perhaps 75), were permitted to rest between dances, while the others of the congregation were a-hogkillin' (square dancing, you know), on the evening of December 10.

San Diego, Calif.

Professor Hans Von Koerber, one of the world's outstanding scholars and authorities on Asia, former head of Asiatic Studies at the University of Southern California, has offered to teach a course on comparative religion at the San Diego Church. The class will be organized as a community service, with a cordial invitation extended to the general public to attend.

Miami, Fla

Meeting for the first time in Miami, Fla., a group of ten persons interested in our teachings met at the home of Mr. and Mrs. Robert Gauzens, December 9, when the Rev. and Mrs. Leslie Marshall visited that city. Following dinner served by the hosts, each present gave an account of his personal experience in becoming acquainted with Swedenborg's works.

San Francisco, Calif.

Trick or Treat? Did you know that at Hallow'een the primary and junior students in the San Francisco Society's Sunday School forwent their own gains in this Hallow'een custom and instead collected for the United Nations International Children's Fund: a sum of \$19.21 which will benefit undernourished and underprivileged children?

Lakewood, Ohio

In Lakewood, Ohio, the presence of the Church of the Redeemer is made known when the carols are chimed out from the belfry at noon and 6 P.M. daily. There have been many requests from those in the neighborhood to continue this harmonious activity.

Cincinnati, Ohio

Charles J. Coch, active in the Cincinnati Society, has received his appointment to the office of the Chaplaincy in the local Chapter 1 of the Disabled American Veterans. Mr. Coch conducts the "Chaplain's Corner," a column in the DAV paper in which he presents the doctrines of the New Church in a practical manner conducive to the spiritual welfare of his Comrades.

Almont, Mich.

Mr. and Mrs. Frank R. Hamilton, of Almont, Mich., are enjoying a prolonged visit in Eugene, Ore., with their daughter, Mrs. Dr. William Thayer (Dorothy).

## Births, Baptisms, Memorials

### BIRTH

MORAN.—Born to Mr. and Mrs. John Moran, members of the Couples Clubbers of the San Francisco Church, their first son, Bruce Robert, October 29.

### BAPTISMS

KUTTNICK.—Terrence Carl Kuttnick, son of Mr. and Mrs. Charles Kuttnick, at Roblin, Manitoba, August 1.

CARDY.—Alice Boyer Cardy of San Francisco, baptized into the Christian Faith and life, by the Rev. Othmar Tobisch, November 2.

ANDERSON.—Lars Olaf Anderson, son of Mr. and Mrs. Heinz Anderson of San Francisco, baptized by the Rev. Othmar Tobisch, November 7.

ANDREWS.—Susan Janet Andrews, daughter of Mr. and Mrs. Edward A. Andrews (Janet Foster), of Los Angeles, November 14.

JOHNSON.—Karen Patrice Johnson, daughter of Mr. and Mrs. Lindsay Johnson, San Francisco, baptized by the Rev. Othmar Tobisch, November 20.

GEIS.—Donna Lee Geis, infant daughter of Mr. and Mrs. Albert C. Geis of New York City, December 12, baptized by the Rev. William R. Woofenden.

WOOFENDEN.—Laura Jeanne Woofenden, infant daughter of Rev. and Mrs. William R. Woofenden, and the granddaughter of the Rev. and Mrs. Louis A. Dole, baptized December 12 at the New York Church, the father officiating.

### Memorials

CORNELL.—Mrs. George D. Cornell of Lakewood, Ohio, passed into the higher life Friday, December 10, and her Resurrection Service was held on Monday, December 13. Mrs. Cornell's husband served the Lakewood Society both as President of the Vestry and Sunday School Superintendent. Her family has been active in the church for several generations.

READ.—Mrs. Maude Read, former member of the Los Angeles Society, and for many years librarian, passed into the higher world, November 4.

DIEDERICH.—Mr. Frank W. Diedrich, stepfather of Mrs. Marcelite Kline, Los Angeles Society, passed into the heavenly world November 10. Services were held November 18.



See page 18

# The New-Church Messenger

January 22, 1955, Vol. 175, No. 2

BIRTHDAY NUMBER

# THE NEW-CHURCH MESSENGER

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

January 22, 1955

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## Birthday Number

This number of the MESSENGER is issued in tribute to the great seer, Emanuel Swedenborg, chosen by the Lord to be His instrument for making available to the world the truths that would constitute His Second Coming. This year is the 277th anniversary of his birth on January 29.

## Our Cover

The photograph, appearing now for the second time on the cover of a birthday number of the MESSENGER (It was reproduced by this publication a year ago for the first time in any New Church periodical), is of a marble bust of Swedenborg, completed in 1880 by Preston Powers (1843-1901), son of the famous sculptor, Hiram Powers (1807-1873). Hiram Powers was a staunch New Churchman who, for many years, was a leader of Swedenborgian students in Florence, Italy, among whom it is said was the poet, Robert Browning. This bust is now in the possession of the Cincinnati Society. On more than one occasion it has received notice in the press.

# AS CONTEMPORARIES SAW HIM—IMPRESSIONS OF SWEDENBORG

by Clayton Priestnal

*An admiral sailing the high seas of thought  
Fearless and first, and steering with his fleet  
For lands not yet laid down in any chart.*

LONGFELLOW.

LONDONERS who happened by No. 4 Inner Court on a certain Thursday evening around the year 1814 might have overheard from within the house snatches of an animated conversation. Charles Lamb—then living at that address—was entertaining a coterie and had introduced a subject certain to arouse a lively dispute on any evening of any year. The gentle Elia suggested that they talk about persons of the past whom they would most like to meet. Preferences and refutations were tossed back and forth like shuttlecocks in a skilfully played game of badminton. Disagreeing with a choice made by one of the discussants, the host politely retorted with a slight stammer, "What we want to see anyone bodily for is when there is something peculiar, striking in the individuals, more than we can learn from their writings, and yet are curious about." The account of this impromptu symposium was left to posterity in one of William Hazlitt's most engaging essays.

## *What Personal Traits*

Had a New Churchman been present on this memorable evening, had he been able to interrupt one of the less aggressive conversationalists to speak a word or two, there is little doubt as to whom he would have nominated. To the list of esteemed men and women of ancient and recent eras—a list which included such immortals as Cadmus, Chaucer, Sir Thomas Browne, Dante and David Garrick—he would have added the honored name of Emanuel Swedenborg.

A desire to meet in person this illustrious son of a Swedish bishop is not hard to understand. Here was a man who is generally regarded among the great scholars of all time, a universal genius whose scope of learning and inquiry ranged from mechanics, science and philosophy to the great realms of the spirit—known vaguely to men as the after-life. In writing on this latter theme Swedenborg was so objective, so intent upon reporting impartially things seen and heard, that his personal feelings and convictions were kept completely in the background. The *Arcana Coelestia* does not reveal to the reader what the author was like as a person; *The Divine Love and Wisdom* does not tell anything about his habits; *The Divine Providence* does not disclose the impression he made upon his contemporaries. These are the things concerning Swedenborg about which one is curious—his quips and idiosyncrasies.

## *Contemporaneous Descriptions*

Man's power of credulity has been so conditioned in this precise age of science that he cannot transport himself, as Gulliver did, to the island of Glubb-

dubdrib and satisfy his desire to see in person "those ancients who were most renowned for wit and learning." Since his atrophied imagination keeps him from magic islands, man's only recourse for knowing the historic personages of the past is through the eyewitness accounts of those who lived contemporaneously with them and perhaps knew them personally. Swedenborg associated with many men of varied interests during his long and active life in several fields of endeavor and from the impressions these persons have recorded one must draw his information about him as a person.

Swedenborg was of medium height, his hair was a pale auburn; his eyes according to one report were a grey which approached a shade of brown. In common with other men of the period he wore a wig. When at home Swedenborg was usually attired in a brown coat and the familiar knee-breeches. When dining out or being entertained in the drawing room of a friend, a black velvet coat replaced the everyday brown one. He often carried a gold-headed cane which eventually came into the possession of Robert Hindmarsh, one of the very earliest receivers of the New Dispensation. Swedenborg's gait, even in later life, was so elastic and agile that his movements have been compared to those of a man twenty years younger.

Swedenborg's personal habits were moderate and unmarked by those eccentricities which often characterize the individuality of men of uncommon abilities. His mien was modest, open and gentle, so much so that many who approached him as scoffers were completely disarmed. A slight tendency to stammer did not seem to be a social handicap, although it may have been a disadvantage when he addressed the Upper House of the Swedish Diet, of which he was a distinguished member of long standing. No doubt at times he carried with him an aura of detachment which would not be unusual for one engaged in scholarly pursuits and well-nigh inescapable in one who had dedicated himself:

*"To follow knowledge like a sinking star,  
Beyond the utmost of human thought."*

## *The New Field*

After the middle years Swedenborg's life became less migratory. Speculation and search ended. The realm of truth in which he was now primarily interested could not be found in university libraries, laboratories, or the professor's study. Through a unique and providential illumination he now saw that the well-springs of life were not to be found in the tissues and nerve cells of the physical body, nor in the substances beneath the integuments of the brain; the whole spiritual world was revealed to him as the world of causes. His task was to describe in detail the realities of this other life and its integral relationship to the physical universe. Thereafter, he

resided chiefly in two cities, London and Amsterdam, where his books could be published and distributed without the restrictions of censorship. England and the Netherlands were cases of political and intellectual freedom in the Eighteenth century, a period of wide-spread intolerance and resistance to enlightened ideas. In these two countries men who travelled far from the concourses of conventional thought were tolerated, even though not accepted. Swedenborg felt especially at home in London. There a questing soul could soar untrammelled.

#### *A Rector Testifies*

The Reverend Thomas Hartley, Rector of Winwick, Northamptonshire, a pious and scholarly clergyman of the Church of England, was a personal friend and disciple of Swedenborg. From his testimony one learns little about the appearance and mannerisms of the author of new and revolutionary books on theology, but one does get a full appreciation of his far-reaching intellect and irreproachable character. Hartley's introduction to the first English translation of *Heaven and Hell*, published in 1778, six years after Swedenborg's death, is still one of the most eloquent and masterly apologies in all New-Church literature. Never before nor since have the imputations of insanity, spread abroad by unscrupulous and uninformed critics, been so ably and thoroughly scotched.

From the aroused pen of this venerable Vicar of Winwick there poured forth an impassioned defense of Swedenborg against the calumny of mental aberration flung at him because he so effectively challenged some of the most cherished yet false dogmas of a church which had long since lost its pristine purity of doctrine. The entire introduction tingles with vibrant courage and a resolute determination to defend truth, however unpopular it might be with the great masses of people. It should be required reading for all those who may have lost heart and hope in a manifest growth of the New Church. This one passage gives some insight into the power and tenor of Hartley's words

"Were an angel from heaven to come and dwell incarnate amongst us, may we not suppose that his conversation, discoveries, and conduct of life, would in many things, be so contrary to the errors and prejudices, the ways and fashions of this world, that many would say with one consent, he is beside himself? And where any one of our

brethren, through the Divine favour, attains to any high degree of angelical illumination . . . may he not expect the like treatment? I forget the name of the philosopher, whose precepts and lectures were so repugnant to the dissolute manners of the Athenians, that they sent to Hippocrates to come and cure him of his madness; to which message that great physician returned this answer. That it was, not the philosopher, but the Athenians that were mad."

#### *Views of An Amsterdam Banker*

One of the most interesting and reliable accounts of Swedenborg during the last few years of his life is found in the autobiographical jottings of J. Cuno, a merchant and banker of Amsterdam, who saw the Scandinavian during frequent visits which were usually reciprocated. Cuno was not addicted to apotheosis. In addition there were many theological ideas advanced by Swedenborg to which he could not give his assent, although by reason of several indisputable demonstrations of preternatural powers Cuno could not deny the authenticity of his introduction into the spiritual world. Thus the testimony of this respected merchant can be adjudged a trustworthy source of information regarding the personal life of Swedenborg. From Cuno's vignettes one can visualize Swedenborg's every-day life while in Amsterdam.

At the time of their first meeting in a book store during the year 1768, Swedenborg was living in two comfortably furnished rooms rented from a draper. The newly-found friend expressed some amazement and concern that an eighty-year-old man should travel so extensively and live abroad far from his homeland without a man-servant or companion. When asked about this, Swedenborg replied that he needed no one to look after him because his angel was ever with him and conversed with him. Cuno's reaction to this astonishing and unexpected response was typical of those who had personal contact with Swedenborg: "If another man had uttered these words, he would have made me laugh; but I never thought of laughing when this venerable man, eighty-one years old, told me with his smiling blue eyes, which he always did in conversing with me, it was as if truth itself was speaking from them."

#### *Lives Simple Life*

The simple burgher folks with whom Swedenborg lived while in Amsterdam related to Cuno some particulars of his life with them. Customarily he retired at seven o'clock in the evening and arose at eight in the morning. (This routine made it difficult for Cuno to introduce Swedenborg to many of his friends who did not gather for sociability until after the hour of seven.) This Swedish visitor to the Netherlands was quiet, unassuming and took care of his own personal needs. Biscuits and chocolate filled his requirements for dinner which was served in his own room. When the appetite was whetted, he dined out at a neighborhood restaurant to par-

(Continued on page 29)

### THE SWEDENBORG EPIC

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# Travels of Emanuel Swedenborg—1710-1772

by Melrose Pitman

TO GRASP the problems, the extent, and the time-values of the travels of Emanuel Swedenborg, we had better for a moment forget the modes of transportation so easy for us to-day. To get enough strength, to share, even vicariously, the sturdy demands of this Eighteenth century traveller, we might surrender our matched luggage and our airports, just for a comparison. Swedenborg made ten and a half ample journeys from Sweden about, and around the Continent including eight to England, spaced almost evenly from 1710 to 1772. His trips were by carriage and horses, in sailing ships and canal boats, in stagecoach—"diligence," and by mule. These were trips of many months, even years in duration. Today we skim the surface: our flying time, 1955, is now totaled in hours and minutes. But our cocky timing is exactly the point where wisely we might study Emanuel Swedenborg in his travels. What a trained eye he brought to bear as slowly he moved from place to place: an alerted mind to record, compare and to estimate the endless details for which he looked.

## *Matched Luggage vs. Complexity*

Swedenborg ranged across Europe from his 20th to his 72nd year.<sup>1</sup> Changes which were termed "far better conditions for travel" came about in those fifty years, but many problems were not appreciably eased. Delays for all sailing ships, waiting for wind and tide; wars of all sorts fermenting and exploding in area after area; differing languages and dialects; suspicions, antagonisms and a tenuous compliment of being called "queer," or "a mystic"; suspense and interruption in the slow publication of books, for they were set not only page by page, but hand-set letter by letter. These problems repeated themselves to Emanuel Swedenborg on each trip.

Our "matched luggage" era, especially in America, has singleness of postage, language, coinage, even a roaring acceptance of each other in praise or condemnation; such were not travel values in the Eighteenth century. To send a letter packet back to Sweden, to get needed funds from home, to establish credit in a strange city, these were tedious, complex issues,—which in this case called forth determined, Northman strength. Europe in those years, of course, had "highroads," had letter and packet service of a sort, had a flux and flow of optimistic souls and ambassadors, as well as armies and mercenaries, who crossed and recrossed the many and bristling frontiers.

## *Winds and Hardships*

But we can better sense the strength under the courtly silence of Swedenborg if we let those winds and hardships of the Eighteenth century blow over

us for the moment. Picture him in his wig, his big kimono coat, knee breeches, slippers, and ever with a snuff box. In the lurching days of carriage trips, hour after hour peering out the little window to see the sights; working by swinging lantern-light in his tiny cabin during long weeks in the sailing ships; knees cramped up in the crowded "diligence" (ancestor of the American Connestoga wagon); in stage coaches crowded with people speaking "other" languages; up mud roads, and down, lunging and lurching. And Swedenborg in his early decades all alert for mines and engineering jobs, for docks and inns, for human beings and meeting the scholars of each country, working and worrying about the way to establish longitude and about all sorts of practical problems. In 1955 we have what we call "How to do it yourself" booklets. Swedenborg always asked: "How is it done here?" He climbed down into the mine shafts; watched the smelting of iron, judged the content value of the pig-iron, studied sand-beds, watched the workers pouring molten metal for the cooking pots of each locale. On and on he went, peering at what was done in each place.

Then to the horror and alarm of his contemporaries (although it would have won our complete acquiescence), he went home and "wrote it all up" so that all iron-smelters of excellent or of low-grade iron deposits could each better his own local smeltings.

## *Mileage, Money, and Minutes*

Two striking elements in the life of Swedenborg are challenged by our age: Time and Space. Even these relative doors sharpen our picture of him.

1. The distance between Upsala and Rotterdam has not changed. Repeatedly he made that trip from his home to the city where most of his books were published.
2. The cost of such a trip in the Eighteenth century until now has only increased comparatively.
3. The difficulties and the time consumed (carriage, tides, sailing ship), to that of "matched luggage" at the airports have evaporated from weeks into hours and minutes. Yet we must realize that Swedenborg definitely lived at such a time, and in many ways, sharply contributed toward our machine age. He designed and worked out practical "double storm windows," a new type of tile stove, a covered garden walk for his own North land winter protection, and a long list further which would include both docks for great ships and hinges for snuff boxes.

## *Language*

See the problem from another angle. The Old Testament grew out of the reverence, tradition and solemnity of the Hebrew. The New Testament was

<sup>1</sup> In the excellent and scholarly book, "The Swedenborg Epic," by Cyriel O. Sigstedt, published 1952 by Bookman Associates, N. Y., are facts, dates and data well woven into a most readable tale.



rooted in and bloomed with the beauty and flow of the Greek language. Swedenborg used only the quantitative accuracy of Latin. He leaned as it were toward the machine age; had traffic, we might say, with massed repetition, even foreshadowed our days. He used only Latin for his many, many texts. It gave him a modulated accuracy. Even in his day, Latin was being discarded except by the Roman Catholic Church. The so-called scholastic Humanities were powerfully using dialectic languages. Swedenborg had a working ability in French; he knew some German; although he made eight trips to England, he knew almost no English. We have a record to show he spoke English with difficulty and with an accent. Added to travel problems, we realize for him there were time, space and language barriers.

Onto his problems, Swedenborg focused his meticulous capacity for aligning detail. Many things he did which make him lean toward us as might a contemporary. He knew some home-friends who were headed for distant New World Philadelphia. In a letter dated in London, 1769,<sup>2</sup> he states his father was Bishop of our Pennsylvania. Swedenborg must have thought much about that vast ocean which in the on-coming future would be crossed so frequently. All through his life he had crossed and re-crossed the mountains of Sweden. He walked them, and rode them, and sat in his lurching carriage; he knew the gradient and the problems so well, that he could master, when war emergency demanded, the land-transportation of a navy.

#### *"Consult Weather-Wise Natives"*

How strong must have been this man, how vital his determination to see the world! In 1788 in Paris he started his long trip to Italy. Picture this and hear the clatter. He was to make the journey by carriage, starting from the banks of the Seine, on the muddy, rutted, deep-worn roads. The diligence was to start at 3:00 A.M., in the dark and in the cold of early March.

18 persons gathered, they were to ride inside;  
among them Swedenborg, past his middle age.

20 outriders, protectors of the caravan.

30 walkers, to lead the mules.

In the dark courtyard, in the winter darkness of 3:00 A.M. it gives even to us a tang of adventure: they had to load the hay and water for the mules, as well as bundle on the food for the yelling, courageous outriders; they pushed in, or up, the baggage of the passengers; and certain official packets stowed in leather bags, what today we term "mail." Swedenborg added more snuff boxes to his luggage, so our frugal historic clues indicate.

This procession moved its way south through beautiful France, then turned south-east toward Italy. They had to cross the French Alps and it was getting late in the month of March. Modern Guide Books give us warnings: "If possible consult

<sup>2</sup> Printed as Introduction to London Edition of *Heaven and Hell*, 1873, translated by the Reverend Samuel Noble.

weather-wise natives before starting. The blowing down of the wind into the valleys in the evening, the melting away of the clouds, the fall of fresh snow on the mountains, and the ascent of the cattle to the higher pastures, are all supposed to be signs of fine weather. On the other hand it is generally a bad sign if the distant hills are dark-blue in color and very distinct in outline, if the wind blows up the mountains, and if dust rises in eddies on the roads."<sup>3</sup> As Mr. Swedenborg and his elegant caravan got into the mountains, the worst of the winter gripped them. All the 20 outriders got off the mules; all the 18 insiders climbed out the little door of the sloping diligence. All hands, including the walkers, as well as Swedenborg, pushed the hay and water, the baggage, the slipping mules, the bulky carriage, and themselves up and across the glazed vast steep slopes of snow.

The Mont-Cenis Road, (later rebuilt by Napoleon), ascends by six great zigzags; it passes a chapel with ancient murals; it climbs in sight of vast peaks and glaciers; it skirts rocks 2600 feet in height; and it winds across six glaciers before it leaves the torrents and drops sheer to a grassy basin.<sup>4</sup> No wonder they joyously celebrated with the peasants when they reached Turin in northwest Italy, hemmed in at the foot of the mountains. It was Palm Sunday. No wonder (to quote Swedenborg himself) a man demanded his money or his life and "it bothered me not a whit." Those courageous 18 travellers, the 20 outriders and the weary 30 walkers for the mules, and even the mules themselves, must have relaxed under the Italian blue skies that sunny Holy Week.

#### *Record Sailing*

No trip would we term "easy" in those decades. Returning once from London to Norway, in 1765, the ship sailed under full wind; even the hardy captain made this record: eight days full sail eastward, across that rough stretch of water; tail winds shifting strongly and then sequentially as the ship maneuvered the dangerous narrows and the Kattgut, then turned north. No ship ever made such a record run. The Captain felt it was because this silent Northman made for sailors' luck. Air travel today, London to Oslo is five hours and thirty-five minutes. And in 1955 Paris to Rome by air is three hours and ten minutes. What would the 30 walkers have thought of that! Happily the importance of our subject, the bigness of our frame, dwarf such petty or irking detail. Swedenborg himself, his purpose and his Heaven-driven urge, all move in large scale. His contemporaries, his "followers" and history recognize these factors: his brain capacity, his self-reined training, his family's prominence, influence and official Church position, his persistent and intelligent travel. Swedenborg lived actively in an awakening Europe and he bore within him an en-

<sup>3</sup> Baedeker, "Southern France," 6th Edition of 1914, Introduction XXI.

<sup>4</sup> Baedeker, "Southern France," The Mont-Cenis Road, page 402.

(Continued on page 25)



## AHEAD OF HIS AGE

**"IT SEEMS** only yesterday that we were celebrating Swedenborg's 250th birthday," a man told us recently.

His remark carried us back to the huge 250th birthday celebration in Queen's Hall, London, January 29, 1938. We recalled listening with rapt attention to the principal speaker, Prof. Herbert Dingle, D.Sc., A.R.C.S., whose address was on "Swedenborg as a Physical Scientist." And to us also that event seemed to have been only yesterday, yet seventeen momentous years have passed since then. But then Swedenborg partakes of the timeless. He belongs as much to 1955 as to 1938. True, he was neglected by his own age and is often neglected to-day. Nevertheless, his achievements were the product of a towering intellect, and his was a mission of transcendent importance. But his work was not made-to-order for any year or any age.

Take his labors in science. What prodigious energy and mental fertility it displayed! Even in his middle twenties he wrote a letter, now well known to students of Swedenborg, to his brother-in-law, Eric Benzeliu, listing various ambitious inventions, for which he had made the mathematical calculations necessary to deduce such properties as these ought to possess. Among these projected inventions are a submarine, a hydraulic lift, locks for ships, floating docks, "a bridge which can be opened and shut," an air machine gun, a "self-playing musical instrument," a "mechanical chariot," a "flying chariot," and even a "method of discovering the desires and affections of the minds of men by analysis."

Just the mere projection of these inventions was a look into a far distant future, and almost like a description of the world to be.

Or consider his remarkable anticipations in theoretical science. There is his nebular hypothesis, and his theory of the magnet as a collection of elementary particles in regular alignment. Both ideas are astonishingly modern to-day. Indeed, it would be possible to continue at no little length to show that Swedenborg's ideas, arrived at by pure reasoning, would be at home among the modern conceptions of the universe, arrived at by careful scientific observations.

Dr. Max Neuburger, Professor of Medicine at the University of Vienna, speaking to the International Swedenborg Congress in London, 1910, said: "Wherever we penetrate into the mine of Swedenborg's physiology we strike a vein of metal so rich that the united strenuous efforts of several savants will be needed to raise the whole of it."

But here we must record that despite all the tributes to Swedenborg from eminent men of science, despite the fact that he attained to mountain peaks of knowledge, that he explored almost every realm of thought, and that many of his ideas have

stood the test of time, his name does not bulk large in the history of science. It is not attached to any of the inventions of which he exuberantly wrote to Benzeliu. Some of them could not have been made actualities before the advent of mechanical power, hence not in his day. However, they were prophetic of the future.

It all adds up to this: Swedenborg in his scientific thinking was far ahead of his time. Most of his contemporaries failed to understand him: therefore were little influenced by him. He cannot be described as a leader in the usual meaning of this word. A leader must always remain in the sight of his followers, therefore not too far ahead. When the latter happens he becomes a lone explorer, perhaps a trail-blazer. To quote from Professor Dingle's address in Queen's Hall, Jan. 29, 1938: "In the journey towards wisdom there are those who bear aloft the torch of knowledge which is a lamp to our feet, and who call us to walk in the path which it illumines. And there are others who bear no torch, but point to a star ahead. They enter thickets we cannot penetrate, and cross bridges too frail to bear our weight. We turn from them and follow the torch-bearers, and in the toils of the way they are forgotten; but when at length we reach some vantage point, we find their flag already planted. Of such as these was Swedenborg. He stands a lone figure, inaccessible, a beacon rather than a guide."

For the New Churchman the question arises: If Swedenborg was far ahead of his time in his scientific investigations, is it not equally or even more true that in his special mission as the revelator of the spiritual truths for a new age he was and is ahead of the times? Yes, in the spiritual realm he is pointing to a star. But much has happened since he was born to make the world more hospitable to the truths presented through him. Old dogmas have lost a part of the hold they once had on the human mind. There is less prejudice against and less fear of new religious ideas to-day than formerly.

In all events, the New Churchman has the task of advancing the truths of the Second Coming. Few are even now ready for all these truths, but many are receptive to some of them. If asked what his program is to-day, 267 years after the birth of the revelator, the New Churchman may well answer with the words attributed to Pierre Mendes-France, Premier of France: "My program? To move ahead."

For the New Churchman, a forward movement will not mean an exploration for new fields of spiritual truth. Rather it will aim at a clearer understanding of what is now available and a more effective application of it. It will also mean an acceptance of a responsibility for bringing these truths to others.

# ASPECTS OF THE SWEDENBORGIAN MOVEMENT

by John Sanford Peck

THE SWEDENBORGIAN MOVEMENT as an organized entity, was born with the formation, in the year 1782 in Manchester, England, of a society consisting of "gentlemen who were both able and willing to promote the cause of truth by printing and publishing the works of Baron Swedenborg in English" under the leadership of the Rev. John Clowes, the rector of St. John's Parish in Manchester. And this was ten years after the death of Swedenborg in 1772. Clowes had been introduced to the "New Christian Religion" in 1773, but at first was "repelled by the size of the volume, and especially that it treated principally on points of doctrine." However, he overcame his early reluctance and became an inspired leader in the New Movement.

In 1783, three men met in London, in a house in Clerkenwell Close, and formed a society for the purpose of "reading Swedenborg's works and holding conversations about him." Those present were Robert Hindmarsh, printer, Peter Provo, apothecary, and William Bonington, clockcase maker. Shortly thereafter "John August Tulk, Esq., a gentleman of independent property joined our society and his zeal, ability and judgment added strength to our hands." In the summer of 1784, James Glen, a member of the Great East Cheap Society, arrived in Philadelphia from England. He was filled with missionary zeal and immediately began to spread the doctrine by means of lectures, which produced two converts. The first, Francis Bailey, was a printer and a close friend of Benjamin Franklin. The other was John Young, a lawyer. After his lectures, Glen departed for Boston and eventually returned to his home in Dermerara.

After the departure of James Glen, a box of books, sent by Robert Hindmarsh from London, arrived in Philadelphia. These books, English editions of the works of Swedenborg, were sold at auction, and soon a reading circle of enthusiastic converts was meeting regularly at the home of Francis Bailey. This little group became the center from which the new religion spread far and wide, southward into Maryland, Delaware, and Virginia and westward beyond the Alleghanies.

It is well established that Swedenborg himself never attempted to preach or to found a sect. He believed that members of all the then-established churches could belong to the New Church without forming a separate organization. All the other great religious reformers, Luther, Wesley, Calvin, and a host of others, were powerful and inspired preachers, and the success of their movements was founded on their forceful preaching. A study of the beginnings of the Swedenborgian move-

ment reveals some highly significant and startling differences between it and all other reform movements. Firstly, the Swedenborgian movement started ten years after the death of Swedenborg himself. Secondly, the first groups were formed to read and study books, not to listen to preaching. Thirdly, printers and publishers were prominent among the leaders of the new movement, Robert Hindmarsh in London, and Francis Bailey in Philadelphia, and the avowed purpose of the Manchester Society was to print and publish, and by inference, to distribute, English translations of the Writings. These early pioneers translated and published literally thousands of copies of Swedenborg's books, usually at their own expense.

It was only after these early groups, formed to study and distribute the writings, had been firmly established that the movement to form a separate and distinct church started and grew to such proportions that it caused the first schism among followers of Swedenborg. The Separatists, or those desiring to found a distinct sect were led by Robert Hindmarsh while the Non-Separatists were headed by the Rev. John Clowes. In fact Clowes continued to preach the new doctrines from his pulpit in St. John's Parish in Manchester, as an Episcopal rector until his death. This Non-Separatist position was maintained by the Rev. Phillips Brooks in his Boston Episcopalian pulpit in more recent times. The strong belief in the value of making the Writings readily available to the general public and thus spreading the New Doctrines far and wide, held by the founding fathers, has carried over into the work of the great printing and publishing societies of the present day. The Swedenborg Society of London, the Swedenborg Foundation in New York, founded over a hundred years ago as the Swedenborg Printing and Publishing Society, the New Church Press, and many others, carry on the tradition today.

It is well to give some consideration to this work of publishing and distributing the Writings. It is not at all necessary to be a formal member of a New Church Society to read and profit from the writings of Emanuel Sweden-

borg. The Swedenborg Foundation alone, estimates the regular readers of the Writings to be between five and ten times the total membership of all the societies comprising the General Convention. This should be some comfort to us when we regard the present small membership of most societies and their struggles to exist; and their relatively slow growth, if not actual retrogression, when compared with the period from 1800 to 1860.

Such a comparison inevitably leads to speculations as to whether or not Swedenborg's original idea, namely, that the New Doctrines would permeate and modify all the old-established denominations, as they have undoubtedly done, was not correct; and whether the function of a separate New Church sect has not been fulfilled and now the New Church, as a sect, should not give up the struggle for a separate existence. The writer discussed this problem once with a friend, now passed into the Spiritual World, an Episcopal rector, the Rev. Worcester Perkins, a descendant of the original Thomas Worcester of Boston. He held that there would always be a place for a separate New Church as a center from which the New Doctrines could emanate and be kept alive, a most comforting thought.

It is well, on this 267th anniversary of the birth of Swedenborg, to give some thought to the direction in which the future should turn. The world today seems to be at a cross-roads. Most writers agree that present-day ethical, moral and religious concepts have not kept pace with the vast increase in technology and that the world is waiting for a new preaching of the Gospel. The late Rev. H. Clinton Hay once said, "that the early preaching was mostly expositions of the Scriptures and a contrasting of Old and New Church doctrines, but that a new generation had arisen who had been raised in the New Church and had no interest in Old Church errors. They cared very little for a methodical exposition of the Scriptures but wanted a broader application of the doctrines to life itself."

Does not the answer lie here? Certainly the New Doctrines, if they may still be called new, have practical application to everyday life. Originally, the Doctrines, due to their very nature, and due to their manner of introduction, i.e., reading and studying books, appealed directly to reason, and the first converts were among intellectuals and

(Continued on page 25)

# The Annual Appeal

The Annual Appeal is off to a good start, according to its chairman, Adolph T. Liebert, Jr. Most societies observed November 21 as "Stewardship Sunday" with an order of service written by the Rev. Richard H. Tafel, chairman of the Council of Ministers.

It is pointed out that the contributions received from the Annual Appeal make possible a variety of useful and necessary services. The Augmentation Fund augments ministers' salaries in smaller parishes and aids Theological School students. The Board of Home and Foreign Missions is our major department of Christian outreach and aids mission outposts extending from the far north to the Fiji Islands as well as missions on this continent. Pensions for retired ministers and families of ministers are drawn from Appeal income. The official Convention biweekly, THE NEW CHURCH MESSENGER, needs help since subscription receipts do not cover costs.

Various Church boards and committees are maintained or aided by Appeal funds. Examples are the Bible Study School, the Sunday School Association, the summer camps. Then there are the inevitable expenses of the annual meeting of Convention, regular administrative expenses, and operational expenses.

The following is the estimated budget for the year ending March 31, 1955:

## EXPENDITURES

AUGMENTATION FUND .....	\$ 32,295.00
(Augments ministers' salaries and aids Theological School students)	
MISSIONS—Home and Foreign—Church Extension.....	30,825.00
PENSIONS—For retired ministers and the families of ministers .....	13,359.00
THE MESSENGER—Official Convention Publication.....	4,700.00
(Cost in excess of subscriptions and other income)	
CHURCH BOARDS AND COMMITTEES.....	9,725.00
(Programs, Bible Study, Sunday School, Philosophical Center, Summer Camps, etc.)	
ANNUAL CONVENTION AND JOURNAL.....	5,800.00
ADMINISTRATIVE EXPENSES .....	20,150.00
OPERATIONAL EXPENSES.....	9,120.00
(Travel, Printing, Repairs, Insurance, Postage and Annual Appeal)	
TOTAL EXPENDITURES.....	\$125,474.00
LESS—Income from investments.....	100,000.00
(Exclusive of income for independent church bodies)	
AMOUNT NEEDED FROM CONTRIBUTIONS.....	\$ 25,474.00

The Appeal Committee states:

Your Committee has used the budget figures as presented to the General Council by the Budget Committee in setting up the above Budget. The expenses are about \$8,500.00 more than last year.

## Make Another Try At This Puzzle

(Although twenty-eight replies were received attempting a solution of the puzzle printed in the December 11 issue of THE MESSENGER, none of them were correct. So with a little additional information we will reprint it, and still offer a \$5.00 prize for the first correct solution received.)

A minister, a statesman, and a scientist were returning by plane to their homes. Their names were Robinson, Smith and Jones (but not necessarily in that order).

These men were the only passengers on the plane, and the plane was scheduled to stop at Persia, Israel, and Egypt.

When the plane stopped in Persia, Smith and the statesman were in the middle of a chess match.

Jones was not the first man to leave the plane.

Robinson lived in Egypt.

From your knowledge of correspondence determine first in what country the men whose vocation is given above. With that and the other data given name the man to last leave the plane.

## Aspects of Swedenborgian Movement

(Continued from page 24)

students. But the average man today acts and thinks from his emotions much more frequently than he does from his reason. In this day of slanted propaganda and high pressure advertising, the ability to engage in critical thinking is fast disappearing. Possibly an appeal to "reasoned emotion" is what the world is waiting for. The New Church has never been noted for its missionary zeal. If the original converts had been drawn from the ranks of the Methodists, or other groups with a fervent evangelical tradition, it is possible that by now, the New Church might be filled to overflowing.

## Travels of Emanuel Swedenborg

(Continued from page 22)

riched traditional North splendor. He lived 400 years after and in the same Upsala as had Birgitta, St. Bridget, who by her own inner goodness and by the visions that she had, knew she must travel from Upsala to Rome and later to Jerusalem, where she died. Many a Northerner had been a pirate. But when we find piety and rectitude linked with fearlessness, we find great souls.

Before his last trip to London, as you recall, his eighth, Swedenborg said quietly to friends at Stock-

holm, "Maybe I will not return." In the year 1907, long, long afterward, his physical remains were brought back to Upsala, to rest in the Cathedral, quite near the opening door.

Do you know the old Legend: that God sent two angels out each night to collect the prayers that were meant for Heaven? The heavy prayers of "give me" and the golden prayers, "Praise God!" The first Angel collected many, but could not lift them high as Heaven; the second Angel collected very, very few, and they soared above her head as she returned on high. Swedenborg had thoughts

(Continued on page 29)



The above is a picture of Mrs. Robert G. (Carol) Lawson, Associate and News Editor of the "Messenger," together with her four children. Standing back of her mother is Ann Parke, and in front of Ann is Phoebe Babbitt. On the left is Robert Fenton, and Mrs. Lawson is holding Susanna Van Rensselaer. Quite a photogenic family, don't you think?

Mrs. Lawson is a native of Cincinnati, the daughter of the well-known consulting engineer, Charles W. Skinner and his wife Ruth Hargrave Skinner. Both the Skinner and the Hargrave families have been active in the New Church. When attending the University School, Mrs. Lawson was one of the editors of the magazine of the high school. Later she went to Bennington College, where she majored in creative writing and was on the editorial staff of the "Silo," the literary magazine of the college. Her story, "The Perfect Christmas Tree," which appeared in the December 11 issue of the "Messenger" has come in for much favorable comment from readers.

## Classified Ad

**WANTED:** Has anyone a good usable copy of N. C. Burnham's Discrete Degrees that he is willing to dispose of? If so contact Mrs. Charles S. Mack, The Parkside, 18 Gramercy Park S., New York 3, N. Y.

## Historical Information Wanted

The undersigned is working on a history of New Church Education. He would appreciate information about letters, documents, and photographs having to do with New Church schools, past or present. Information desired includes school support, organization, and curricula; teachers and administrators; student life; buildings and grounds.

RICHARD R. GLADISH,  
Bryn Athyn, Pa.

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1,500-2,000 words.

Contributions must reflect the New Church point of view. The subjects may vary from FRESH expositions of doctrines; essays on the application of New Church teachings to current problems in everyday living; historical studies of interest to the New Church; to fiction written from the New Church viewpoint.

All manuscripts become the property of THE MESSENGER.

The judges will be the Advisory Committee of THE MESSENGER and their decisions will be final. Any author communicating with the judges about his entry will be automatically eliminated.

All manuscripts must be postmarked before midnight of May 1, 1955.

Address all manuscripts for this contest to

CONTEST EDITOR

Box 65, Evanston Br.

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# SWEDENBORG and HAHNEMANN

by Waldo C. Peebles

WITH THE APPROACH OF SWEDENBORG's 267th birthday our thoughts turn to one of the notable men of his time who felt his ever widening influence, Samuel Hahnemann (1755-1843), the founder of homoeopathy, whose 200th anniversary will be celebrated next April by a special convocation in Washington. Many parallels can be drawn between the lives, characters, and ideas of the religious reformer and the medical rebel. Both were men of vast intellectual capacity and rare vision who devoted their long and active careers to the service of mankind,—Swedenborg in his quest for the soul and Dr. Hahnemann in his search for a cure for the disease of the body. Both suffered ridicule and persecution while they lived and have received acclaim and vindication in recent years.

Just as Swedenborg's writings have modified and broken down the arbitrary and irrational theologies of the past, so Hahnemann is generally credited with helping to break the grip of obsolete and pernicious medical practices of his day, such as blood letting, purging, and massive drugging. His positive contributions to medical science are the rediscovery of the ancient law of similars (like cures like), the testing of the action of drugs upon well persons before prescribing them for the sick, and demonstration of the efficacy of small doses of medicines from which energy is released by a process of succussion or trituration similar to the manner in which atomic power is now developed through nuclear fission.

Until very recently no scientific instruments existed sensitive enough to detect and measure the power inherent in the homoeopathic remedies. Patients took their little sugar pills and their spoonfuls of colorless water on faith. New Church people, traditionally associated with homoeopathy, found little difficulty in this, since Swedenborg's writings conditioned their minds to an acceptance of the reality of the immaterial, the invisible, and the things of the spirit. We read in one of the Relations in *Marriage Love*, No. 329: "Know, that everything divided is more and more multiple, and not more and more simple,—because divided and divided it approaches nearer and nearer to the infinite, in which all things are, infinitely," and in *True Christian Religion*, No. 33: "This coincides with the wisdom of the ancients, according to which all things and each are divisible to infinity." Whether Hahnemann ever read these statements or not, they are the basis of his theory of potentization, according to which certain medicines receive increased or peculiar efficacy when administered in a state of minute subdivision.

During his lifetime Hahnemann was the object of abuse and ridicule because

he insisted that immense and repeated dilutions, prepared according to his method, strengthen the potency of a medicine *ad infinitum*. He thereby alienated some of his most faithful followers and was called a fool and an irresponsible guesser. Doctors of the orthodox school of medicine sought to demolish the whole structure of homoeopathy by deriding the small dose. Now members of this same school are advocating fluoridation of the drinking water to prevent tooth decay in children in a dilution of one part sodium fluoride to one million parts of water, which is equivalent to the homoeopathic 6X potency. Whether one accepts the presumption that this will prevent dental caries or has reservations about the possible ultimate effect of repeated daily doses of a medicinal substance, the minute quantity claimed to be effective should forever silence the critics of Hahnemann's infinitesimals.

A chemist will assert that aluminum is insoluble in water, even at high temperatures, and, therefore, aluminum cooking utensils do not produce allergies. What he fails to realize is that trace elements of aluminum can be detected in the blood, and even if the metal itself cannot be found, the energy, emanation or aura, whichever you may choose to call it, continues to act long after the element itself has disappeared. Spectrographic analysis of blood can now determine with precision extremely small amounts of several metallic constituents and the sensitivity of the instruments ranges up to one part in a billion. Furthermore, a discovery has been made at the Massachusetts Institute of Technology of the affinity of certain metals for certain organs. A considerable percentage of *aurum* (gold) is found in the heart, but not the faintest trace in other organs. Does this not point the way to a lesson in correspondences? The heart represents the affections and *aurum* is a homoeopathic remedy much used in the treatment of emotional disturbances. Gold, according to Swedenborg, corresponds to the affections. This is only one example of the many correspondences or affinities that exist between the homoeopathic remedies and the organs and tissues of the human body.

The extraction of medicines with his own hands from herbs and plants was

for Hahnemann a holy task. He sent his children out into the woods and fields to gather these materials. In the process of distilling them in his own pots and crucibles, he learned how to liberate the healing qualities in even the most poisonous substances. *Belladonna*, prepared from the deadly nightshade, according to Hahnemann's teaching, has proved useful in scarlet fever and acute mania. *Agaricus muscarius*, the poisonous mushroom, is valuable in treating muscle spasms and dysentery. *Lachesis*, snake venom, is used for gangrene and many types of malignancies. *Conium*, derived from the poison hemlock which Socrates was forced to drink, cures paralysis, especially after the exhaustive diseases. Only outstanding uses of these remedies are mentioned here, and they are effective, of course, *only* in homoeopathic microdoses. How interesting it is to see how substances in nature which in their crude form work evil to man can be made to perform good uses for man's benefit!

Hahnemann proved ninety remedies out of the three thousand odd now in use by testing them upon himself, his family, and his students. However, the preparation of his own medicines involved him in serious legal difficulties. The pharmacists complained that he encroached on their privileges and invoked the law in their behalf so that he was forced to move from place to place to escape this ban. Finally, he was invited by the Duke of Anhalt-Coethen to become his private physician and was granted freedom to practice and to dispense his medicines. News of his successful cures was passed from person to person, he acquired numerous followers among the physicians, and homoeopathy spread from country to country.

Five years after the death of his wife at the age of eighty, the course of Hahnemann's life took a new and surprising direction. He married an influential French woman and moved to Paris. Before leaving Germany he distributed all his belongings and his entire fortune to his eight children. In Paris he was received with overwhelming honors and soon the street before his house was lined with row upon row of carriages. His income mounted rapidly to several hundred thousand francs a year. One of his most celebrated cases was that of a four-year-old girl for whom the doctors had given up all hope. The despairing parents had employed an artist to paint her portrait and thus preserve the memory of her features. As a last resort an appeal to Hahnemann was suggested. The venerable doctor came, observed his small patient, and administered a remedy. After ten anxious days the child was

(Continued on page 29)

# The Swedenborg Student

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

## Arcana Class I — February, 1955 Volume XI, 9578 - 9680

February	1 - 7	9578 — 9598
	8 - 14	9599 — 9633
	15 - 21	9634 — 9659
	22 - 28	9660 — 9680

Numbers 9578—9584 with which this month's reading begins contain some general statements concerning the earths in the universe which involve the question of space in the spiritual world. When it is said that in heaven there is no space and time, natural space and time are meant. If we tell a person that there is no space or time in the spiritual world, the idea he will get is that heaven has no actual existence. To correct this idea Swedenborg writes in *True Christian Religion* 29<sup>2-3</sup>: "The common opinion about . . . souls . . . is that they are not in any extense, consequently not in space and time . . . when yet they are substantial men and live together like men (here) upon spaces and in times, which are determined according to the states of their minds. If there were no spaces and times that whole world . . . might be drawn through the eye of a needle or concentrated upon the point of a hair, which would be possible if there were no substantial expanse there. . . . They have spaces there, because all things in that world are substantial which in the natural world are material. Thus spaces and times make finite each and all things which are in both worlds." The difference between natural and spiritual time and space is that the former is objectively fixed and the latter is subjectively fixed.

The Scripture interpretation is in explanation of the curtains, coverings, and planks of the Tabernacle and in particular of the Holy Place. The Hebrew word used here means "dwelling-place," and Swedenborg translates it "habitation," instead of "tabernacle." There were three divisions in the tabernacle because there are three heavens to correspond to the three degrees in man. The first degree, to which the outer court corresponds, is a life according to what is equitable and just, the second degree, the Holy Place, a life in accordance with the truths of faith from the Word, and the third degree, the Holy of Holies, a life in accordance with the good of mutual love and the good of love to the Lord (9594<sup>1, 2</sup>). Thus the tabernacle represents the Church in which the Lord dwells. This is abundantly manifest from the Scriptures. We read in *Revelation*, "And I heard a great voice out of heaven say-

ing, 'Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God.'"

The curtains which enclosed and protected the tabernacle represent the truths which cover and protect the Church and Divine things. These curtains went around the tabernacle and overlapped to picture the fact that the truths are in abundance; the covering is not "narrower than that he can wrap himself in it" nor is it even just sufficient to go around. In a vastated Church truths are few and there are many gaps in its system of doctrine, but the great truths which teach of the nature of God and of love to Him and to man are the curtains of the Most Holy Place. The curtains which enclosed the Holy Place are the truths of the spiritual man.

All the curtains fit closely together, the inmost truths are conjoined to the interior truths; they are all bound together. And they are bound together with hooks of gold, the bond of love.

The curtains of the outer court, which were not so full, are the truths which have to do with external life. They were bound together with hooks of brass, which represents simple obedience to the Law.

And the three coverings of the tabernacle also have their particular significance, the outmost covering the letter of the Word, the next its interior truths, and the inmost its inmost truths. The planks of shittim wood which support and give stability are the good of the Lord which supports heaven and gives existence to it, for "truth without good does not exist" (9367). The bases of silver represent the foundation truths of faith which give support and on which everything rests. The numbers throughout this chapter represent fullness and conjunction. There is no lack of truth to meet each and every need for spiritual development.

This may serve as an outline into which the multitude of details may be fitted.

9668. In heaven one always, in whatever direction he may be turned, sees the Lord before him. This seems incomprehensible to the natural man because he thinks from the idea of natural space. But it is true of us spiritually even here. When we pray to the Lord, we never think of Him as being behind us. In the spiritual world conditions are such that this becomes the actual and true appearance.

## Arcana Class II — February, 1955 Volume VI, 4425 - 4522

February	1 - 7	4425 — 4443
	8 - 14	4444 — 4459
	15 - 21	4460 — 4492
	22 - 28	4493 — 4522

The reading for this month is the interpretation of *Genesis* xxxiv which in its letter is the story of the ravishing of Dinah, daughter of Jacob, by Shechem the son of Hamor the Hivite.

Originally the Most Ancient Church as well as the Ancient Church had its seat in the land of Canaan and the inhabitants of the land, the Canaanites, Perizzites, and others—with the exception of the Nephalim—were good and represented some good and truth of the Ancient Church. That is why Abram was commanded to go into the land of Canaan, that the Jewish Church might be established there for the sake of the correspondence and continuity of the Word, as the people and places there had their names from most ancient times and so had correspondence. By the time the Israelites entered the Holy Land under Joshua, however, all the inhabitants of the land of Canaan had become evil and were their enemies except the Hittites and the Hivites, with whom they could make a covenant of peace.

In the marriage relation the essence of human life, the union of good and truth, is summed up, and by adulteries and whoredoms are represented the adulteration of good and the falsification of truth which mark the end of a Church. The Jewish Church was to be established with the sons of Jacob and not with Jacob himself, and in our reading there is a distinction made between Jacob and his descendants. Abraham, Isaac, and Jacob were the last survival of the Hebrew Church begun by Eber and constituted its external. The Hebrew Church was the last phase of the Ancient Church. But with the descendants of Jacob all knowledge and thought of spiritual things became lost and they were merely the representative of a Church.

The ravishing of Dinah by Shechem pictures the attempt to unite the truths that had been handed down from the Most Ancient Church with the affections of the Jewish Church. This is what takes place at the end of a Church or spiritual dispensation. We are reminded of the passage in *Genesis* vi, "And it came to pass, that when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Here is signified the conjoining of doctrinal things of faith with cupidities. The statement that the sons of Jacob were grieved means that they



were opposed to the truths of the Church which Shechem represented. Thus the covenant made had a different meaning to the sons of Jacob from that which it had to Shechem. It is interesting to note that the sons of Jacob instead of Jacob himself answer Shechem and Hamor and say, "we will take our daughter and go." The reason given is, "Jacob himself could not answer, because here he represents the Ancient Church."

There could not be this union which the marriage of Shechem and Dinah would represent. So the sons of Jacob did not keep their pledge, but slew Hamor and Shechem with their families. We read "this is the secret reason why Hamor and Shechem with their families were slain" (4493<sup>6</sup>). But the

last sentence of this same paragraph reads, "Nevertheless all the evil which the evil intend and do to the good is turned by the Lord into good, as in the present instance, in that Hamor and Shechem with their families were saved." There is no real contradiction here. There were remains of good from the Most Ancient Church in the Hivites and so these people had in them the means of salvation. If the proposed union had taken place, these remains would have been destroyed. By physical death they were saved from spiritual death. In this sense good was done to them, but this did not absolve the sons of Jacob "from having committed an enormous crime."

4442. The ancients wrote in correspondence. The book of *Job* was so

written. The difference between their writings and the Word is that the Word everywhere in a continuous series represents the things of the Lord's spiritual kingdom and inmost the things of the Lord Himself.

4459. Belief in the resurrection of the physical body is permitted because otherwise natural men would have no belief at all in any resurrection.

4464. If the mind is not opened to interior things while man is in this world, it cannot be opened after death.

4493<sup>4</sup>. The man of the Most Ancient Church knew the inner meaning of the Word without any instruction; the man of the Ancient Church needed instruction; but the man of the Jewish Church apprehended nothing beyond the sense of the letter.

## SWEDENBORG and HAHNEMANN

(Continued from page 27)

out of danger. Hahnemann took the picture and wrote beneath it these words: "Dieu l'a b nie et l'a sauv e."—S. H.

To appreciate Hahnemann's literary productivity, in which he resembled Swedenborg, it should be noted that he translated twenty-four works on chemistry, medicine, agriculture, and literature from English, French, Italian, and Latin and wrote seventy original books. Like Swedenborg he was in touch with the leading scholars of his time. He corresponded with spiritually-minded

Goethe who was sufficiently aware of homoeopathy to allude to it in his great epic, and had at least once consulted a homoeopathic physician. Thus when Hahnemann wanted to make a quotation illustrating the inability of materially-minded intellectuals to grasp the significance of intangible things it is quite appropriate that he should have made use of these lines from *Faust*:

"Herein your learned men I recognize!

What you touch not, miles distant from you lies;

What you grasp not, is naught in sooth to you;

What you count not, cannot you deem be true;

What you weigh not, that hath for you no weight;

What you coin not, you're sure is counterfeit."

(*Dr. Waldo C. Peebles is a professor in the Boston University and an active worker in the New Church, being on the Board of Managers of the Theological School.*)

## As Contemporaries Saw Him

(Continued from page 20)

take of a more elaborate meal. Invariably while on errands about the city Swedenborg would stop at a confectionary shop and purchase sweets for his landlord's children. The parents ruefully confessed, "The little rogues dote upon the old gentleman so much, that they prefer him to their own parents." All through life this man who searched the darkest secrets of the universe and explored the most recondite problems of the soul took an especial interest in children who it seems were drawn to him like filings to a lodestone.

### A Great Son of Sweden

There were many men of respectability and learning who have left in their memoirs and letters testimony as to the rare qualities they found in the personality, character and works of Emanuel Swedenborg. Dr. Messiter, Samuel Sandels, Christopher Springer, Baron Carl Frederic von H pken and Councillor Nordencrantz are only a selected few who were privileged to know this eminent servant of the Lord Jesus Christ, and who have made permanent their tributes to the saintliness of his life.

These and other men help us to understand and to appreciate Swedenborg as a man among men. A

critical biographer might find very minor discrepancies in the records—Cuno, for instance, describes his eyes as being blue while a Mr. Shearsmith of London speaks of them as a shade of grey . . ., but taken all in all one gets an unblemished picture of a man who had a sound if not vigorous constitution, and one who possessed an exceedingly well-balanced personality. His friends and even his most severe critics agreed that this outstanding Scandinavian was a man of great and unique intellect; a man of sincerity, modesty, sociability, tolerance, integrity and of many exceptional achievements—a truly great son of Sweden.

(*Clayton S. Priestnal is the pastor of the Baltimore New-Church Society.*)

## Travels of Emanuel Swedenborg

(Continued from page 25)

and wrote books that could soar; they and he could travel far. Emanuel Swedenborg said prayers in almost endless Latin detail; yet he always said prayers of praise.

(*Melrose Pitman, former professor of art in the University of Cincinnati, is a niece of the famed New Churchman, Sir Isaac Pitman, inventor of the Pitman System of shorthand, and the daughter of the equally famed Benn Pitman, the woodcarver, and is herself a poet of no mean ability. She is active in the Cincinnati New Church Society.*)



# SWEDENBORG and BROWNING

by Daniel Nielsen

DISCOVERING ROBERT BROWNING is like falling in love, according to one authority. Most of us have fallen in love at one time or another, but have we yet discovered Browning? Of course, as children in school some of us sang Pippa's song which begins "The year's at the spring," and we remember the teacher reading the poem "The Pied Piper of Hamelin"; however, few knew then and still fewer know today that these pieces were written by this poet. To have heard these lines as children is not to "fall in love," of course, for to discover joy and delight, perhaps one must be older and feel deeper! The purpose of these words is to introduce to some of our readers, before they get too "old," and not necessarily until they feel "deep," the magnificent and immortal works of Mr. Browning.

Many of our readers have seen a pamphlet prepared by one body of the New Church which lists most of the great literary figures of the 19th Century who read, or were influenced by, Swedenborg. But have we gone any further, except to tell an inquirer that this and that great figure had some knowledge of the sagacious Swede, all the time being unable to quote anything "influential"? Where is this influence, and to what extent did it develop, are questions not easily answered; and certainly in the mass of Browning's poetry, which incidentally almost equals Shakespeare's in volume, it would be extremely difficult to any but the scholar to find any Swedenborgian influence.

The writer will be the first one to admit that he should be the last one to "introduce" Browning to any readers, much less to those of these columns. It may be supposed, however, that "one in love" with Browning may be excused under the circumstances! Perhaps our good editor might create a "Poet's Corner" in the MESSENGER to which many of us can contribute a little, some a lot. We know the names of the great, let's have some items about them and their works which would be of particular interest. I know personally of two Browning scholars among us, besides a number of ministers who have quoted from Browning. I submit that it is not enough to know the names; we should also know something of what they wrote, and in particular, the relationship to Swedenborg.

In the books on both Brownings which the writer has read recently, none of the authors state categorically that this or that poem was influenced by Swedenborg, or even that a certain line, or a thought, could be attributed to the writings of the seer. This is quite natural, for none of the authors, at least to our knowledge, was Swedenborgian, or acquainted at all with Swedenborg.

In one of her letters, now deposited in Wellesley College, Elizabeth Barrett Browning wrote that she was a Swedenborgian, and there are many references to the seer to be found, especially in relation to spiritualism, but all of the biographers and critics dismiss the influence as only relating to the occult variety. Robert had a horror of ghosts and spiritualism, to which Elizabeth was especially "addicted" at certain periods of her life. Perhaps some excuse could be made for the latter in her morbid search, certainly Robert overlooked this weakness of hers, and found, instead, as we shall see below, source material for some of his greatest thoughts.

What is needed is a sympathetic work entitled "Swedenborg and Browning" by a Swedenborgian, a Browning scholar, if possible, otherwise a student working for his doctorate. There are a few scholars among our group and many students of the Brownings. A "Poet's Corner" could be the beginning of some reference and source material, of offerings of authentic or even questionable value, which students as well as casual readers may find interesting and instructive. Some day a book "Swedenborg and the Brownings" will be written, for there is enough material available.

Up to now practically all references to Swedenborg in works on the Brownings give a distorted picture, rather offensive to this reader at least, because, as related earlier, of the emphasis upon spiritualism. Admittedly, Elizabeth was chiefly interested in the occult, at least at the outset; however, the structure of her mind was inherently healthy and permitted of deep appreciation of the beautiful which she learned. We read somewhere that she read *Heaven and Hell* in bed; Robert studied *Conjugal Love* as indicated from the quotations appearing below. It is only that her critics, perhaps accepting Swedenborg as a mystic and no more, found nothing further of interest than this connection. We know better! How much can the world know until a sympathetic study is presented?

In "The Ring and The Book," by Robert Browning we find at the end of Pompilia's speech these remarkable words about marriage in heaven:

"In heaven we have the real and true  
and sure.  
'Tis there they neither marry nor  
are given  
In marriage but are as the angels:  
right,  
Oh how right that is, how like Jesus  
Christ  
To say that! Marriage-making for  
the earth,  
With gold so much,—birth, power,  
repute so much,  
Or beauty, youth so much, in lack of  
these!  
Be as the angels rather, who, apart,  
Know themselves into one, are found  
at length  
Married, but marry never, no, nor  
give  
In marriage; they are man and wife  
at once  
When the true time is: here we have  
to wait  
Not so long neither!"

In *Conjugal Love*, paragraph no. 229, we find these words from Swedenborg:

"For those who desire love truly conjugal the Lord provides similitudes (i.e., partners alike), and if they are not brought together on earth, He provides them in the heavens. The reason is that all marriages of love truly conjugal are provided by the Lord. . . . How they are provided in the heavens I have heard described by the angels, thus: That the divine providence of the Lord concerning marriages and in marriages is most particular and most universal. . . . And therefore it is provided that conjugal pairs be born, and that they be continually educated for their marriage under the Lord's auspices, the boy and the girl not knowing it. And after the time is completed, she, the virgin then marriageable, and he, the youth ready for marriage, somewhere meet as if by fate, see each other, and then *instantly* as from a certain instinct, they *know* that they are mates, . . . as if from a kind of dictate. . . . It is said, as if by fate, instinct, and dictate, though the meaning is by the divine providence."

The italics in the quotations prove the origin of Browning's thoughts which he has so beautifully adapted here as in many other instances which I can not here reproduce. Recently an article appeared in the "Yale Review" by a professor of English literature at Ohio State University which criticized the poetry of Robert Browning very severely stating that some of the beauty in his works will be lost in all the "rubbish" of the volume of his poetical

contributions. Yet indications point to a revival of interest in America in both Brownings; and only last year two new and valuable biographies appeared on each of the great poets. Certainly much of Robert's work was hidden in the great store of his mind as he expressed it in the use of person and place from his life-long reading of the classics; but there are many studies available for the student, who wants to open up a beautiful new world.

(Daniel Nielsen is a government employee, active in the Washington New Church Society and a member of the General Council of Convention.)

## NATURAL NOTES

**WITH THE MILITARY . . .** John Colby, of the Bridgewater, Mass., Society, will soon be on his way for overseas duty in the Marine Corps after training at Quantico, Va. . . . Forrest Dristy is now in the army as of this month. He hails from Rapid City, South Dakota, and is the son of Clark Dristy, well-known president of the National Association.

To everyone's surprise, PFC John C. Perry and his wife appeared at the Ladies Aid Supper in the Boston church. The popular Mr. Perry (in civilian life) was en route to Germany, with his wife planning to join him later.

The Army's loss is the Brockton, Mass., Society's gain, now that Ralph Coots has completed his time of service. . . . From the Orient, where he visited the Rev. and Mrs. Yonezo Doi, comes Shepherd (Skip) Perry for a month. Members of the Boston church were delighted to see him.

**NEW CHURCH TRAVELERS** are on the move. For instance, the Rev. Andre Diaconoff of Los Angeles will journey to Philadelphia, Pa., to attend a meeting of the General Council of the General Convention on January 25 and 26, and will also speak to the Boston Society at the Swedenborg Birthday Celebration. . . . Mrs. Olaf Sundin (Adelaide Toombs) is home on a visit, with her wee son, and at the Cambridge, Mass., New Church Men's Club December meeting described her first Christmas in Sweden. . . . Mrs. Ralston White, energetic traveller of the San Francisco church, spent the summer in the Swiss Alps and then went flying down to Rio in October where she attended the first World Congress of Homeopathy. She will speak of her experiences on these trips for the benefit of San Francisco's Parish Hall Building Fund this month, and Mr. Charles Boericke, Jr., will accompany her lecture with slides which he took in the Brazilian capital. . . . Mr. Clarence L. Woodward of Truro, Cape Cod,

member of the Boston Society, has gone to Palestine for research in connection with his religious paintings. . . . A shorter trip, but no less pleasant, was made by Mr. Arthur B. Stearns of Bath, Maine, who made a Thanksgiving visit to Mansfield, Mass. Mr. Stearns, who is now 88 years of age, is a native of Mansfield and makes periodic visits with his many old friends.

**ECHOES OF CHRISTMAS . . .** New-Church members of Kitchener, Ont., claim that there is no happier way to begin Christmas Day than with their candlelight service at 7 on that morning. Once you have managed to attend this service, they say, you won't want to miss it another year. . . . The Sunday School children of the St. Paul, Minn., Society voted to send a gift of money to school children in Korea. . . . On the subject of gifts, did you know of the beautiful Christmas present which members and friends of the Wilmington, Del., church gave to their pastor? It is an individual sterling silver Communion set which will enable him to administer the sacrament of Communion at the home or the hospital bed of those unable to attend the services at church. Another fine gift was the gold pocket watch which Mr. James Chapman and several other members of the Cincinnati Society presented to your MESSENGER Editor, Bjorn Johannson, on Christmas morning.

**BOUQUETS . . .** To the five babes who were baptized in the New Church in Detroit on the Sunday after Christmas. . . . To Mrs. Eric Zacharias who was hospitalized briefly and is now at home. . . . To the newly furnished nursery in the parish house of the New York City church, where children can now be well cared for while their parents attend both the Adult Bible Class and the 11 o'clock worship service. . . . To the Brockton, Mass., Society's new Junior Choir. . . . To those who made up the fund of \$185.60 for the new typewriter of the office of the National Association, with a special red rose for Mr. D. M. M. N.\* . . . To Mrs. Robert De Priest of Lynchburg, Va., who is ill. . . . To the Boston Society, for wrestling with the problems and opportunities peculiar to a city church at their January meeting of members. . . . Let's see now. Have we missed anyone? . . . Oh, yes, you want to know who Mr. D. M. M. N. is, so we'll hit the asterisk and say goodbye.

\* Mr. Don't Mention My Name.

### Copies of Three Talks

The series of three talks given at the Boston Church by the Rev. William F. Wunsch on "The Second Coming" will soon be in print. Mr. Wunsch presented an examination of the Scripture promises; the manner of the Lord's re-

turn in a renewal of Christianity and in the altered world climate. Copies will be mailed to anyone wishing to read these stimulating and timely talks without cost. Apply to the Church Office, The New Church, 186 Bowdoin St., Boston, Mass.

### Coming Event

In February will be the California Ministers Meeting in Berkeley, Calif., from the 14th to the 17th. This New Church Ministers Meeting will be held in conjunction with the Interdenominational Pastoral Conference of the Pacific School of Religion in Berkeley.

It is hoped that the ministers of all our societies from Seattle-Tacoma in the north to San Diego in the south will be able to attend. There is a possibility that the President of Convention, Rev. Franklin Blackmer, may be able to be there. A detailed program of sessions, both at the Pastoral Conference as well as for the Association men, is being worked out.

—San Francisco N. C. News.

### A New Care Program

**ONLY A DOLLAR** is needed now to send two packages, or 28 lbs., of surplus farm food to a hungry family in any of 82 countries overseas. Only recently an Act of Congress made this possible because of our U. S. Dept. of Agriculture's overstuffed bins and warehouses. Can you spend a dollar on some whimsy without having first contributed to this situation?

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## Births, Baptisms, Marriages, Memorials

### BIRTHS

**BERRY.**—James Everett Berry, son of Mr. and Mrs. James Berry of St. Paul, Minn.

**PRENTICE.**—James Lee Prentice, son of Mr. and Mrs. Olaf Prentice of Turon, Kansas, grandson of Mr. and Mrs. Henry Graber of Pretty Prairie, Kansas.

**WOOD.**—Stephen Alan Wood, born on December 18, son of Mr. and Mrs. "Doc" Wood of Elmwood, Mass.

**ALLEN.**—Jeanne Marie Allen, born December 20, daughter of Mr. and Mrs. Ernest Allen of Elmwood, Mass.

**HALEY.**—Lynn Haley, born October 11, daughter of Mr. and Mrs. Paul Haley of Fryeburg, Maine.

**FERRENS.**—Joanne Irene Ferrens, born November 6, daughter of Mr. and Mrs. Lesley Ferrens of Fryeburg, Maine.

**DOWNES.**—Mary Lee Downes, born December 2, daughter of Mr. and Mrs. Perley Downes of Fryeburg, Maine.

**LOCKE.**—Dian Merry, daughter of Mr. and Mrs. Frederick Locke, Detroit, December 25.

### BAPTISMS

**DRISCOLL.**—Susan May Driscoll, infant daughter of Mr. and Mrs. Francis M. Driscoll, was baptized on October 31 in the Brockton (Mass.) Church by the Rev. Ernest Frederick.

**WALTER.**—Thomas Frederick Walter, infant son of Mr. and Mrs. Frederick D. Walter, Brockton, Mass., was baptized on November 7 by the Rev. Ernest Frederick.

**KAUPP.**—Steven Howard Kaupp, year-old son of Mr. and Mrs. Howard Kaupp, Cincinnati, Ohio, was baptized on Christmas day in the Cincinnati New Church by the Rev. Bjorn Johannson.

**CADILAC.**—Baptized on Sunday, December 26, 1954, Delvin Hobart, son of Mr. and Mrs. Delvin C. Cadillac of Detroit, the Rev. Wm. H. Beales officiating.

**FEKEYE.**—Baptized on Sunday, December 26, 1954, Sherry Ann, daughter of Mr. and Mrs. John J. Fekeye of Detroit, the Rev. Wm. H. Beales officiating.

**GUEST.**—Baptized on Sunday, December 26, 1954, Timothy Andrew, son of Mr. and Mrs. Philip Q. Guest of Detroit, the Rev. Wm. H. Beales officiating.

**GUEST.**—Baptized on Sunday, December 26, 1954, Christian Andrew, son of Mr. and Mrs. Harry Guest of Detroit, the Rev. Wm. H. Beales officiating.

**KORFF.**—Baptized on Sunday, December 26, 1954, Cathy Renee, daughter of Mr. and Mrs. Russell Korff of Detroit, the Rev. Wm. H. Beales officiating.

**WHEELER.**—John Dwight, infant son of Mr. and Mrs. Thomas Wheeler of Flin Flon, Man., was baptized in the Church at Boggy Creek, Man., on November 21st. Rev. Henry Reddekopp of Saskatoon, Sask., officiated.

### MARRIED

**VLACH-NOVOTNA.**—Milan Vlach was married to Alena Novotna, December 18, 1954, in the Old Townhall of Prague, Czechoslovakia. MESSENGER readers may recall that in 1949 Mr. Vlach was restored to health by a wonder drug which was hard to get then, but which American New Church friends obtained and sent to Mr. Vlach in Czechoslovakia. A letter of thanks from him was published in the July 2, 1949, issue of THE MESSENGER.

**GEORGE-REGAMEY.**—Glen George was married January 2 to Miss Joyce Regamey in the Piety Corner Chapel, Waltham, Mass. The bride is the daughter of the Rev. and Mrs. Antony Regamey.

### Memorials

**BROWN.**—Miss Nellie Gano Brown passed away at her home in Cincinnati, December 29, 1954. Resurrection services for her were held January 3 by the Rev. Bjorn Johannson. Miss Brown was a descendant on her mother's side of the Gano family, a family distinguished both in the New Church and for civic and community work. She was born in Cincinnati, December 24, 1864. Among her many friends, Miss Brown was known as a cheerful, warm hearted, friendly person. Many liked to visit her beautiful home in Clifton, a section of Cincinnati, with its air of hospitality and good will, and to view the beautiful trees and shrubs which adorned the ample lawn. In the last years of her

life, Miss Brown was in poor health which she endured with patience and fortitude. In her younger days she was active in women's organizations, especially those connected with the New Church Society.

Miss Brown was a lover of flowers and famed as a gardener. She was greatly admired for her capability and sound judgment. Friends and members of her family relied on her and frequently sought her advice. Her charitable nature is best attested to by the generous bequests she made to charitable institutions. She had a special interest in work for the blind and in her will provided handsomely for certain organizations devoted to helping prevent blindness.

In her younger days Miss Brown was active in various women's organizations, especially those that were connected with the New Church.

**TAYLOR.**—William Holiday Taylor, Birmingham, Michigan, passed away December 5. His body was brought to Cincinnati, his native city, for burial. Funeral services for him were held in the New Church, December 10, with interment in the Spring Grove Cemetery. He is survived by his mother, Mrs. Mabel Taylor, Cincinnati; a son, now in the armed services; and a daughter. Mr. Taylor was born March 3, 1906. He was married to Betty Scudder, daughter of Dr. and Mrs. Paul Scudder. Mr. Taylor was known to his friends as a high-minded and generous person. For his eager intelligence, his alertness and his energy he won much praise from business associates and others.

**COX.**—Addison D. Cox passed away at his home in Cincinnati November 19. Resurrection services for him were held November 23 by the Rev. Bjorn Johannson. Mr. Cox was born in Tennessee, October 6, 1872. He is survived by his wife, Alberta S. (Foster) Cox, and his daughter, Mrs. L. C. Wertheimer, active in Cincinnati Society. Mr. Cox was known to his friends as a kind-hearted person of unquestioned integrity.

**EVERHARDT.**—Mrs. Adelaide (Bremer) Everhardt, Cincinnati, Ohio, passed away on November 11, 1954; resurrection services for her being held on November 13. Mrs. Everhardt, although a member of another church, has faithfully attended the services of the New Church since 1941. She was a warm-hearted, generous, kindly person, greatly beloved by her friends.