

The
**NEW - CHURCH
MESSENGER**

January 7, 1956



*The Messenger Wishes All
Of Its Readers
A Happy New Year*

THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press

Published bi-weekly at 153 South Jefferson Street, Berne, Indiana, by The New Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Berne, Indiana, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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Vol. 176 No. 1 Whole No. 4670

PRINCIPAL CONTENTS

EDITORIALS:

The Land of Promise 7
Like the Grand Man 7

ARTICLES:

The New Church and the
New Year 3
Clark Dristy
Flight from Tyranny 4
William R. Woodfenden
A Lady of Fashion 8
Clayton Priestnal
The Interseminary Plan 14
John C. King

FEATURES:

Letters to the Editor 10
Book Review 12
News 15
Births, Memorials, etc. 16

MISCELLANEOUS

Hymn (Poem) 6
Alice Van Boven
Waste Makes Dollars 6
Ministers and Artists 13
New College Quarter 13

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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 where-by 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 NEW CHURCH AND THE NEW YEAR

By Clark Dristy

WHAT will the New Year bring to the New Church? And what does it hold for each of us as individuals? As a boy and young man, I always greeted the New Year with wonderful enthusiasm, and its potentialities were limitless to my young mind and heart. I felt each New Year would be the best year of my life, and I made New Year's resolutions to spur this hope on, and kept them to the best of my ability.

The old-fashioned custom of making New Year's resolutions is not so common as it used to be; with many, it appears to be simple and somewhat childish. Still, who among New-Churchmen can say it is not in accordance with our teachings that one should examine himself, search out his evils, and seek to eliminate them? Benjamin Franklin, who once contributed ten dollars to New Church uses in Philadelphia, did not wait for the New Year to begin: he started a program of self-improvement whenever it occurred to him. He went about the matter in a methodical way, listing his weaknesses on a chart, then recording and grading his actions day by day. He was greatly surprised to find himself so full of imperfections, and more astonished yet at the difficulty he experienced in getting rid of them. So tightly did his former habits cling to him, that he finally was forced to concentrate on one at a time in order to progress. He had an "Honesty Day," a "Thrifty Day," and so forth. A minister friend of mine remarked that the system had its faults. For example, if Mr. Franklin got back too much change in making a purchase, what would he do? If it was his "Honesty Day," he would have to return it; but if it was his "Thrifty Day," he would be in a dilemma. This illustration shows that Swedenborg was correct in teaching that in operating against evils, we work against all when we work against one, for all bad habits cling together. They are part and parcel of a single system, and must be attacked together. Still, it holds true that one must recognize particular faults and single them out for attention.

Enthusiasm Needed

Ella Wheeler Wilcox greeted the New Year as she did each day, with the realization that each day began a new year. In her book, *The Worlds and I*, she says that she arose each morning feeling certain that something wonderful and exciting would happen to her. Often it did. She became a famous writer of poetry. Dale Carnegie, author of several books, such as: *How to Win Friends and Influence People*, one of which sold over two and a half million copies, felt that enthusiasm was the greatest asset for success in any field, and never hired a man without it, though that man possessed every other qualification.

Swedenborg tells us that the spiritual word for it is *zeal*, which is a kind of fire, animating the love of truth and the doing of good to others (*Arcana Coelestia* 5071e, 5489e). He called it "spiritual heat, and the affection of love" (*Apocalypse Revealed* 216).

In 1871 our Church held its annual meeting at Washington, D.C. The Rev. Chauncey Giles, one of the intellectual giants of the New Church, was President of Convention at that historic meeting in our nation's capital. Said Mr. Giles in his report:

"From whatever point of view we regard our work, it is full of hope. We have every needed encouragement to go on with more vigor and extend it in all directions. The call for the truths of the New Church is constantly increasing. Every effort we make to extend our operations meets with a good measure of success. The principles of the New Church are the laws of spiritual life; the Lord is on the side of these principles, and the angels are our co-workers. It is the greatest work that it is given men to do. *Our deliberations are more important to the true and lasting interests of humanity than those which take place in those majestic halls before us, (the United States Congress).* Let us try to appreciate the importance of the interests committed to our hands, and, looking to Him from whom alone comes true wisdom, let us deliberate in a heavenly spirit, with heavenly courage, devising the best means in our power to do the work committed to our hands and go forward with increased energy to its accomplishment."

These fine words, spoken by a great man of another day, are as true now as they were then. They apply to the New Church in general, and to our Associations in particular. They may well be taken to our hearts. May I call your attention to another great New-Churchman of 1881? At that time Rev. Adams Peabody was President of the Missouri Association (later to become the Illinois Association), and in one year of missionary effort, he travelled 14,664 miles by train, 381 miles by wagon, and 170 miles on horseback. In all, he travelled 15,316 miles in one year. How shall we measure *our* efforts in the missionary field against such men as these?

Zeal for Our Church

The retiring President of New-Churchmanship in Britain says that the Church is sick in his country because of a lack of ardor, fervor, zeal, and enthusiasm on the part of the people. Can it be that the lack of growth of the New Church in America is due to similar lethargy? Are we in a spiritual stupor? And is there any sound reason why we of the New Church should lack enthusiasm? We have a new revelation

given us by the Lord. We can know as much about heaven and hell and the life hereafter as our understandings can comprehend.

We should be so filled with fervor as to find it necessary to guard our thoughts, actions, and words, lest men believe us to be trite enthusiasts! Newcomers to our truths are always inspired by them. One, upon reading *Heaven and Hell*, remarked to me: "These are marvelous teachings. They seem almost too good to be true." Indeed, they *are* wonderful, and that is a proof they are given from God: great, true, and good; as it is written in Isaiah, His Name shall be called "Wonderful, the Mighty God." It is only from such a God that truths like this could come. "O taste and see that the Lord is good!" (Ps. 34:8).

We members of Convention in the United States and Canada can make this the best year in New-

Church history. We need only to face the New Year with hope, with courage, and with enthusiasm, filled with great expectations as to what the year will bring for the Church and for us as individuals. Or, as Mr. Giles has put it, let us "appreciate the importance of the work committed to our hands, and, looking to Him from whom alone comes true wisdom, go forward with increased energy to its accomplishment."

If this zeal stems from a love of doing good to others, that they, too, might be uplifted by the truth, then nothing can stand against it. Nothing is so powerful as the sphere of good when truth is in it; it is the presence of the Word itself, which shall never pass away.

(The author, who lives in Rapid City, So. Dakota, is the president of the National Association, a member of the General Council of Convention and of the Board of Missions, and is an active worker in the Church.)

FLIGHT FROM TYRANNY

By Wm. R. Woofenden

"Behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

—Matthew 2:13.

Christmas 1955 has come and gone. It is now a thing of the past.

For millions of people, this will mark the last thought they have of the Christ Child until next December. On the surface, the infancy narratives in the gospel accounts of Matthew and Luke do not seem to offer much help to one who would keep before his mind's eye a progressing picture of the childhood development of our Lord. Does this paucity of direct historical information warrant us to turn our thoughts elsewhere shortly after Christmas each year and not to delve further for lessons from His childhood to guide us in our lives? I think not. At least, certainly not in the New Church where we believe that in the deeper sense of *all* the sacred Word—from Genesis through Revelation—we may learn in orderly sequence profound facts about the spiritual or psychological development of Jesus throughout His life on earth.

We should be deeply concerned to learn whatever we can not only of the birth and the last three years of the Lord's life, but of the *whole* of His life. This, the New Church teaches, we can do with the help of the deeper sense of the Word. Just as the Lord in His first advent opened the understanding of his disciples, that they might understand the Scriptures, so, we believe, at the beginning of this New Age of Christianity, the Lord opened the understanding of the man Markham described as "the prophet of the North," Emanuel Swedenborg.

Realizing that in one sermon, we can at best touch on the wisdom of one small portion of the sacred record, let us turn our attention for the remaining minutes to the account of the flight into Egypt. There is, I believe, a lesson of great significance to all of us, in this tersely worded incident.

"Behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophets, saying, Out of Egypt have I called my son."

Why Flight?

This is one of the many memorable incidents in the Lord's life which have fixed themselves in the imagination as well as in the heart of Christendom. And yet, as compelling as it is to the human heart, are not our minds tempted to ask that if this Child really was Emmanuel, God with us, why was a flight necessary to save Him from the wrath of an earthly tyrant? Could He not have been surrounded with such a sphere of protection that no power on earth or in hell could have injured Him?

We think of the words of Jesus as a man:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" The flight to Egypt is not an evidence of any lack of power to protect the Divine Child, but is, as our text avers, an orderly step in the Lord's avowed purpose in life of fulfilling the Scriptures: "that it might be fulfilled which was spoken of the Lord by the proph-

et, saying, Out of Egypt have I called my son."

Anyone who studies the Bible thoughtfully must be struck by the similarities between this New Testament event and the Old Testament account which occupies so prominent a place of Israel going down into Egypt and sojourning there. By going back still further in the Genesis account—the book of beginnings—we find that Abram went down into Egypt to sojourn there. We know, too, that both Abram and the children of Israel returned from Egypt laden with riches. Can we not conceive that the Lord Himself was also in some way enriched by His sojourn? And that therefore this matter of "going down into Egypt" must be typical of some necessary stage in human development?

The time at our disposal does not allow a thorough study of the place of Egypt in the deeper sense of the Word; and yet, by looking at a few of the facts we have, we should be able to outline the pattern of its symbolic significance. Egypt was known as the granary of the world, and the secret of its unique fertility during times of famine in the other parts of the then inhabited world was that it depended not on water from the heavens, but on water from the earth, from the periodic overflowing of its banks by the river Nile.

Keeping that thought in mind, let us note another fact. Egypt was also famous as a land of great learning. In the first book of Kings we read (4:30): "*And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.*" Putting these facts together, we should readily see that a sojourn in Egypt represents a stage in life in which our minds are nourished by knowledges, knowledges which owe their existence to worldly rather than heavenly sources.

This type of learning occupies a large part of our time, not only in early childhood when, especially as all of us who have children know, the child seems never to stop asking questions about all manner of things which adults take for granted, but also during the school years and the years of training for a vocation:

Knowledge Through Senses

One of the critical facts we should be aware of here is that Jesus Christ Himself went down into Egypt, literally, to signify that He, like every other man, was born in ignorance and had to acquire knowledge in the ordinary way. It might be supposed that if the Lord was God manifest in the flesh, he would have no need of human instruction, but would have had all knowledge and wisdom directly imparted to him by the Divinity that dwelt within. We know, however, from the gospel history, that this was not the case.

Even though, in His case, the Divine was within the human, the principle holds true that the soul does not in some mystical way inspire the external nature of man with knowledge, but only gives him the

faculty of acquiring it. Nor can the soul manifest its powers in and through the body till the person's mind is prepared by growth "in wisdom and in stature" to be a suitable instrument for its use.

And so the Lord, when He was a child, had to acquire knowledge by the use of his senses just as we do. Especially He had to be taught and to store in His external memory the literal sense of Scripture, for this was the measuring rod by which He was to grow and develop. We learn parts of Scripture—more or less as our sense of the importance of this knowledge dictates—and our finite reason, acting on our degree of knowledge, enables us partially to understand its meaning and partially to live up to what we understand.

Even though the Lord possessed the faculty and the will to learn the letter of the Word in the highest degree, and therefore learned more quickly and more perfectly than any mere mortal ever did or could, nevertheless He had to learn.

In our text, the literal reason given for Jesus' flight into Egypt is this: "*for Herod will seek the young child to destroy him.*" We remember that little children represent innocent goodness. "*Except ye be converted and become as little children, ye shall not enter the kingdom of heaven.*" But innocence and goodness without sufficient knowledge to protect themselves are an easy prey to selfish desires and false ideas. Children who are not taught what is right soon fall into bad habits. Even the Lord could not safely come into direct contact with the evil forces at large in the world of His day until He had put on the armor of the knowledge of the letter of Scripture. It is striking that when we first read of his being tempted by the devil, He faced the temptations by beginning, "It is written . . ."

This same knowledge is also our armor against the forces of evil both within our own natures and from outside. If we are not fortunate enough to be equipped during childhood with a knowledge of the Scriptures, we face maturity without proper defense against its temptations. If we become aware of this shortcoming, surely it is the part of wisdom to take all possible steps to make up the loss as best we can.

Coming Out of Egypt

On the other hand, those who are so equipped may choose to "remain in Egypt," basking in self-satisfied complacency, thinking that since they have the knowledge, that is all that is necessary. But to do this changes Egypt from a place of salvation in time of need to a place of slavery. Although the children of Israel were saved from starvation by journeying to Egypt, by staying there too long and losing sight of their goal of the promised land, they became slaves in Egypt. Their destiny as a race was not fulfilled until with the help of the Lord they broke away from the bondage of Egypt.

The same is true of our mental and psychological

development. The "Egypt" stage is as necessary in us as it was in the life of our Lord. But the pattern does not end there. Let us turn to our text for the completion of the pattern: It is recorded that the Lord remained in Egypt only *"until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."* The Lord remained in the stage of the acquiring of memory-knowledges of the Word only as long as was necessary for the removal of the particular dangers which beset ignorance. The signal to move on to the active use of these knowledges in life came from above.

It should be the same in our life. We need the knowledge of the great truths of religion—need it desperately—that is the first essential step. But we cannot remain the perennial student, even in things of religion. The Lord will not leave us in doubt. He will signal us in some way we shall surely recognize when the former dangers which beset our spiritual life because of our ignorance of spiritual things are no longer factors to be reckoned with, and the time has come for us to begin to practice the knowledge we have acquired.

This, of course, is not to suggest that we shall ever reach a point at which our knowledge of the contents of the Bible is adequate. The systematic and regular study of the Word should be a life-long pursuit. However, if we are reading the Word in the proper spirit, that of seeking truth by which to live our lives, there will come a time when we see clearly that the Bible is unlike any other book and that it contains depths of meaning which we shall never be able to fathom fully. This realization will in some way be intimately connected with the signal which the Lord will give us to start to live some of the truths we have learned. From this point on, our plane of consciousness will move up out of the "Egypt" of a purely natural perception of the Scriptures toward the "Canaan" of a gradually developing spiritual perception. "Egypt" will remain a part of our mental complex but it will be in the periphery rather than the center of our mental activity.

The Lord, in a few words, stated the principle which this sermon on this text has attempted to illustrate when He said, "If we know these things, happy are ye if ye do them."

(The author is the pastor of the New York Society and editor of "Your Church.")

INFLUENCE ON AMERICAN ART

A student at the University of Chicago, Miss Jane McWilliams, is writing a thesis on the influence of Swedenborgianism on American 19th century art. Anyone who has any pertinent information may address her at 5656 Dorchester Ave., Chicago 37, Ill. Just now she is looking in particular for material on Hiram Powers, the sculptor, who was an active New Churchman, and a native of Cincinnati.

HYMN

(To be sung to the Tune "Finlandia" by Sibelius)

Lord, guide and guard my outward word and action,
That I may speak the truth in all I say,
That I may always walk in the direction
That Thou hast shown for men to be the way.
Help me to work and play from true affections
For Thee and Thy revealed Word, I pray.

Lord, Guide and guard my inner thought and feeling.
May the intention of my will be good.
Let truth within my conscience dwell, revealing
Thy saving power, which strengthens every mood.
In all I do, I come before Thee, kneeling,
To seek Thy guidance, humbly, as I should.

Alice Van Boven.

WASTE MAKES DOLLARS



People of the Temple City Society in California have been energetically gathering up old newspapers, —2½ tons in March, 3 tons in July, as shown in the above picture, and 2½ tons in November. They have collected a total of 8 tons. Mrs. Hermine Coughran is the woman in the picture. She is justly proud of what the Temple City Society has been able to achieve by collecting old paper which is then sold, bringing in some needed funds for the Church.

SWEDENBORG'S WRITINGS

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EDITORIALS

The Land of Promise

William H. Precott, the historian, said, "The land of promise is always just beyond the farthest mountain." That farthest mountain is never crossed. None of the Israelites who escaped from slavery in Egypt were permitted to enter the Promised Land. Even Moses saw it only from afar. David won many victories over his enemies, and would easily be called a successful man, yet he could not realize one of his greatest dreams, namely, to build a temple to the Lord. One could extend this list endlessly. It is this fact that often makes life seem to be full of frustrations.

The other day in wishing a happy new year to a friend we received the answer, "Thank you, but I am afraid that the new year will contain just as many frustrations as did the year that is past." Perhaps many feel the same way. They look back on the past and note how few of their dreams have come true. And as the years go by they feel often keenly that time is running out on them.

Yet frustration is not the word with which to characterize life. Better think of it as dynamic. Life is an ever-flowing and ever-changing stream. If some hopes are realized new ones at once arise. If some accomplishments can be noted there still remain many more yet to be finished. The satisfaction of one desire gives birth to other desires. No matter how far we travel there will always be new horizons in the distance. And who would ever wish to have all his desires satisfied and all his goals attained? That would be Nirvana, or an absence of life.

It is better to accept and rejoice in this dynamic quality of life, to consider each dawning year as another opportunity for approaching nearer to our goals and a new opportunity to enlarge our vision. The man of faith always looks forward. He is not forgetful of the past for he knows that the present will be built on it. But his gaze is to the future. He sees the obstacles ahead—he is aware that even disaster may overtake him. But he is certain that he can fight to remove the obstacles, and, that from every experience, whether it be frustrating or not, he can win some spiritual gain. The Apostle Paul had a "thorn in the flesh" which he described as a "messenger of Satan." And yet speaking of it he could write:

"I besought the Lord thrice that it might depart from me, but he said to me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly, therefore, will I rather glory in my weakness that the power of Christ may rest upon me. Wherefore I take pleasure in weakness, in injuries,

in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." (II Cor. 12:7-10).

In the same way he met imprisonment—surely, for him a very frustrating experience. He believed that his bonds would make the brethren bolder "to speak the word of God without fear." (Phil. 1:13). He concludes by saying, "For me to live is Christ and to die is gain." (Phil. 1:21).

This is not to say that a person should be indifferent to evil; and rejoice in this world as the best of all possible worlds. But this is a world of great possibilities. It is a world still in the making and man himself is still in the making. He has many frustrations only because to him have been given great hopes and the power to do something to bring about the realization of these hopes. It is only he who aspires that can meet with disappointment. But from these disappointments spiritual gain can be won. Everything depends on what the reactions of those who have disappointments are. There is no faith that can teach us a technique for averting calamities or suffering. But a true faith can help us to react constructively to whatever life brings. Emerson once wrote in his Journal: "Providence supports but does not spoil its children. We are called sons, not darlings, of the Deity. There is good in store for those who love it; knowledge for those who seek it, and if we do evil, we suffer the consequences of evil."

Like the Grand Man

More and more of our people seem to be stating a desire for church buildings expressive of our uniqueness and symbolic of New-Church teachings. More and more of our present buildings, but 50 years or so ago, are becoming unsuitable for our needs.

Perhaps it would be wise for Convention to employ an architect who would design such new churches as the societies may build, according to the building site, climate, and local needs, but who, in addition might give us an over-all theme of which each new place of worship building would express a part. In this way every local church would also be an expression of the whole of the New Church, but would not repeat the architectural symbolism of another society's edifice.

C. L.

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By CYRIEL O. SIGSTEDT

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By Clayton Priestnal

A woman of undaunted courage, a devout woman who had known great sorrow, disappointment, misfortune and pain, buried the mortal remains of her beloved husband in the far-away soil of Kensal Green cemetery in London. On a simple memorial stone she had inscribed these words:

James Mowatt
of New York, America
A member of the New Church
Who Departed This Life
Feb. 15, 1851
Beloved and respected by all
Who truly knew him.

*"Blessed is that servant whom his Lord
When he cometh, finds watching!"*

Nineteen years later the tree-shaded greensward was again turned up and Anna Cora Mowatt was laid to rest by the side of James. The Scriptural verse was changed to read, *"He giveth His Beloved Rest."* It was indeed a much needed rest—a rest which had long been awaited with confidence and hope. The interment on the twenty-ninth day of July, 1870, marked the final act of a real-life drama which had all the elements of a work by a master playwright. In eight years of incredible success Anna Cora Mowatt had made a memorable contribution to the American Theatre.

Belated recognition of the talents of Anna Cora (Lily she was always called by her family and intimate associates) has come in the form of an able biography by Eric Wallencott Barnes entitled, *A Lady of Fashion*, and published within the year by Charles Scribner's Sons, New York City. An unpublished dissertation by Dr. Marius Blesi and a master's thesis by a student at the University of Maryland are among the more recent contributions to a growing appreciation of this remarkable woman.

Dares Disapproval

A chronicler of the drama would be primarily interested in Mrs. Mowatt's plays, especially, *Fashion, or Life in New York*, written and produced in 1845 and quite generally considered by critics as the most distinguished American comedy of manners of the nineteenth century. Her extensive writing for periodicals and newspapers would also draw the attention of literary historians. But perhaps most fascinating of all to students of the past is Mrs. Mowatt's phenomenal success as the foremost actress of her day. At a time when theatrical folk were thought to be mad, immoral montebanks, Anna Cora, a member of the socially prominent Ogden family of New York, braved public disapproval when she broke with tradition and made her debut

on the stage in Bulwer-Lytton's play, *The Lady of Lyons*. This momentous step was prompted by an urgent need to recoup the family finances which had become depleted by her husband's several ill-starred ventures. James' precarious health made it impossible for him to be depended upon as the wage-earner, so his wife fell back upon her talents as an actress. And during her meteoric career on the stage she brought a new dignity to the theatre as a place of public amusement by her exemplary life and discriminating taste.

Inspired by Writings

The readers of *The Messenger* will be interested most of all in the fact that throughout a good part of her life of fifty-one years, Anna Cora Mowatt was inspired and guided by the doctrines found in the writings of Emanuel Swedenborg. Through the prior interest of her husband—who like herself was constantly fighting against ill health—she became a devout receiver of the heavenly doctrines.

Several times in his biography Mr. Barnes comes back to Lily's deep affection for the New Church. The author writes:

The "inner peace" of which Lily speaks came in part from the satisfaction she was finding in her new career, in part (and this the greater part) from her continued study of Swedenborg. Wherever the Mowatts went, on the table of Lily's hotel room were always half a dozen of the Swedish mystic's works. No matter how exhausted she might be, Lily could always turn to them for refreshment. In moments snatched from the exacting routine of the theatre, James and Lily read and prayed together. They encountered few congregations of the New Jerusalem in the south and west, but wherever the denomination was represented the Mowatts were faithful attendants at services. In a profession where piety was not common, this drew attention, and added to Mrs. Mowatt's reputation an ingredient which appealed to the church-going section of the American population. It was generally acknowledged later that Mrs. Mowatt had done more than any other figure on the American stage to open the doors of the theatre to people who previously had looked upon the institution as inimical to religion. (p. 206)

This final quotation from Mr. Barnes' intensely interesting book again emphasizes her deep religious faith:

In the isolated community of worship which they formed together Lily and James were drawn even closer to one another. In Swedenborgianism the shadow of death which had so long hung over both lost its fearsomeness. . . . To the poetic imagination, which James as well as Lily possessed in some measure, Swedenborg's vision of the after-life became so intense-

ly real that the notion of earthly existence as a mere threshold to man's greater destiny was easily, even eagerly accepted. And this view—which by now had worked its way to the very core of their thinking and feeling—enabled them to live equably with the probability that death lay just around the next corner. (p. 206)

Poe's Admiration

Anna Cora lived long before sound recording machines could give permanence to the human voice, thus the instrument through which she enthralled audiences in England and America is and will be forever silent. Only the written impressions of contemporary critics and theatre-goers can give us an idea of the effectiveness of Lily as an actress. Edgar Allen Poe, the foremost writer and critic of his day, was entranced by her artistry. So attracted was the author of *The Raven* to Mrs. Mowatt's abilities and personality that he sat through every performance of her engagement at Niblo's Theatre during the unusually hot summer of 1845. Her naturalness, sincerity and freedom from the bombastic gestures and intonations of the period appealed to him. "Her reading could scarce be improved. In this respect no actress in America is her equal," Poe wrote. Other critics and patrons of the theatre bear similar testimony to her greatness as an actress and as a person.

Spotless Private Life

Mrs. Mowatt's private life was so above reproach that the biographer seeking eccentricities of temperament or unconventional behaviour to exploit is completely thwarted. Even though she eloped as a young girl of fifteen, much to the consternation of her parents, and after James' death married with misgivings and consequent unhappiness William Ritchie, a member of a Richmond, Virginia, family of publishers, her life offered no material for the tabloids. Helen Beal Woodward wrote not long ago in *The Saturday Review*, "Mrs. Mowatt moved through the world of the theatre untouched by scandal even when her producer hanged himself with her silk scarf, and her picture in a locket next to his heart."

Her reluctance to expose the physical pain she suffered and the mental anguish she endured to the inquisitive eyes of the world has deprived the biographer of much interesting and legitimate material necessary for a full understanding of her character and personality. This can be illustrated by her disposition of three letters addressed to her by James just before he died. The letters were sealed one inside of the other. The first dealt with financial matters, the second urged his wife to continue her career on the stage, and the last was a reaffirmation of his belief in immortality and an expression of his undying love for Lily. Several years later she gave some thought to the inclusion of these personal notes in her autobiography, but rejected the idea because of this aversion to open

to the public gaze the innermost details of her personal life. How interesting and revealing those letters would have been to biographers!

Devotion to Church

Mrs. Mowatt's devotion to her church was fully recognized and appreciated by New Churchmen here and abroad. A poem of her's entitled, *Angel Visitors*, written during a severe illness, was published in the December issue of the *New Jerusalem Magazine* in 1848. She spent some time in Florence, Italy, in 1864, where she met the sculptor, Hiram Powers, and he undoubtedly introduced her to the small coteri of Swedenborgians who gathered around him. Edna Silver, in her delightful book, *Sketches of the New Church in America*, writes:

Anna Cora Ogden (Mrs. James Mowatt) enters a public dramatic life with her husband's approval, and, with the sincere desire to elevate the stage, she never lowers her standard. She loves her Smyth nephews, and I recall her asking them, "*Qui est l'ange de la maison?*" and the smallest golden-haired cherub replies with the childish grace, "*C'est moi.*"

This youngest nephew was the late Julian K. Smyth one time pastor of the New York Society and President of the General Convention. Although it is not directly related to our narrative, it is interesting to know that the Rev. Chauncey Giles mentions in his journal a trip he took to Boston and while there he met a sister of Anna Cora, Mrs. William Wellman, who was an active member of the Boston Society. It was through Mrs. Mowatt that Rev. William Channing's knowledge of Swedenborg was made known to the public.

Upon receiving the news of Lily's fatal illness from bronchial consumption, *the Messenger*, then edited by Thomas Hitchcock, hastened to publish a suitable eulogy to this gifted and courageous woman. The editorial spoke of her last days of pain in Twickenham near London, her joining the New York Society with her husband in 1842, her untiring energy in doing good to those in need, her earnestness and success in promulgating the doctrines of the New Jerusalem, and her influence in lifting the moral standards of both the theatre and actor. These unqualified words of praise included a quotation from a letter written by an unnamed New Church woman who had known Anna Cora intimately for several years. The correspondent wrote as follows:

I could never depict to you the perfect life she seems to me to have passed within these few blessed years that I have known her. It seems to me to have lacked nothing of angelhood. So perfectly unselfish, self-denying, and self-sacrificing; so sympathetic, loving, and helpful to others. I could not name to you the numbers to whom she has been a support and consolation, by her tender sympathies, her wise counsels and her encouragement. To crown all was the seraphic manner in which she bore her illness, her finally complete imprisonment to the

house. When in pain, even, forgetting herself and making such a brightness and beauty within the four walls, with her sportive badinage, her merry conversation, that no place would be so pleasant to her visitors as she made her presence.

Thus did the *New-Church Messenger* pay a last tribute to a lady of fashion and quality.

Anna Cora was much more than a gifted actress and a talented writer—she was one of those rare mortals who make religion a matter of life. She was guided by that rational light which comes from the Word of God and is reflected in the writings of Emanuel Swedenborg.

(The author is the pastor of the Baltimore New-Church Society, and a keen student of the drama.)

LETTERS to the EDITOR

SYMBOLICALLY SHAPED CHURCHES

To the Editor:

Recently there was a "Letter to the Editor" from Paul Tremblay which delighted me with its new ideas and definite constructive suggestions. If we could build some churches that differ from the edifices of the Old Church and that represent symbolic meanings, it would help people to realize that the New Jerusalem Church is not a new sect or denomination but a new dispensation universal in its scope and possibilities.

The Wayfarers' Chapel has been a wonderfully successful start along this line, but if it could be followed up in other parts of the nation and in Canada by unique and symbolically shaped buildings, as Mr. Tremblay suggests, just think how the knowledge of the new revelation might be spread.

Would that the societies which are now planning and erecting new buildings might embody in them some of these distinctive ideas.

H. Mildred Herrick
Denver, Colo.

FEWER PUBLICATIONS

To the Editor:

As I have said before, I am greatly impressed with what you are doing with the *Messenger*. You are not only making it the official organ it is intended to be, but a religious paper that brings to New Churchmen a knowledge of the religious thinking in other areas. A subject that I could write on with feeling is what the *Messenger* means to me as an isolated New Churchman, and what, it seems to me, should be the attitude of New Churchmen in supporting it, not only by subscribing to it and reading it, but by using it in every way that would strengthen the feeling of "togetherness" of our entire membership. Personally, I am not won over to the idea that the National Association should

have its own bulletin . . . or of the New-Church Alliance having its own sheet. Everything in the last one . . . might better have been condensed into a lively article for the *Messenger* where New-Church people in general could know what the women are doing. To me it seems a great waste of time, effort and money for each little organization to put out sheets filled with little duplications of what each group is engaged in the way of suppers, bazaars, etc., etc. One sentence could tell the whole story. The money saved could better go into the Annual Appeal Fund.

Clara Browning Goodman
Ithaca, N. Y.

CONGRATULATIONS

To the Editor:

The recent issues of the *New Church Messenger* illustrate to me how truly useful a publication can be. In particular the letters to the editor concerning Rev. Beales' comments have been outstandingly valuable and have created a pitch of interest which must indeed be gratifying to the editors.

I am a student in the Academy of the New Church and have recently become a member of the General Church, but I have more than warm friendship for the Convention. I have sympathetic concern for her problems as well as great admiration for her achievements, particularly in the field of publication and dissemination of the Writings.

These fine letters and editorial comments are testimonies to vital qualities—humble willingness to strive to follow the Lord and allegiance to the truth that He has revealed. As has been pointed out, the problem of the day is considerable, but when such constructive thoughts are brought out in such a straightforward way, there is indeed hope that it will be met successfully.

One of your younger readers,
Bryn Athyn, Pa.

CHURCH GROWTH, AND WHY?

To the Editor:

This is motivated by Mr. Beales' communication. My earliest memory of the New Church is connected with a building opposite our city common which I was told had belonged to a New Church society, a society which then existed only in the persons of four or five scattered individuals for whom my mother united all the official duties. The remaining funds of that society were used to carry on services during two months of summer in the Universalist Church. Later I moved to Boston and was delighted to be able to attend the then well filled church there. Yet at an Association meeting in Boston I heard an old and respected member say "we are shrinking in numbers." He was vigorously opposed but events proved him correct, as illustrated by the later closing of the Brookline church, and

the anemic condition of the other societies in the section. What Mr. Beales notes of conditions in the Middle West is as true therefore of Massachusetts, and I think there are two principal causes: (1) a complete change in the religious atmosphere in the world about us, and (2) failure to adjust internally.

In the world outside the historic sects have gone off of doctrine. This is due in part to the incidence of science and particularly of Biblical study which have acted to promote the extreme liberal sects, but an inspection of the growth statistics of church bodies does not show that these latter benefited as much as might have been expected. Of the four denominations which, according to a note in the *Christian Herald*, were the only ones to add at least 100,000 to their membership last year one was the Churches of Christ, a sect with which I am not familiar; another the Southern Baptists; a third the Protestant Episcopal, and the fourth the Church of Jesus Christ of Latter Day Saints. This shows at once that something besides doctrinal standards has been at work. Of the last three the Southern Baptist is known to be one of the most conservative bodies of Protestants in the country. The Protestant Episcopal is one of the most ritualistic and respectable, so that in my native city men and women often registered their uprise in the social scale by becoming Episcopalians. The fourth, the Mormon Church, is noted for its charities and the mutual service its members render, but does one really suppose that the *Book of Mormon* was a major factor in its expansion?

It is heartening to have church memberships swell but one may doubt whether religious devotion, and particularly doctrinal conviction, have much to do with it. Not more than one-third of the Roman Empire might have been called Christian we are informed when Constantine adopted the faith. There is every reason to believe that the advance of Christianity did mean a genuine religious uplift but altogether doubtful that two-thirds of the Roman Empire were suddenly convinced of the fact. It was then "the thing" to become a Christian. "Nothing succeeds like success" and history is full of examples of that truth. In England, Scotland, the Scandinavian countries, the Netherlands, and the states of northern Germany it came to be "the thing" to become Protestants and the fact that in becoming Protestants they stood well with the civil rulers helped plentifully. The churches of the region mentioned began with huge numbers of people, usually majorities, and that fact gave them momentum. The Church of England and to some extent the Church of Scotland were, however, handicapped by their tie-up with certain nations and were therefore unable to influence the British colonies to a great extent so that the dissenters such as the Congregational, Methodist, Baptist, and other bodies which left the churches of Europe, became majorities in various parts of the New World.

Besides numbers, the pretensions of a church because of its age influence many people as do the appropriateness of ritual and musical excellence influence others. Convenient location of a church building, the social urge, and abilities of certain leaders supply other inducements. Doctrines were a factor in the past, and sometimes a critical one until about a hundred years ago, but they are such no longer. A simple reading of the great creeds upon which modern Protestantism was founded is enough to prove the contrary. It is not at all difficult to pull apart the Westminster Confession, the Thirty-Nine Articles of the Formula of Concord but to do so is time thrown away for they carry little weight today and any authority they may have is based upon their past and on reinterpretations which practically destroy their original meanings.

It is quite true that over and above the influences mentioned there is a religious urge and that so far as Christians are concerned the example and teachings of Christ exert enormous power. On these bases it is still possible to build up New-Church societies in sufficiently isolated communities, but for the same reasons that would operate in building up a Methodist, Baptist or Presbyterian body. And however devoted the original membership may have been, and indeed however genuinely New Church, it will be scattered in the course of time and the entire movement be absorbed in the religious matrix about it. Isolation techniques have been used from time to time with considerable success, but mental inbreeding is not likely to prove more successful in the long run than physical inbreeding. One does not derive spiritual nutriment from hearing the same phrases repeated over and over again and yearns for a breath of outside air even if there is some contamination in the breeze. History shows that cases of this kind tend to lose their life-giving strength.

Secondly, as to internal troubles. I think it is vain for a church like ours to enter into competition with others along the lines indicated through imitation or to try isolation. There is but one reason why a Swedenborgian body should exist and that is to understand and communicate to the rest of the world such truths as were revealed through Swedenborg. A separate ecclesiasticism should be maintained, if desirable at all, only for that purpose, and not to build up a dogmatic organization. One should want to have what to him is a genuine faith which he feels he can maintain in the full light of the knowledge and culture of his time, and whether he belongs to a separate ecclesiastical organization or not should be secondary consideration. Personally I would be perfectly happy to worship in an ecumenical church as I conceive it but am not happy in trinitarian services largely because their ritual does not spell out monotheism to me, and the liberal Christian services furnish me with no conceivable being to whom I can direct my thoughts. This is

one of the places where Swedenborgianism would seem to be able to bring light into Christianity. Others would be the substantial nature of the Deity and the spiritual world, the organic nature of both and their expression through correspondence in the manifold creations of the universe and manifold imagery in the Bible.

Without endorsing the views of Henry James, Sr., in their entirety, I may say that a new student of the same caliber is needed today. We seem to have a section of the church, the members of which have accepted their places by inheritance or marriage and are not deeply concerned with the doctrines they are supposed to believe, and another doctrinaire and literalistic group which assumes that it has all the answers, and opposes obstinately any deviation from what it believes to be simon-pure New Churchmanship. It does not look as if viable seed is likely to come from either.

John R. Swanton
Newton, Mass.

BOOK REVIEW

EDWIN MARKHAM, by William Stidger. The Abingdon Press, Nashville, Tenn.

If a piece of machinery can be described as semi-automatic perhaps a published story of a man's life can be semiautobiographical. **EDWIN MARKHAM**, by William Stidger, suggests such a classification.

The first chapter and the last are Mr. Stidger's own, told objectively, the first a factual account of the poet's life, the last an interpretation of his character and his work. In between, the pages are largely records of conversations between biographer and subject, conversations taken down in shorthand and widely revealing.

Most appropriately, each chapter centers around a phrase or line from a poem. *Softly as the grasses grow* tells of Whitman's love of nature. In all his work his most persuasive imagery is reminiscent of his boyhood's out-door life in California. "The shelter of a rock," he says, "is sweeter than the roof of all the world." And again,

"The watch-fires kindled on the height
Were darting scarlet prongs against the night."

In another chapter, *From the Great of Old* comes the rather trite device of coaxing the poet to name the ten books he would take to cheer him on a desert island. He cheats a little for his list contains thirteen names rather than ten. And one wonders whether it is quite fair to count "all of Shakespeare's dramas" as one book. On the other hand, why did he want to discard all the Old Testament, carrying only the Gospels of Jesus? Tenth in his list he puts Swedenborg's *Heaven and Hell*, including it, he says, "Because he was the first great

thinker to make it plain that the next life is only an evolution of this life and that the spiritual world is based upon common sense."

Of his own writing he tells us: "I was awakened to the consciousness of the existence of poetry at thirteen, began to love it by fourteen, and started to write it at fifteen." At fifteen—and sixty-five years later he published *Eighty Songs At Eighty*. He lived to be eighty-eight.

The book is clearly hero-worship, intelligent hero-worship. Yet certain poignant facts are dismissed as unimportant. Perhaps they were. Edwin Markham's life-long poverty—the fact that only once, when he was an old man, did he have an entirely new outfit of clothing, and that only as the gift of a friend; the fact that his home on Long Island was completely devoid of all modern conveniences. St. Francis of Assisi elected poverty. Edwin Markham accepted it.

Yet in the mind of a woman—and this reviewer is a woman—there was a distinct blind spot in the vision of this poet and philosopher. His biographer may say that in the fifteen years of their intimacy he never knew Mr. Markham to say an unkind word about any one, yet we learn, too, that he could not see that his personal habits might be an annoyance, or even more than an annoyance, to others. "He walks the halls and rooms of your house," says Mr. Stidger, "at night, singing little songs to himself. Many, many nights have I heard his low humming far into the dawn." And this when he was a guest in the Stidger home! Perhaps no genius is comfortable to live with!

Never was a life more consistently lived than Edwin Markham's, the life of a man who saw beauty in all things and felt kinship with all men. William Stidger's sympathetic biography can be read—hurriedly—in one evening. It will bear re-reading—thoughtfully—at your leisure. Cora Morton

(Miss Morton is a widely and favorably known book critic of Cincinnati, Ohio.)

TORONTO FELLOWSHIP JOURNAL

Just in time to get the new year off to a flying start, the **TORONTO SWEDENBORG FELLOWSHIP JOURNAL** made its appearance at Christmas time. This is a new publication to be issued monthly for the promotion of the New-Church teachings and is addressed not only to those who are, or have been, members of the Church, but to all those in Ontario and other places who know somewhat of the teachings of the Church. The journal represents a missionary venture on the part of the editor, Reynolds E. Becheral, to fill the gap which has been left by the closing of the Toronto Society and also to carry out his own desire to serve in the life of the Church.

The Messenger wishes to compliment the **JOURNAL** on its positive content and professional appearance.

Dollars and Sense

Every congregation has its Standard of Giving. Some congregations are sufficiently alert and courageous to have made the tithe their standard; some go to the other extreme of permitting everyone to give "what he pleases." It is a revelation to learn from a study of *Giving Records* how many people can be pleased with giving God so little. Under numerous guises, secrecy is maintained.

This secrecy is unfortunate. It not only enables the giver of a small proportion of his income to conceal his giving, but it also prevents the people from hearing the good news that some in the congregation love their Lord sufficiently to give substantial proportions of their income.

An increasing number of churches are arranging Loyalty Dinners as the opening phase of their annual Every Member Canvasses. These Dinners are conducted, not as business meetings but to inform the families of the spiritual principles which are involved in deciding how much to give in the support of the Lord's work. The families are also informed of the increase achieved in the congregation's Standard of Giving during the past year.

At the first such Dinner, the people are informed that, as in most Protestant Churches, the vast majority of the families are giving each week less than what would be a tithe on an income of one thousand dollars a year. Then the people are challenged to consider the possibility of giving weekly amounts which more nearly approximate the biblical tithe.

At the second and succeeding annual dinners, the congregation is informed how more and more of the families are giving up to and above the biblical standard.

One young man had a part in presenting a report to his congregation on how many persons were contributing less than 25 cents a week, between 25 and 75 cents, between 75 cents and \$1.50, etc. Gasps swept the congregation as the report was read. Many increased their level of giving as a result. The young man himself increased his giving from \$5 to \$16 weekly.

(The above is reprinted from "Protestant Church Life," Nov. 5. Its author is the Rev. Rowland Hill Kimberlin, financial consultant for local churches in New York for the Protestant Council.)

Ministers and Artists

by Robert G. Lawson

MINISTERS and artists have at least one thing in common. They are both low men on the salary totem pole. Is this because traditionally the artist and minister have regarded their rewards for their labors as being found in such things as fame (for the artist) and saved souls (for the minister)? These things cannot be counted in dollars and cents and so the followers of these professions seem to suffer salary-wise in comparison with other men who follow more mundane pursuits.

Using figures provided by three denominations and the 1949 report of the Bureau of Census, a study in the 1956 Year Book of American Churches found that clergyman today "are among the lowest paid professional persons in this wealthiest of nations."

According to census records, the median income reported by male clergymen for 1949 was \$2,412. In the professional field, the only category to hit a lower ebb was that of artist and art teacher. They managed to earn an annual income of \$2,360.

More recent records compiled by the Protestant Episcopal Church, the Congregational Christian Churches and the United Presbyterian Church gave some solace by reporting that "some ministers' salaries are slightly on the increase."

In the United Presbyterian churches, the average annual salary was listed at \$1,979 in 1939. By 1953, it had grown to \$3,490.

In the Congregational Christian churches, the average salary increased from \$1,769 in 1939 to \$3,484 in 1953, but this meant only \$1,809 in 1939 dollars. The figures for this denomination represented cash payments only, whereas those in the other two included rental value of the ministers home.

The average annual salary in the Protestant Episcopal Church advanced from \$2,725 in 1939 to \$4,555 in 1953.

NEW COLLEGE QUARTER

Ten visiting faculty members, states President Edward F. Memmott, will teach at Urbana Junior College during the winter quarter beginning Jan. 3.

Seven of the faculty are from the staffs of other colleges, and one member is from the Urbana Public Schools. One staff member is a professional accountant, and one is from industry.

Dr. O. H. Moore, Professor Emeritus, the Ohio State University, will continue to teach French at the College. Verne A. Walter, Miss Lorraine Wood, and Ralph Gauvey, all from Ohio State, will teach psychology, English composition, and American history.

Dr. Judson Jerome, Antioch College, will teach Introduction to Fiction, a new course being offered for the winter quarter. Dr. E. O. Woolfolk, Director of Natural Science, Central State College, will instruct in chemistry, which is being offered for the first time since 1951.

Dr. Robert Montgomery, Ohio Wesleyan University, will come to Urbana to lead the six sessions of The Christian Faith and Our Common Life in a program planned and offered cooperatively by Urbana Junior College and the churches of Champaign County. A division of the cooperative program will include conducting and leading discussion groups, which will be led by Mr. Memmott.

David Rittenhouse, Urbana Public Schools, will conduct the course: Art Workshop for Elementary School Teachers, which will meet one evening a week during the winter quarter.

R. L. Callender, CPA, will teach the winter-quarter course in accounting, and Llewellyn Bell, Columbus, will instruct in typing and shorthand.

CHILDREN'S TOWN, AUSTRIA

After a careful study of requests for aid for needy programs, the staff of the San Francisco Sunday School has presented one program for the consideration and approval of the Sunday School parents. The proposed program is outlined below:

There are still thousands of children in Western Europe who—most pitiful and most innocent victims of the last war—live lives of indescribable misery, of extreme physical and moral danger. They grow up in poor barracks, in hovels. Without parents or homes, loved by no one, pushed around: how can they help becoming bitter, defiant, often delinquent?

To help eliminate this situation, 5 years ago Children's Town, in the Tyrolean Mountains was organized. Today there are twenty neat one-family homes. In each of them, a "family" of children lives under the loving care of a devoted woman, who is a real mother to them. One hundred and sixty of the poorest children have so far found a home there—and the family life and mother's love that can give them back security and happiness, and a chance to become useful members of society.

For \$8.00 per month our Sunday School can "adopt" a homeless child which will be cared for in this S O S Children's Town.

The Interseminary Plan

By John C. King

Although most members of the New Church have heard the term *Interseminary plan*, knowledge of what the term means to our theological school may not be as plentiful as the use of the term. Some of us ask, "What is this plan?"

While students for the New-Church ministry attend the New-Church Theological School, they are required to study a core curriculum which concentrates on our teachings. There are, however, some fields of study for the Christian ministry which are not available at our school. The student is asked to carry on these studies in other seminaries in the Boston area.

How does the interseminary plan work? There are four neighboring seminaries where our candidates may carry on their supplementary studies: The Harvard Divinity School, Andover Newton Theological Seminary, Boston University School of Theology, and The Episcopal Theological School. There are two programs open to the student. He may desire and be specially qualified to pursue a course of study leading to a degree in theology. Our school does not and at present cannot grant degrees. So while our students meet the requirements of our curriculum, they may, if qualified, meet the degree requirements of one of the seminaries listed above. This is a stiff program, but with conscientious hard work, our students can meet the challenge of this course under the four-year program now in operation at our school. During the several years in which our school has been working and experimenting with the interseminary plan, a number of our graduates have received degrees from three other seminaries: Harvard, Andover Newton, and Boston University.

Second Program

There is a second program for men who do not seek degrees. This program also includes study at other seminaries. The New-Church Theological School does not have sufficient personnel or financial resources to offer the broad program of study necessary to the education of a minister. Our school requires of the student an intensive program in the basic subjects of New-Church Theology and Scripture Interpretation and philosophy. New-Church history is not neglected. The school requires and offers courses in the

practical fields, namely: Homiletics, Worship or Liturgics, Pastoral Care and Psychology, Parish Administration, Voice Training, and Church Music. Here is a varied program, but it is not sufficient to meet the needs of a student for the ministry. The student who is not seeking a degree is required to take courses in a neighboring seminary in certain subjects to supplement the program offered at our school. Our students are asked to take courses at one of the seminaries listed above which will give them a reasonable and necessary knowledge of the history of the Christian church. Our students study courses usually identified as introductions to the Old and New Testaments. These subjects increase the student's grasp of the letter of scripture, and introduce him to the field of modern biblical scholarship and its varied results. A student is asked to fill out his study of New-Church Theology with a course at another seminary which acquaints him either with the history of Christian theology or a course which brings the student into contact with the approach of another seminary to the problems of systematic theology. Finally, students are given the opportunity to become acquainted with the advances in the techniques and approaches in the field of religious education.

Other Points

With this brief outline of the interseminary program before us, there are a few points deserving special notice. Under the supervision of our school, students undertake a special internship or fieldwork program in addition to the other studies. The plan is not all requirements. Some students take elective courses in other seminaries in such fields as biblical languages or one of the other fields previously discussed. As our school works to improve its performance, elective courses will be made available to meet the special aptitudes and interests of students in the areas of New-Church teaching. One final point in this paragraph of notes cannot be overlooked. The interseminary program is not static. As experience with the plan increases, changes are occasionally made in the requirements to improve the preparation of the candidate for the ministry. Changes are made in the proportion of study

between our school and a neighboring seminary. This proportion varies somewhat in each year of the program. The most recent change of this type is important for all future first-year students. All new students will be required to concentrate almost completely on courses in our school for the first year. In this way a student can build a sturdy foundation of New-Church teachings.

Why This Plan?

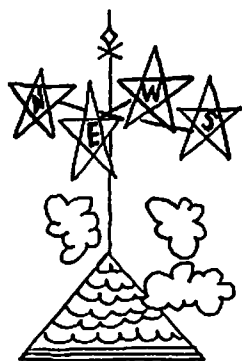
The third important question which a Newchurchman asks about this program is, "Why do we have an interseminary plan?" Many of the benefits of this plan to the student are intangible and personal, but some of them can be put into words. First, the student is not required to participate in the tragedy of seeing a faculty disperse its energy in all directions. If our small faculty tried to teach all the required courses, including those taken at neighboring seminaries, they would be like the hunter who cannot see his target very well, so he sprays buckshot all around him to no purpose. The next obvious benefit to the student is that he has a fair chance to acquaint himself with fields of study necessary to the minister which our school is not in a position to offer in its own classes. Probably the most important benefit to the student is that he cannot become ingrown. This plan helps to guard him against the danger of building a narrow sense of spiritual security in a small school. Wider contacts and a second school environment caution the student against turning the Christian life into the sheltered life. As our students work in another seminary besides our own, they meet crosscurrents of ideas which challenge them to sharpen and deepen their own convictions. Our men are forced by circumstance to learn to communicate their convictions to students of other Christian environments and backgrounds. There is nothing quite like the rough and tumble of student discussion to drive home the lesson of disciplining one's powers of expression. Out of these experiences in another seminary some of our students derive unexpected insights into New-Church teachings. They learn respect for other versions of and approaches to Christian truth. We hope also that this interseminary program which gives two school environments will deepen the student's appreciation of the manifold ways in which the

Lord accommodates himself to those who desire to serve Him in the Christian ministry.

There is one very practical benefit which may accrue from the interseminary plan. If the time comes that we consider ourselves fully ready to ask the American Association of Theological Schools to pass on our request for accreditation, the interseminary plan will count heavily in our favor. In rating our school for accreditation size is not the important factor, but that which counts heavily is our dedication to the best possible preparation of our students for the ministry. The interseminary plan, we think, would be a sign of that dedication.

Some of us on the present faculty have lived through the experience of the interseminary plan in its pioneer days. We work with it. We subscribe to it because we believe in its value for those who strive to serve the Lord in the New-Church ministry.

Mr. King at present is on the faculty of the New-Church Theological School. He received his M.A. degree from Boston University and afterwards attended and graduated from our theological school.



PERSONS and EVENTS

From the San Francisco Bulletin: From Kwanju, South Korea, Professor En Bo Chung, arrived in San Francisco one Sunday morning at 3 a.m., in November. Mr. and Mrs. Tobisch tell the story . . . "We met him at the S. F. International Airport, and to our amazement he had with him two darling sleepy and very tired little girls, Koreans of G. I. paternal lines. Mr. En Bo out of the goodness of his heart consented to escort them from the Seventh Day Adventist Orphanage in Seoul, to Boston where their adoptive parents awaited them. It was an exhausting 30 hour trip for them all.

Me Sun and Anna, 3 and 4 years old, endeared themselves to us all though we could not speak a word of Korean. They came without warm clothing and only sandals with which to face chilly Massachusetts. Mrs. Tobisch sent out an S O S to the children and mothers of our S. S. and within two hours there were 2 cartons of clothing brought to the Church. The children left each with a warm coat, sweaters, suitable shoes and other wonderful things that made even our very young little ladies starry-eyed and happy.

One of our warmhearted young mothers came all the way from Burlingame on Monday morning to help Mrs. Tobisch (and did she appreciate it!), who was really overwhelmed and a little helpless, not having had a baby to care for for more than 20 years.

Our choir director had a difficult time gathering her juniors for rehearsal as they all wanted to take care of the little Korean girls. It was truly heartwarming to watch our children's spontaneous love literally pouring out and enveloping these little orphans of another land and another race. Who is responsible for racial prejudice in this world? Surely, it is not the children.

Mr. Chung is now established in the Theological School, Cambridge, Mass., where he plans to spend four years in training for a degree to enable him and Mr. Lee, another Korean student, to set up a New Church Seminary in Korea for the training of ministers there.

These circulating New-Church people! The New York Church was happy to welcome four collegiates home for the week-end, Nov. 20, as well as the Seekamps and Lawrences from the Brooklyn Society and the Norman Schneiders from the Kitchener, Ont., Society. Out in California, the San Francisco Society put out the extra warm welcoming mat for Mrs. Gideon Boericke, Philadelphia, and her two daughters, Nov. 20 and 27, as did Elmwood for the Rev. and Mrs. Edwin Capon, Dec. 4 . . . Young people from all over the midwest gathered in Chicago for a houseparty over the New Year's week-end.

These artistic New-Church people! Miss Florence Murdoch's paintings are at present on exhibit at the Boston Museum of Science where they may be viewed all this month. Attention Bostoners . . . Mr. Irion Shields, "chief" of the Sacramento

New Church circle, was awarded an honorable mention at the annual show of the Northern California Artists which has just closed in Sacramento . . . Mrs. Nellie K. Firebough, San Francisco Society, had an exhibit of her exquisite miniatures recently in the De Young Museum in the Golden Gate Park.

The bowling team, Elmwood, Mass., was still in first place when we last heard, although they were being hotly pursued by the Methodists.

Do you suffer from spells of the blues? The new series of discussions of vital questions began Dec. 7, at the New Church House, New York, and dealt with CAUSES OF DESPONDENCY. A knowledge of the causes will help to overcome those blues, they say.

The family unit is receiving more and more attention. The Kenwood, Ill., Church advertised their Christmas Party as being a family night, as did several other churches.

The New Church Club, Boston Society, planned a Family Christmas Program for its December meeting at the New-Church Theological School in Cambridge. The guests of honor, Capt. and Mrs. Janis V. Rosenbergs, who made headlines when, together with 27 other Latvian refugees, they landed on Cape Cod seeking refuge and freedom, told how their trip was planned and made from behind the Iron Curtain. Mrs. Rosenbergs told the women in particular, how it feels to leave one's home and country with only 1½ hours warning, by truck and fishing boat. She also showed jewelry and needlework from Latvia and told of their Christmas customs.

. . . The Family as the unit of Society is the title of the Report of the Social Service Committee, British Conference, published by the New Church Press, Ltd., London.

The Philadelphia Society held Holy Communion at the end of their Christmas Service on Christmas Day. The Fryeburg Society held their pageant in candle light Dec. 23.

Both the Pittsburgh and the Gulfport, Miss., bulletins quote *The Messenger* in their December bulletins: Pittsburgh used part of Mr. Beales' famous letter to the Editor, and Gulfport, a paragraph from Perry Martin's "Jesus or Santa Claus."

The outstanding service of Miss Elizabeth Randall, Boston Society,

for the Mass. Council of Churches during the past ten years was gratefully recognized at the recent convention of that body in Greenfield, Mass. Miss Randall is spending this winter in Florida . . . All members of the Cincinnati Society are sympathizing with Mr. James Chapman, Sr., who underwent an operation. After several weeks in the hospital he is now recuperating at the home of his sisters. Delegates to Convention in Cincinnati will recall his fine tenor voice.

Engagement of Interest: Louise Dally, Pittsburgh, wore her new diamond engagement ring to the Swedenborg Fellowship Supper following announcement of her engagement to Mr. Frank Vincent.

An after-Christmas party for the children (and their families) of the St. Paul Church ought to enliven the holidays for all of them. The party was on Dec. 29.

Readers of the New York Times may have noticed the tie-in of advertisements of the Swedenborg Foundation and the New York New Church on the Church page, Dec. 17.

From now on the Women's Alliance of the La Porte, Ind., Church will hold two meetings a month instead of one. What do you do at those meetings, ladies, that makes them so fascinating?

A new series of religious dramas will be telecast over the National Broadcasting Company network, beginning with the Christmas Day telecast of the story of the Nativity, "No Room at the Inn." This telecast was at 4:00 p.m. (EST), Dec. 25. Though sponsored, these programs will contain no commercial or institutional messages, so nothing will disturb the sincere and reverent tone of the production. "The Prodigal Son" will be telecast over the NBC television network on Sunday, January 29, at 2:30 p.m. (EST). A third, "Where Your Treasure Is," will be seen on Sunday, Feb. 26, again at 2:30 p.m. (EST), and the fourth, "The Fruitless Fig Tree," on Sunday, March 25, at 2:30 in the afternoon. The series is generally titled, "His Way, His Word," and we are sure that it will be one of the most moving events on television this season.

The brother of the Rev. Everett Bray, Leland Bray, has recently been visited by the Rev. Leslie Marshall, missionary minister in Florida; Mr. Leland Bray operates an extensive chicken farm outside West Tampa. His parents settled there more than 40 years ago.

Births, Baptisms, Wedding, Memorials

BIRTHS

WEARE.—A daughter, born to Mr. and Mrs. Lloyd Weare, Elmwood, Mass.

EDSON.—A son, Kevin Bruce, born to Mr. and Mrs. Bruce Edson, Elmwood, Mass., Nov. 23.

MAIER.—A son, Fritz Sigmund, was born to Mr. and Mrs. Sigmund Maier, Saskatoon, Nov. 9.

BAPTISMS

WEILER.—Daniel Alexander Weiler, son of Mr. and Mrs. Edward Weiler, San Bruno, Calif., baptized Nov. 6, in the Church of the New Jerusalem, San Francisco; the Rev. Othmar Tobisch officiating.

PEEBLES.—Sally Jerome Peebles, daughter of Mr. and Mrs. Robert M. Peebles, Kingston, N. Y., baptized Nov. 27, at the Church of the New Jerusalem, Boston, Mass.; the Rev. Antony Regamey officiating.

WEDDING

SPRAGUE-HATHEWAY.—Constance Hatheway and James Sprague, married Nov. 10, in the Cambridge New-Church Chapel, Cambridge, Mass.; the Rev. Franklin H. Blackmer officiating.

MEMORIALS

HOLMES.—Tyler L. Holmes, Newtonville Society. The Resurrection service was held for Mr. Holmes, Nov. 1, at the Church of the Open Word, Newtonville, Mass.; the Rev. Antony Regamey officiating.

THE FINAL JUDGMENT and the CONTINUATION

by
EMANUEL SWEDENBORG

Rotch Edition 1955 Reprint
Paper bound 156 pages

Fifty cents

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HACHBORN.—Theodore Henry Hachborn, a lifelong member of the Church of the Good Shepherd, Kitchener, died suddenly on Tuesday morning, December 6. His wife had predeceased him in 1950.

Throughout the years, Mr. Hachborn was devoted to his church, and his three children were brought up in the Sunday School. All three children remain members of the church, though two sons, Russell and Howard, are now residents elsewhere. His daughter, Mrs. Alfred Chivers, resides in Kitchener and is active in the church life.

For a number of years Mr. Hachborn served on the Board of Directors of the church. When his activities had to be reduced, because of ill health, he resigned from the Board of Directors that someone else might take his place. A little while later he very willingly became Envelope Secretary, and had recently stated that, if the church wished he would continue next year.

His passing is a great loss to his family and to the church. Resurrection services were held at the church on Thursday, December 8; his pastor, the Rev. David Johnson, officiating.

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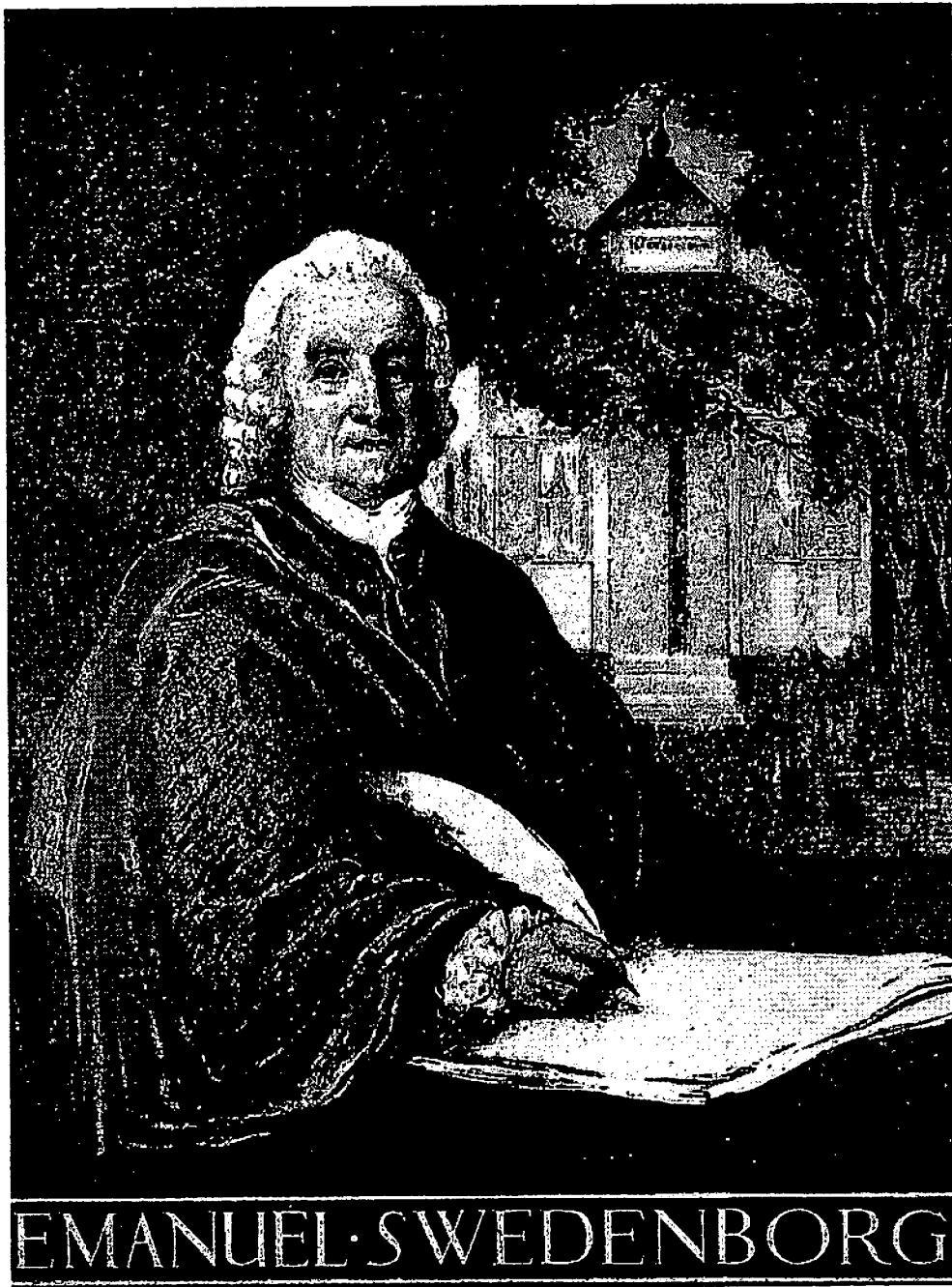
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EMANUEL SWEDENBORG

January 21, 1956

Birthday Number

THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press

Published bi-weekly at 153 South Jefferson Street, Berne, Indiana, by The New Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Berne, Ind., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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

Vol. 176, No. 2 Whole No. 4671
January 21, 1956

PRINCIPAL CONTENTS

EDITORIALS:

More Than a Thinker24

ARTICLES:

Design for Swedenborg19

Cyriel Odhner Sigstedt

"Potter and Clay Endure"21

Daniel Nielsen

Happy Birthday, Mr.

Swedenborg25

Nadine Mills Coleman

FEATURES:

Arcana Coelestia (poem)21

William Rawlinson

Letters to the Editor27

The Swedenborg Student30

News31

Baptisms, Memorials, etc.32

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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.

DESIGN FOR SWEDENBORG

Thoughts for January Twenty-ninth

By Cyriel Odhner Sigstedt

IF IT is not believed that by a lucky chance a plurality of atoms came together and formed the circumstances that finally produced a Swedenborg, one must conclude that those circumstances were willed and minutely planned by God, who knew all the factors needed to produce the phenomenon, and willed them throughout.

What, then, were the needed factors and why were they so willed? For an answer we go back to the first coming of the Lord on earth. When He departed from the flesh He promised His disciples that He would not leave them orphans but would come again, that He had many more things to tell them, things which they could not then understand but that when He came as the Spirit of Truth He would lead them into all truth.

In a general way, all Christians believe this. But very few indeed believe that the promise has actually been fulfilled, that 200 years ago He made His second coming into the world, by means of a man. This we believe, not just because of the integrity of the witness to it, but because we see in his delivered message the possibility of a Church that may be led into all truth. Swedenborg declared that since the Lord cannot manifest Himself in person before the eyes of all men, he had to do it by means of a man whom He called to be His Servant, and that he, Swedenborg, was that man. He gave as the reason for this that, as the Lord is now in His glorified Human, only those can see Him who have had the eyes of their spirits opened.

It has been aptly said of Swedenborg that he should be compared in stature, not with Paul and Luther and other enlightened founders and leaders of the Christian Church, but with Moses, with John the Evangelist. We want here to consider a few of the factors that were present in Swedenborg's make-up, as a contribution towards the interpretation of this problem.

Qualifications Needed

One of the traits that this man had to possess was a great strength to bear the strain of an office so demanding. Swedenborg was the offshoot of a sturdy tree, his Viking stamina astounding. He was hardly ever ill and continually at work on his books or travelling to publish them on foreign soil. And

travel in those days was no mere matter of booking a ticket or packing a car but enduring a sea voyage in a small sail-boat or a strenuous trip in a shaky carriage.

Another needed factor for the Lord's messenger was the capacity to believe, to accept into his mind the new ideas and spiritual sensations that would flow into it, so that he might record the remarkable things he experienced. For it stands to reason that if one cannot even conceive of a new or startling idea, one cannot be given any new or startling ideas. How well suited was Swedenborg's father, Bishop Jesper Swedberg, to transmit to his son this limberness of mind, this capacity for believing! His belief in spirits so impressed the Skara countryside that they made him the object of their stories. One of these relates how the bishop commanded Old Nick himself to pull his carriage when the fourth wheel had broken on the way to church. Swedberg's autobiography teems with examples of his belief that a special Providence intervened in his favor because of the importance of his good intentions.

A scholastic turn of mind was another trait aptly inherited by Emanuel who was destined to spend so much of his time in the writing of books, and the close study of texts. Much of the old bishop's personal funds went into the publication of his many books, and his son spent all his resources that way.

We may see the hand of Providence in choosing for Swedenborg's homeland a small country situated far from the centers of European traffic, where an undisturbed and secluded life was possible. In a time of riotous living and extreme worldly indulgence Swedenborg, a nobleman endowed with considerable wealth, lived in his modest Swedish homestead a comfortable but frugal life.

Moral Stamina

A basic factor in the character of the Lord's Servant must be moral stamina. Swedenborg was destined to meet with neglect and to suffer severe repulses, in his early career, and plenty of misunderstanding and disappointments in his later life. The quality that sustained him was innocence—his conviction that it was not his own glory but the

disinterested search for truth that was urging him ever onward from a profound concentration on the laws of the material universe to deeper and deeper studies of the fundamental laws of the soul until at last the dividing curtain, which separates the world of matter from the world of spirit, science from religion, was lifted for him.

The field of science is a marsh of bulrushes where an unescorted soul can easily sink. Only because the infant Moses lay in a little woven ark was he safely carried along the Nile to the feet of Pharaoh's daughter. Swedenborg's ark was his strong faith in the letter of the Word. This enabled him to sail away over the fields of natural science, cosmology, anatomy, philosophy, psychology, to cover the whole ground of human knowledge—a God-planned curriculum and a needed basis for the use that lay ahead.

His Style of Writing

Glorious spiritual truth was his message, but he couched it in language that, to us, seems often cumbersome and repetitious to a degree. Take for example his discourse on the meeting of Moses and Aaron in *Genesis V*, 27-31: explained in the *Arcana*:

"And Jehovah said unto Aaron signifies the truth of doctrine and perception therein from the Divine. . . . That this signifies the truth of doctrine, and perception therein from the Divine is evident from the signification of saying as being perception (of which frequently above) hence 'Jehovah said' denotes perception from the Divine; and from the representation of Aaron, as being the doctrine of truth and good, thus its truth . . ."

Why did the Lord make His Second Advent in such words as these, we wonder? Could it have been done another way? Could Swedenborg have couched his ideas more attractively? It is almost unbelievable that in his youth he was widely acclaimed as a poet! But is attractiveness the most needed feature? Of the Lord's first coming it was prophetically said, "He hath no form or comeliness, there is no beauty that we should desire him . . . he is despised and rejected of men . . ." (*Isa. 53: 2-3*.) No, not by beauty, not by persuasion does the Truth come to earthlings. What is more beautiful than the arrangement of the internal organs in our body, for instance the harmony between the heart and the lungs? What is more transcendently beautiful than the ordering of the cortical glands in the brain, or the outpourings into the bloodstream of the internal secretions from glandular fountains? And yet nothing of this, exteriorly seen, is in any way beautiful at all, apart from our viewing it from use, from purpose. It is not of the exterior form that it was said, "How beautiful upon the mountain are the feet of him that bringeth good tidings." But beautiful, indeed, is the internal sense!

Determined by Use

So when judging of the grace of Swedenborg's language, we have to see it from use, from purpose-fulfillment. And here we see its wondrous beauty. How was this marvel produced? It brings to mind another factor in the designed training of Swedenborg's mind. His preparation for this form of writing was laid in his official occupation. From his earliest job to his year of retirement from the Board of Mines, when he began his Theological Writings, Swedenborg's function was that of a lawyer, an attorney in mining legislation. This has not always been stressed, perhaps because the term "Assessor," his official title, has no distinct equivalent in English, and has not been clear, and perhaps because the term "*Bergskollegium*" has always been translated "College of Mines," as indeed it may be translated, if one knows that the Colleges were really boards. Now when a lawyer writes a brief it is not for a day, not for the information of a particular person. He writes it to stand for all time, for all whom it may concern, and therefore his first care is to be explicit. "Whereas—" he says, and there follow phrases, legal phrases, given over and over again, in seemingly endless repetition. Is not this Swedenborg's very method of expounding, of writing down his spiritual message? Is it not a proof of the divine nature of his inspiration that something completely, legally consistent, something scientifically, irrevocably true has been written?

Even the angels were repelled at the grossness of his expressions. Their own angelic ideas are couched in words clothed with light, in winged words that brighten heaven's sky. But the Servant wrote as His Master wanted it written, for all time, leaving it to us, his readers, to draw doctrines from them as suits our individual form of mind and to clothe the dry phrases in garments of light woven of spiritual love, in all the colors of the rainbow. For the *Arcana* words contain mysteries as well as revealing mysteries, otherwise they would be like seeds holding no germs capable of eternal expansion. God's purpose with Swedenborg was to reveal the meaning of our Lord's expressions which, for the Jews, had to be ambiguous, in story form, because otherwise they would not have been comprehended—strange contradiction!

Such was the labor of the Evangelists who recorded the Lord's first coming and who saw, in vision, His Second Coming, as did John in the isle of Patmos. And such was the labor of Swedenborg who, in his theological works, recorded the Lord's Second Coming and saw its prophetic culmination, its eventual ultimatum, in the members of the New Jerusalem, multiplied in their minds, fructified in their hearts.

(Mrs. Sigstedt spent many years in study and research in order to bring out the biography, "*The Swedenborg Epic*." She lives in Bryn Athyn.)

Arcana Coelestia

Stronger than thunder and lightning,
Fiercer than storms at sea—
The titanic Swedenborg writings
Can open the heavens for thee.

Epics of love eternal,
Love from the heights sublime,
Go marching from planet to planet
And shall, till the end of time.

Songs of the Lord Our Master,
King of the kings is He—
Sing, Arcana Coelestia,
Till the earth's poor race is free!

William Rawlinson.

"POTTER AND CLAY ENDURE"

By Daniel Nielsen

ELIZABETH had brought her love to add to Robert Browning's wisdom to make a much more nearly perfect whole of their life together and their creative work than either one alone could ever have done, is a statement familiar to many of us, and is a conclusion voiced by Ada W. L. Bates in her Master's thesis, *The Influence of Swedenborg on the Brownings*.

"Divine truth and Divine good which are the source of all intelligence, wisdom and happiness, flow chiefly into marriage love," is a quotation from Swedenborg which Browning used many times, especially when he dedicated *The Ring and The Book*, to Elizabeth, "my song, my due to God who best taught song by gift of thee".

The present whereabouts of Ada Bates is unknown, inquiry at Temple University for her address being fruitless. Perhaps this article might bring her to our attention.

As far as we are able to ascertain, the record shows that Elizabeth was introduced to the Seer in September 1851, just six years after she had married Robert; and subsequently she wrote in one of her letters, "I am a Swedenborgian". But Browning himself left no written record to nail him down as a member in good standing in the New Church. Unless, of course, one can point to the reference of the "Sagacious Swede" in *The Ring and The Book* as one definite tangible clue, as to the influence. In this particular matter, it is interesting to note

that one good authority holds that the "Sagacious Swede" is not Swedenborg because he was only 10 years old at the time of the murder which forms the subject of Browning's greatest literary achievement!

How Ideas Grow

"An influence is a subtle thing to trace," wrote Miss Bates, adding that "An idea may enter the mind without the conscious knowledge of its importance at the time. It may not be used for years. Then, out of that little understood faculty of memory, the idea emerges, changed, perhaps, enriched, rounded out to full maturity by association with many other thoughts and ideas, gathered in day to day experience. Now it becomes one's own, apparently, and it may be used with no acknowledgement in a new and appropriate setting to serve in the creation of some new drama of life."

The following "influences" of Swedenborg on Browning are taken from Miss Bates thesis, edited where necessary for the purposes of this article.

It was the progress of the human soul that interested Browning; he liked to probe into the real "case-histories" of souls, such as in the lives of the principals in *The Ring and The Book*, from which work we shall take most of our examples.

Pretence or Actuality

Count Guido, the murderer, had every chance: birth, wealth, breeding, and the Church for a guide, but he deliberately chose evil:

"For I find this black mark impinge the man,
That he believes in just the vile of life."
Choosing evil and pretending honor and faith was,
for Guido, a "habitual creed." The Pope, in the
story, did not judge him for his last act of murder,
but for that only as an example of his habitual
creed.

Browning has an interesting comment on the
wickedness which may be glossed over by outer
manners, perhaps an idea influenced by Sweden-
borg's teaching of the contrast between the "inter-
iors" of a man and his "exteriors." "We differ,"
wrote Robert, "in our conception of what gross
wickedness can be effected by cultivated minds,—
I believe the grossest—all the more, by way of re-
action from the enforced habit of self-denial which
is the condition of man's receiving culture. Guido
tried the over-refined way for four years and in his
rage at its unsuccess, let the natural man break
through."

But the Pope condemned him for the evil all
through his life. He had kept his good name, but
had gone on doing evil. He tried craft with the
false letters to suggest a love-intrigue, but here his
evil came into conflict with Pompilia's goodness:

"Here the blot is balanced
By God's gift of a purity of soul
That will not take pollution, ermine-like
Armed from dishonour by its own soft snow."

Note that even here in his reckless course of evil,
Guido had a chance to save himself:

"... could he know
The mercy of a minute's fiery purge!
The furnace-coals alike of public scorn,
Private remorse, heaped glowing on his head,
What if—the force and guile, the ore's alloy,
Eliminate, his baser soul refined—
The lost be saved even yet, so as by fire?
Let him, rebuked, go softly all his days
And, when no graver musings claim his due,
Meditate on man's immense mistake
Who, fashioned to use feet and walk, deigns
crawl."

The Pope said that Guido must recognize and ad-
mit this evil within himself. Swedenborg declared
evils "cannot be removed unless he sees them in
himself and acknowledges them and afterward
ceases to will them and finally holds them in aver-
sion." Guido had every chance to see his evil and
to acknowledge it, but he chose to "crawl," chose
"craft, greed, violence" until his evil became,

"... red-hot henceforth past distinction now
In the common glow of hell."

Guido himself chose hell.

Equilibrium

Browning then asks why Guido was not success-
ful, why he was not allowed to accomplish his pur-
pose and he answers that it was because of:

"The monitory touch of the tether—felt
By few, not marked by man, named by none
At the moment, only recognized aright
In the fulness of the days, for God's, lest sin

Exceed the service, leap the line; such check—
A secret which this life finds hard to keep,
And, often guessed, is never quite revealed—
Needs must trip Guido—"

This is the Swedenborgian idea of the equilibrium
which God maintains between good and evil here
on earth.

So too, the soldier-priest in the murder story met
his soul conflict, fought his temptations and made
the "reluctant dragons" fall back and "crouch be-
neath his feet". It is interesting here, to note how
the Pope's judgment of the priest coincides with
Swedenborg's teaching that "the love of self and the
love of the world . . . constitute the hells", and
that "all in the hells are ruled by means of their
fears". The Pope, though he had to give "conven-
tional chastisement and rebuke" to Caponsacchi, the
priest, praised him for:

"Self-abnegation, freedom from all fear,
Loyalty to life's end."

The Pope thought that God would not make a soul
to be forever lost, but if not, what would be the
use of the gift of freedom of will, why strive to do
right here on earth? God wills good to all men,
but if man deliberately turns from God, he chooses
hell, he would be uncomfortable in heaven because
he does not love God. At the very last moment, the
Pope, and, no doubt Browning, himself, refused to
take the responsibility of definitely consigning
Guido to hell, where he surely belonged.

Choosing Hell

But Guido actually looked forward to hell, and
note his idea of hell:

"Let me turn wolf, be whole, and sate for once,—
Wallow in what is now a wolfishness
Coerced too much by the humanity
That's half of me as well! Grow out of man,
Glut the wolf-nature . . .

"The honest instinct, pent and crossed through
life,
Let surge by death into a visible flow
of rapture."

Rapture at the thought of being a wolf of evil in
hell! He does not want to be with Pompilia (the
girl with the sad strange beautiful smile) to be
frozen in her "patch of private snow" of purity.
Even if, freed by her forgiveness and love, he had
an outlet for escape to heaven, he,

"Would tarry if such flight allowed my foe
To raise his head, relieved of what firm foot
Had pinned him to the fiery pavement else!

..... Some use
There cannot but be for a mood like mine,
Implacable, persistent in revenge."

(Note the Swedenborgian idea of use even of evil
in future life.)

Years before, Browning had written about an
evil man realizing the dangers of hell. Sebald, a
character in the poem, *Pippa Passes*, had enjoyed
his evil, adulterous life, until he chanced to hear
the simple song of Pippa with the seemingly over-

optimistic line "God's in His Heaven, All's right with the world". Why had this song such a disastrous effect on a man like Sebald? Up to that time he had deliberately chosen evil and enjoyed it, but Pippa, like a good angel, opened his eyes and gave him one moment of self-revelment:

"Though I be lost
I know which is better, never fear,
Of vice or virtue, purity or lust,
Nature or trick! I see what I have done
Entirely now! Oh, I am proud to feel
Such torments—let the world take credit
thence—
I, having done my deed, pay too its price!"

Marriage in the Beyond

Robert firmly believed in the continuation of his life with Elizabeth. In "Prospice", written in the autumn following Elizabeth's death, he wrote his belief that after the pangs of death, there shall come—

"... First a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul, I shall clasp thee again,
And with God be the rest!"

Heaven would not be heaven to Robert without Elizabeth and a continuation of married life with her forever, perhaps on a more spiritual plane. He expressed his hope and belief in this more perfect relationship in "La Saisiaz",—

"... that somewhere new existence led by
men and women new
Possibly attains perfection coveted by me and
you."

Swedenborg points out that often men and women who are married on earth are not married in heaven, because their inmost loves are so different that in heaven, when the spiritual body is formed solely out of the things that the natural man has done from his love and will, the husband and wife find each other uncongenial and seek other mates. Or, two who are not mated on earth, may find in heaven that they are of one mind and heart. There definitely is a marriage in heaven.

Pompilia says of her husband, Guido, "His soul has never lain beside my soul". A continuation of that evil marriage to all eternity is unthinkable; even Guido did not want to be in Pompilia's pure heaven. But at the end of the story, as the book is put aside, is it not natural to think, "Perhaps, in heaven, those other two may have a chance together—two with minds and hearts so congenial."

Here, perhaps, too is the seed of thought that germinated in Browning's "Evelyn Hope". Here the speaker hoped that God would create "the love to reward the love" which he bore for the beautiful child, Evelyn. He knew that he had "much to learn, much to forget" for he had lived longer and was, therefore, less pure, less innocent. But because of his love that was eternal and is longing to become enough for her, he hoped that somewhere in the "Worlds I shall traverse, not a few", he would

find her and live with her in the new life. Swedenborg names those worlds the natural, spiritual, celestial. Those who have truly loved the good, even though they have stumbled and fallen many times, have a chance to be gradually educated and perfected in spiritual truths and made ready for a higher heaven.

Children in Heaven

Here, too, Browning expresses the same idea of the high place in heaven given to children, no matter whether they are baptized or unbaptized or heathen. He taught that children are instructed by special angels and with infinite patience and wisdom, so that they may become the angels in the celestial heaven, which is nearest to the Divine. The lover in *Evelyn Hope* hoped that his appreciation of her purity and innocence and his great love for her would give him a chance to reach her level in heaven. His love, if it were sincere, would be sufficient, according to Swedenborg, because "love is receptive of all things of heaven, it longs for them, seeks them, drinks them in as it were spontaneously, for it desires to be enriched and perfected by them." Evelyn and her lover missed marriage on earth, but perhaps they attained it in more perfect form in heaven.

Man, Swedenborg taught, was spiritual as well as natural because "man has what beasts have not, an inmost, into which the Divine flows, raising man up to itself and thereby conjoining man to itself." Browning says, through the good Rabbi:

"A spark disturbs our clod;
Nearer we hold to God
Who gives, than of his tribe that takes,
I must believe."

To All Eternity

Contrary to the general opinion of old age as a time of disintegration and deterioration of mental and physical powers, Browning expressed his opinion of old age as a time when one had most wisdom and insight into the real meaning of things, "I shall know, being old," says the good Rabbi and he calls it the best of life, the happy time, free from youth's struggles, the goal toward which one is striving.

Again, Browning repeats that basic Swedenborgian doctrine of the inevitable lasting to eternity of all man's inmost thoughts and acts of his will and love, "man remains to eternity of the same quality as his will, or ruling love", or as Browning wrote:

"All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure;
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops; potter and
clay endure."

Swedenborg said that even on earth, man, in his interior being had glimpses of heaven,—of "God's lamp" of truth and love. It was at such times as

(Continued on page 29)

EDITORIALS

More Than a Thinker

If Swedenborg had brought out his teachings as purely the product of his own thinking, that is, as embodying his speculations, ideas and theories, he would probably now rank as one of the world's great philosophers. Many would have acclaimed his works for the sustained dignity of thought which they contained, and would have listed his ideas as among the most profound and rational efforts to understand the problems of creation, the nature of man, life after death, human suffering, God's relation to the universe and to life, as well as a host of other questions. Very likely Swedenborg would have been ranked by theologians as a writer who was the equal of St. Thomas Aquinas, Friedrich D. Schleiermacher, Søren Kierkegaard and other famous religious thinkers.

But Swedenborg was fully aware throughout his period of illumination that he was working under divine guidance and that his works were not his own. The inner faculties of his being had been opened so that it was possible for him to traverse the spiritual world and bring back truths of lasting value to mankind. This he honestly reported. It is his claim to being a revelator who was in constant communication with the spiritual world that is the stumbling block to many who otherwise try to maintain an open mind ready to receive new truths. It is not an uncommon experience for New Churchmen to discuss certain points of doctrine with persons unfamiliar with the Writings and find the latter in complete accord with a New-Church point of view. But these same will shake their heads when told that Swedenborg was a revelator and a special servant of the Lord.

The sceptics readily fall into two groups. The first consists of those who do not believe that there is a spiritual world and are probably quite doubtful about a personal God with whom they can have communion. For such people any claims to contacts with the spiritual world are straightway dismissed as delusions. Swedenborgianism cannot be expected to make headway with them.

The second group, probably far larger in number in Christendom, are those who accept the general teachings of Christianity and therefore accept the idea of a life hereafter and a spiritual world, however hazy their ideas concerning these may be. Also those people accept as true the belief that God has revealed and does reveal Himself to His children through the instrumentality of certain peculiarly gifted men. But Swedenborg—ah, that is a different story. Certainly there can be no objection to anyone examining Swedenborg's credentials with

great care before accepting the claim which his adherents make for him as a revelator. But without such careful examination is any believer in Christianity justified in rejecting offhand this claim? Is it contrary to reason or to the religious experience of mankind?

Any Christian will assert that man is more than a physical organism, that the most important part of man is hidden from the physical senses. If man has such an invisible aspect than this fact hints very strongly of a spiritual world which is not cognizable ordinarily. Yet it seems inevitable that man must be equipped with potential faculties by which he can see and comprehend that world; and, if so, is it unreasonable to think that under certain circumstances that these faculties may come to function for certain purposes? To deny this would be to deny a belief that plays an important role in Christian thinking.

On this subject what is the testimony of religious experience? The prophets whose words are recorded in the Bible were men who had contact with the world of spirit. The Apostle Paul testifies to being "caught up to the third heaven", and of being "caught up into paradise".

And what would we say about numerous incidents of this same sort that are cited in the Book of Acts as well as by saintly men in all ages who testify to communication of one sort and another with the spiritual world? Or of the experience recited by John in Revelation? Was not this magnificent book written by one who was "in spirit", that is, one whose spiritual faculties were enabled to function? Christian thinking accepts as real the experiences of the prophets and the evangelists—indeed, to reject them would come perilously close to declaring that Christianity is based on falsehoods.

The truth is that throughout the centuries there have been what we may term "specialists" in the realm of spirit, who have probed far into the suprasensible knowledge which cannot be attained by reason. The last because reason must have raw materials on which to work. It is the specialist with a highly developed intuition or whose spiritual senses are opened in some measure or other to the invisible realities of the world of spirit who can provide the needed raw materials. Swedenborg was such a specialist. And because of this fact he made a contribution to spiritual knowledge, unrivaled in the history of literature.

SWEDENBORG'S WRITINGS

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Happy Birthday, Mr. Swedenborg!

By Nadine Mills Coleman

As the mind unfolds to the writings of Emanuel Swedenborg, less thought is given to the man himself; but on the anniversary of his birth there is need for personally expressing gratitude for his rich contribution. But how? What fitting gift can a lone reader bring?

In the hope that Swedenborg himself might find acceptable my small efforts, I would do him honor by calling to mind some of the persons to whom I have said—over the years—"I would like to introduce you to Swedenborg." I would present these beloved friends to the honorable man, figuratively, as birthday remembrances.

First, is the stonecutter. The speech of this giant-sized laborer was so illiterate as to be almost unintelligible, yet there was an inner quality about the man which encouraged me to probe with talk of important matters. He was all thirst to hear about, and speak of, the Lord. Slowly, as his skillful, enormous hands shaped the rock wall in my flower garden, he expressed amazing conclusions reached by an unlearned mind. He lived deep in the woods of the Ozark mountains, far from church or school. On Sunday mornings, "when 'tain't rain-in'," he and four men of the neighborhood meet together and have church while sitting on logs in a clearing. There was pride in his voice when he told me that they had appointed him as leader. "I'm ignernt, I know, but they picked me the same." When my wall was finished we were both the richer, for I learned much from this unschooled man's wisdom—and he left with *Heaven and Hell* in his torn pocket. I have never seen or heard from him again, but I am grateful that our paths crossed. The Lord knows the outcome.

Sent S. O. S.

My next gift-person is the young college girl who burst into my house, plopped herself down on the floor before a blazing fire, and announced matter-of-factly that she had about decided to consent to premarital relations with the fraternity boy she was engaged to. "We've talked it over," she said, looking at me with eyes as blue as flax flowers, "and Bill and I—well, we're going to be married anyway as soon as we graduate. I'm to let him know tomorrow. I told him I wanted to talk to you first. He's waiting out in the car."

I radared the Lord for help, and then I heard myself answer. "I would speak for the third person."

"What third person?" she wanted to know.

I wasn't too clear about it myself at that instant, but the Lord works fast in emergencies.

"The child that may be yours—either by this union, or another," I answered. "As you make your decision, imagine yourself looking down into the eyes of this unknown infant. Pause a moment, and give thought. Ask yourself what the child would say, were he given a voice in the matter. Ponder on the deep remorse which might be yours, as the mother of the child."

I heard the impatient sounding of the horn of the convertible out in front. "You are like a half piece of paper . . . unmarried . . . incomplete until you find your perfect compliment." I realized that I was bungling a beautiful teaching, but there was so little time. "Oh, my dear, you are fine Hammermill bond paper—don't match edges with brown wrapping paper."

"Bill is Hammermill, too," she said loyally.

The horn blasted again, and I visioned the driver frothing at the mouth that his girl wanted to discuss his private affairs with "some old woman."

Suddenly, she got to her feet, and ran out to the car, her blonde curls and pink scarf flying in the wind. The car leaped into action and roared down the street.

I went limp with anxiety, fearful that I had utterly failed to reach her. "We tried, Lord — we tried," I said, and I went to the kitchen to prepare lunch.

It was late in the day when the two of them returned. With beaming faces they announced that they had just been married by a Justice of the Peace.

Hammermill Stock

That was eight years ago, and time proved Bill to be of fine Hammermill stock. It is a beautiful marriage carrying the Lord's stamp of approval in the form of an angel-faced little girl.

Recently, I had a letter from the mother, which said, in part:

"I remember the many times I sat before that glorious fire, or in the garden with you, aching with homesickness. The ache lessened, and the conflict to be good could be handled by talking with you. The better you made me like myself, the better I liked you; and the better I liked you, the more I wanted to be like you, acquire your standards, your tools. I wanted to wear your beliefs. I bloomed under your care, and came to like myself. I knew all along that the tool you used on me was Swedenborg, and it did a good job on me. But before I latched onto your philosophy, I had to latch onto you. What I'm really trying to say is thanks for breathing.

"Our little fairy princess is a very devout child, and last week she asked for a Bible of her own. At five, she uses religion to solve her problems. This morning she told me, 'I'm going off by myself and sit real still for a minute and be all good inside.'

"Once you gave me advice which I believe was directed by Divine Providence, and it made my life a heaven. Daily I struggle with Swedenborg's books and someday, perhaps I can say to a mixed up young person, as you did to me, 'Swedenborg has something helpful to say about that.'"

High Voltage

Perhaps this next young man should not be included in the birthday presentations, because he is still quite *so-whatish* about your writings, Mr. Swedenborg, but, oh, he is potentially terrific.

He stopped by the house one day in high voltage about a love affair that was out of gear. "Oh, no," he stormed, "I couldn't pick out some nice Methodist or Presbyterian, I had to fall for a beautiful, stubborn Catholic! All right, I told her, we can still get married—that is if you let me have one boy. You can sign all the other kids over to the priest—but give me just one little old boy. I like being a champion myself . . . I like being six foot, four. I like winning top honors both by brain and brawn. I want to raise another champion just like me. She went into a huddle with her priest and came out with her mouth set. I went crazy mad and I stabbed her with sarcasm . . . said every mean thing I could think of about the whole Catholic set-up—and I can be waspy when I try. I looked her in the eye and told her to count me out. But, I love that girl so awfully much."

I used subterfuge, Mr. Swedenborg, to bring you the next gift. Presumably to get her opinion, I read her an article I had written about you for the Kansas City Star. I hoped to interest that brilliant mind in something worth her mettle. And I did. Or, rather, the Lord got it done. I'm rather proud of this gift. She adds to my strength.

The last of collection is especially dear to me. He's my only child, a stalwart, handsome son of thirty years. Last year I could not have included him, because I was not sure that I had been of much help to him. It saddened me that I could be of use to others, yet my own son often closed doors against me.

In college he was a happy, out-going person who liked the human race; and, if he gave thought to the matter at all, he naturally assumed that he was liked in return. And he was. But he was so maddeningly self-sufficient. No, Mr. Swedenborg, I could not interest this young peacock in your books. As he put it—who cares? One world at a time, he would say.

Well, one hot night last summer, he sat down in a hotel in Birmingham, Alabama, and wrote an

astonishing letter. It began by mentioning a birthday gift he was sending. "It'll be a cold day in you-know-where when I forget my Mama's birthday. Stick with me, honey."

And then he opened the flood gates and poured himself into page after page. What joy to realize that the teachings had seeped through—had gone deep. I had to wait thirty years for this miracle, and now, I put his hand in yours as the finest gift I have to offer.

Happy birthday, Mr. Swedenborg!

(The author of the foregoing article is a teacher, book reviewer and writer, now connected with the University of Missouri. She has been a student of the Writings for years.)

HOLIDAY RECEPTION HONORS MRS. PAUL DRESSER

One of the happiest parties of the past holiday season was held on Friday night, Dec. 30, 1955, in the hospitable home of Mr. and Mrs. C. Edward Conger in San Gabriel, Calif. It was a reception in honor of Mrs. Paul Dresser, a reunion of Split Mountain campers from the earliest sessions of S.M.C. (in the early 1930's) and of some of the younger ones, of the '54 and '55 sessions.

Rev. Paul Dresser was the "Padre" and his wife the "Madre" of Split Mountain Camp. They were founders of the Camp together with Rev. Othmar Tobisch ("Socrates") and the Schellenbergs.

Mrs. C. Edward Conger and Mrs. George Lee were co-hostesses for the reunion-reception. The large living room and dining room were beautifully decorated with evergreen branches and Christmas adornments. You felt the joy and the warmth of the home and of the gathering in it as soon as you came in.

Chafing dishes with creamed chicken and green peas, and a marvellous jellied salad (Mrs. Conger's secret) were served for a buffet supper. There were many other good things too. There were thirty-five there from San Diego, Los Angeles, even from El Paso, Texas (Mr. and Mrs. John P. Moore, and their little daughter Beth), and from Boston, Massachusetts, (Dr. George L. Walker, "Pepper" of S.M.C. and Mrs. Dresser herself.) Mrs. F. F. Schellenberg (Mother Sue, for Mother Superior) and Miss Mary Schellenberg, ("Shivers") came from Palos Verdes. Mrs. Dresser looked radiant, and it was a joy to see and to hear her, to have her with us.

After supper Mr. E. Edward Conger showed us colored movies of recent sessions of the Camp. Then we visited to our hearts' content, we sang camp songs, we reminisced, we relived in a few joyous hours memories of twenty-six years of camping. . . . "Two weeks each of those years our Camp has met"—one of the younger campers observed. "That makes fifty-two weeks, a full year of weeks. . . ."

Andre Diaconoff

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what you sow.



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1938

Many New-Church people may not be aware that Sweden's very first commemorative stamp was issued in honor of Swedenborg.

It was made available to the public on the 250th anniversary of the Swedish revelator's birthday, Jan. 29, 1938, a total of 53 million stamps, in three types, being printed. These facts and the following excellent little account of Swedenborg appears in a booklet on its nations stamps published by the Royal Swedish General Postoffice:

"Emanuel Swedenborg was born in Stockholm January 29, 1688, and died in London in 1772. In 1908 his remains were transferred to Sweden and now rest in Uppsala Cathedral.

"Swedenborg, who is best known as a religious personality, elaborated in his theological works a complete religious system. He did not himself establish any religious sect, but gained many disciples after his death. They have founded the many Swedenborg institutions which still seek to make his work and doctrines known all over the world. Most of these institutions exist in England and North America.

"Swedenborg was also prominent in many branches of science. His anatomic work was of great value to the development of the science of the brain. In 1719 he published a pamphlet 'Proposals for the Standardisation of our Weights, Measures and Coinage' in which he advocated the introduction of the decimal system.

"The original design was executed by the artist Torsten Schonberg after a portrait of Swedenborg painted by Per Krafft the Elder (1724-1793). The drawing is in the possession of the Postal Museum, Stockholm. The original engraving was executed by engraver Sven Ewert."

The Missions Stamp Outlet of Convention, which calls our attention to the foregoing, continues actively at St. Petersburg, Fla. All our churches and missions are urged to send their used stamps, picture postcards, etc., to the Rev. Leslie Marshall, Box 386, there.

LETTERS to the EDITOR

CONCENTRATE ON TEACHING

To the Editor:

I heartily concur with the opinions expressed in the letters from Mr. Boyce and Mrs. Clark in *Messenger*, Nov. 12.

If we are to be effective in making known the teachings regarding the True Christian Religion, we must concentrate on the teachings, not the mortal instrument through whom God made them known to men.

People will accept and welcome correspondential lessons explaining passages from the Bible, and they often express agreement with New-Church interpretations of the doctrines relating to the Trinity, salvation, or the life after death. All but the most "fundamentalist" of groups seem to feel at home with the logic of the doctrines of the New Church without knowing their source, but let someone mention revelation through Swedenborg and they shy away.

In our own church we have seen the dissensions caused when some have sought to stress the place of the Writings in relation to the Old and New Testaments instead of seeking just to follow the Writings and live their truths in daily life. Are we not in danger of dying out as former churches did when religion becomes a matter of faith separated from charity and use?

I wish we might have some brief explanation of points of doctrine similar to those now appearing in national magazines explaining the Roman Catholic church. If they were written to say "the New Church teaches" thus and so regarding the deity of Jesus, the way of salvation, the crucifixion, etc., they would appeal to many who cannot accept the Old-Church doctrines. Yet testimonials to the worthiness of Swedenborg would not need to be mentioned.

Recently I was talking with a man educated for the Presbyterian missionary educational field who now conducts an adult Bible class in the Methodist church in a southern state in which he is a county superintendent of schools. To explain the New-Church ideas as contrasted with those of Protestant groups, I handed him *The Real Fundamentals of Christianity* by E. M. Lawrence Gould. After he had read it, I said, "I imagine you found much there with which you could agree." He replied with astonishment, "I didn't find anything with which I could not agree."

I wish that some of our ministers or laymen would write letters to the editor of *Life* now that that magazine is running a series on "The Epic of Man," following that fine series on "The World We Live In." I think our church has so much to offer to those who reject the literal wording of

Genesis and yet do not know the depths of meaning which are to be found in the spiritual interpretation. Elizabeth Mack Munger Hart, Mich.

BROILED FISH

To the Editor:

In John 21:9-13 are these words: "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. And Simon Peter went up, and drew the net to the land full of great fishes, an hundred and fifty and three; and for all there were so many, yet the net was not broken. Jesus said unto them, Come and dine. And none of the disciples durst ask Him Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh the bread, and giveth them, and the fish likewise."

These words are about the teaching of the Word. Who prepared the fish and put it on the fire to broil? You reply, "It was Jesus." The Spirit of your Father is the Holy Spirit. When Jesus was on earth it was the Holy Spirit that spoke through Him. Notice that Jesus did not feed the disciples with the raw fish they had caught. He fed them with the fish He had broiled, and was broiling before they came to land. This broiling by Jesus is our example. If this trend toward the extinction of the Church is to be reversed, then Jesus must fill us with Holy Fire. The fish must be broiling hot, palatable, and satisfying. The people are starving for want of spiritual food. We have the food, but who is going to do the feeding? Unless there is fire in the fish it will not be eaten, that is, be appropriated.

Let me give an example: Rev. John L. Boyer, who is our minister, preached an excellent sermon last Sunday morning. It was written, as is customary in our Church, but he seemed to read only a little of it. The Spirit of the Father, it was evident to me, was doing the preaching. He spoke with fire. I have been listening to his preaching for three years, and I never heard him speak like that before. He preached what I call a salvation message. I said, "If Rev. Boyer speaks like that every Sunday, he will soon fill our church. The ones who do the preaching in heaven there do so under the anointing of the Holy Spirit. Again, angels are sent down into the valley, that is, into the world of spirits, to rescue the fallen, and to help all in need of it. But what does our Church do in this grand and noble work? We leave it to the Salvation Army, or to Billy Graham.

Let me also suggest training the Theological students to preach without reading a thesis. They should know their "stuff" well enough to need only a few notes. Better still, they should learn how to unfold the Word and use the verses themselves as their notes. People as a rule prefer to listen to the spoken word.

Mark E. Manning
Riverside, Calif.

GIVE NAME AT CHRISTMAS

To the Editor:

Nine years ago a young couple of the Cincinnati Church brought their first-born to be baptized on Christmas Day. This happy occasion also brought a number of relatives to the service, and so delighted all present, that the idea has been encouraged, with the result that each year from one to five babies have received their Christian name here at the Christmas morning service. Some of them have been brought from great distances making a total of 18 to date.

The charm and innocence of infancy permeates the whole service, and turns the hearts of all most powerfully to the Babe of Bethlehem. What could be a more suitable, lovely and meaningful custom? What church can emphasize as we can, the wonder of the birth of the Lord of Heaven as a Child of Man?

As far as we know, no other church has developed such a tradition. Why not make Christmas christenings universal in the New Church as one small way in which we can help to strengthen its spiritual life?

F. M.

Cincinnati, Ohio

ANOTHER OPINION

To the Editor:

I would like to compliment W. H. Beales on his letter of Oct. 29. What he has said about our vanishing and declining societies is most disturbing to many of the laity,—who remember some of those societies in their flourishing days. Mr. Beales has asked for the opinions of others interested in New-Church progress. Here goes for one man's opinion. Let us first realize that there have been about 300 separatings and dividings in Christian teaching, all these the result of somebody's idea. Our first and foremost step should be to teach that the Church of the New Jerusalem is not any man's idea but it is the Lord's work of which Emanuel Swedenborg was only the instrument.

Let us now check a few of these new revelations: (1.) This changing world which we now enjoy came about since Swedenborg witnessed the Last Judgment in the spiritual world, where evil spirits were driven from men in the same manner as when the Lord came to earth. (2.) The terrible doubt which science has cast on Bible teachings in proving the earth to be millions of years old, although according to the Bible, the earth is about 6000 years old. The science of correspondences brings these ideas into complete harmony. And it also shows that Adam was not a man, but a dispensation; the flood was only a symbol of man destroying himself through sin, and that there never was a flood that inundated the face of the whole earth; the sanctity

of marriage as being the most holy contract entered into by man, and terrible, destructive forces of adultery. If these truths were widely known, divorces would cease. (Read *Conjugal Love*.)

I have listened to a good number of New-Church speakers, and find their sermons all diluted and shot full of holes with the old creeds and doctrines. Your organizations are bending a knee with a spirit of, 'accept us as members of your great, organized churches.'

Please remember I don't want to be boastful in spiritual things, but I have been instrumental in getting a number of people to become New-Church followers simply by acquainting them with the truths of the teachings.

Len. Short
Vancouver, B. C.

POTTER AND CLAY

(Continued from page 23)

this that a man might "in a minute of time see more than he could afterwards utter in half an hour". In this moment "The spirit thinks from his very will, thus from his very affection, or from his very love". A moment of time thus becomes a very part of eternity.

This idea of the moment made eternal appears frequently in Browning's poems. It may be that all mystical, spiritual-minded men and women have this experience of awareness of a higher plane than the natural and a sense of the nearness of God—"the atmosphere of God". But, in the poem which expresses this idea very clearly, Browning uses a definitely Swedenborgian idea, "Changed not in kind but in degree". This occurs in *The Last Ride Together*:

"What if heaven be that, fair and strong
At life's best, with our eyes upturned
Whither life's flower is first discerned,
We, fixed so, ever should abide?
What if we still ride on, we two,
With life forever old, yet new,
Changed not in kind but in degree,
The instant made eternity,—"

Enhanced Power

Note that Browning did not conform to the general belief of his day of heaven as being a place of endless psalm-singing and of boring rest. He followed Swedenborg's teaching that heaven was a place of activity, of use for all man's talents in service to God and man. Heaven gave man an opportunity of doing what he longed to do here on earth, but being able to do it with infinitely better powers, being more successful in the real meaning of success. Andrea Del Sarto, Browning held, would be able to paint souls into his beautiful bodies; Fra Lippo Lippi would be able to paint as real faces and forms as he desired and give them life and color of expression. Abt Vogler would be

able to hear, not just the whisper of heavenly music, but all the glorious melodies of the heavenly hosts and could use his talent to compose ever more beautiful harmonies for the glory of his Maker. Rabbi Ben Ezra would go further into his search for divine wisdom and perfect his earthly "cup" to be more artistic and useful for his Master. Browning, himself, might reach those "other heights in other lives, God willing".

These ideas of Browning, according to Miss Bates' thesis, which coincide so definitely with Swedenborg's doctrines, may have been the result of a conscious influence of the philosopher from Robert's own study or from discussions with Elizabeth, or they may have become such a subtle part of his own thinking that he had no idea from just what source he had absorbed them.

"But it is evident that there is an interesting recurring parallel trend of thought and, especially in the later poems, a similar mode of expression, showing that the poet's mind had been enriched with the philosopher's truths," concluded Miss Bates, in part.

(Daniel Nielsen has long been active in the Washington, D. C., Society, especially in the Sunday School, and is now a member of Convention's General Council. He has long been an ardent student of the poetry of Robert Browning.)

NOTICE

The Riverside church has about sixteen copies each of the Book of Worship and Magnificat, 1912 editions, nearly new, which can be had by any society which still uses these editions, if such society will pay the cost of shipping. Write to Mrs. Alice Van Boven, 446 Chestnut Ave., Redlands, Calif.

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The Swedenborg Student

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

ARCANA CLASS I—February, 1956 Volume XII, 10408-10512

February

1-7	10408—10429
8-14	10430—10453
15-21	10454—10487
22-29	10488—10512

The Scripture covered in this month's reading is the familiar story of the making of the golden calf while Moses was on Mount Sinai, and Moses' return, his breaking of the two tables of stone on which the commandments were first written, and his destruction of the golden calf. Spiritually interpreted it tells of the reason why the Word is what it is.

In number 10430 we read, "that nation was not chosen by the Lord, but was accepted because of its stubborn insistence," and they would "not desist until they obtained what they wanted." This is a key statement. Put in just these words it shows clearly why the Lord could use them without violating their freedom, and that they are the ones who really made the Word what it is in the letter.

The tendency to worship is part of human nature. If man does not worship God, he will worship some lesser thing, and may even descend to the worship of self, which is actual atheism. He has to worship something.

In Egypt, where the Israelites lived for two and a half centuries, the calf was the principal object of worship because the calf is the symbol of the natural affections and Egypt in the Scriptures stands for the natural degree of life. In a good sense Egypt represents humble obedience to the Lord in the most outward plane of our lives, our daily occupations, duties, and natural pleasures. Egypt had delighted in the study of correspondences, but as it declined from obedience to the Lord and lost this knowledge, its worship became idolatrous. So it was in Bible times. The substitution of symbol for reality, of outward forms for regeneration is represented by the worship of the golden calf.

Forming the golden calf with a graving tool and making it a molten calf represents forming doctrine from self-intelligence under the guidance of self-love, as is evident from many passages in the Word. The words, "and said, These are thy gods, O Israel," signify that

the love of the things of the world—wealth, worldly honor, and power—was the inner motive which determined their actions. There was no desire for any knowledge of spiritual things; so it is said of that nation, "behold, it is a stiffnecked people." This correspondence is in common usage and pictures the inability or unwillingness to receive direction, here the unwillingness to receive influx from the Lord, the willingness to receive only that which flows in from the world. The interior or internal man in them was closed. And unless their interiors had been closed, the Lord could not have been with them in their external worship, for they would have profaned it.

Coming down from the mountain and seeing the people worshipping the golden calf, Moses broke the two tables of stone, ground the calf to powder, strewed it upon the water, and made the people drink it. Paul writes, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The writing of the commandments a second time on stones taken from the foot of the mount teaches us that the form of the Word is adapted to the state of the natural man. The writing was the work of God, as in the case of the first tables, but veiled as to its inner truths, that men might not see its light until they were prepared to receive it. In this form it would reach all men. The Divine wisdom in this should be evident, for we know that there are people in all states of regeneration today, and the Bible, through its own power, has won a unique place among books and is read by the child and by the wise man with delight and profit.

"And slay ye a man his brother, and a man his companion, and a man his neighbor" describes the complete closing of the spiritual with that nation, so that only the natural remained. "There were two reasons for this; one that there might be conjunction with heaven by means of their external things devoid of what is internal; the other in order to prevent the holy things of the church and heaven from being profaned." (10490²)

Notes

10409. "Every man is led by the Divine by means of his understanding; if he were not led thereby, no man could be saved.

10416. Play is the "festivity of the interiors; for play comes from this, because it is an activity of the body which comes forth as an effect from gladness of mind, and all festivity and gladness are from the delights of the loves in which man is."

ARCANA CLASS II—February, 1956 Volume VII, 5399-5527

February

1-7	5399—5427
8-14	5428—5454
15-21	5455—5484
22-29	5485—5527

The forty-second chapter of Genesis in its letter is the story of the first journey of the ten sons of Jacob to Egypt and their harsh reception by Joseph because they did not bring Benjamin with them.

Egypt governed by Joseph under Pharaoh pictures the natural mind in which the spiritual exercises control. In general we know that Egypt represents the natural plane of life in which we all are while in this world, and which is the basis of all our development. The grain which Joseph had stored up is abundance of truth stored in the natural memory.

At this time famine was widespread, and people of other nations came to Egypt to buy food. "And the children of Israel came to buy in the midst of those that came." The children of Israel represent the spiritual man. Spiritual truths, or truths about the Lord and the church, all knowledges of good and truth, have to be acquired through knowledges stored up in the natural plane of the mind. The Word is written in natural terms as the basis, containant, and support of the spiritual truths within. There is no access to these truths except through the letter of the Word.

But these knowledges of truth and good are not ours until they have been conjoined with the internal man and with heaven and with the Lord. Only so do they have life. Life or love from the Divine can come to us only as a receptacle is provided for it. The internal meaning of this story is deep and complex, but its general meaning can be made available. Joseph received his brethren harshly because Benjamin was absent. Joseph represents the spiritual and the ten sons by Leah and the handmaids the truths of the external church, for Leah represents the affection for

external truth and Rachel the affections for internal truth. There is no direct communication between the natural and the spiritual. It is for this reason that one may become a purely natural man, seeing and believing nothing that he cannot perceive through the senses. Benjamin pictures that intermediate by which there is communication between the external and the internal. "Advancement toward things still more interior, where is the rational, is described by the birth of Benjamin" (4536). The rational faculty opens both below to the natural and above to the spiritual, and is the means of conjunction.

So when the ten sons came to Egypt without Benjamin, Joseph made himself strange to them. Joseph, however, knew his brothers. Spiritual truth seems strange to the external or natural man. Examples of this are given in number 5428. There are external and wrong ideas of heaven and of its glory, the natural man thinking in terms of worldly honors, riches, and power.

The truths of the church represented by Joseph's brethren are external truths, truths in the natural memory only. So he calls them spies. Unless truths are for life they may be used to seek out faults in others, and for gain and self-exaltation, though the person himself has no belief in them whatever and no other use for them. At heart he may ridicule his own religion. Swedenborg writes in number 5432 that "many of the church dignitaries are of this character." This number shows how truth may be misused. The test is whether worship is purely external or is from the will. So Joseph sends them back with corn, but with the command that they shall not see him again until they bring Benjamin. Their money is returned to them, to teach that knowledge of good and truth cannot be acquired by our own powers unaided by the Lord.

Notes

5404. There are two sources for acquiring doctrine: 1) directly from the Word, and 2) from the teaching of the church. As children we have no ability to acquire directly from the Word, but must acquire them from the teachings of the church to which we belong. But when we grow up, we should confirm these teachings by the Word itself; otherwise our knowledge is not our own, but that of others in us.

5469. "In the supreme sense, the

subject treated of is the Lord, how He united the internal with the external of His Human, that He might make it Divine."

NEWS By Carol Lawson

A lengthy article giving the details of the new Cherry Park Church (Swedenborgian), Portland, Ore., appeared in the *Oregon Journal*, Dec. 3, the evening before the opening service. The paper stated that the Rev. Calvin E. Turley has now moved into the immediate community and that he would preside at the first service, although the sermon was to be preached by the executive secretary of the Portland Council of Churches, the Rev. Fred L. Broad, Jr. Mrs. Esther Bowman, vice-president of the Society, was to present an historic narrative of the 72 years the group has held services in Portland. There was a complete story as well as a picture of the new edifice.

52-Sunday Churches. Last summer in order to make the mention of one of our New Church's summer services a bit more interesting, this column said facetiously that the Rev. and Mrs. David Garrett "... have returned to continue the summer session of the St. Louis Society that has pledged never to close its doors." (*The Messenger*, Aug. 20, 1955).

This was just a casual remark, intended to state a rather run-of-the-mill news item in some way as to save our readers from dull and monotonous reading. Certainly, it was not intended to intimate that many other Societies do not also keep their doors open all summer. However, this desk has been barraged by firm and fully documented statements from all directions that 'their churches have summer services too.' Since the barrage began we have been cautious about the tone of our remarks, and strangely enough, no one has complained as yet about the absence of our attempts at humor.

The annual custom in Cincinnati is to have a dinner after the Sunday church service on the Sunday closest to Swedenborg's birthday. The tradition will be continued this year, but everyone is pleased that this time the dinner will really be on his birthday, January 29.

6,650. This represents the number of miles the young church people in the midwest traveled to and from the houseparty at Chicago over the New Year's week-end.

There were twenty enterprising travelers there: two from St. Louis, 2 from St. Paul, 5 from La Porte, 5 from Michigan, one from Cincinnati, and three from Chicago. . . Faith Poole traveled from her studies in balmy Arizona where there were 70 degree temperatures to the freezing weather in Wilmington, Del., to enjoy the holidays with her family, the Stewart Pooles.

A feature of the Christmas party at the Detroit Church was the playing of a carol by a quartet of young lads: Clarinets; George Miller and James Guest; Piano, Tommy Miller; Vocalist, Robert Miller. . . And one of the lingering echoes of the Christmas season in San Francisco was the program of carols by the Swedenborgian Choristers beneath the 20 foot Douglas fir Christmas tree, which came from the estate of the Lawry's, one of the staunch family pillars of that society. The tree was selected by Jim, Jock, and Stevie Lawry, and Mrs. Lawry (yes, it was MRS.) sawed it off and with the help of the boys carried to the Lyon St. Church in their station wagon.

State side again are Mr. and Mrs. David Page, San Francisco, after spending quite a time near Tokyo as Army civilians and helping Mr. and Mrs. Doi in our church there. According to the Rev. Othmar Tobiasch, "Mrs. Doi is recovering from a lengthy illness and is in need of daily milk which is difficult to get in Tokyo; their recently married daughter, Teruko, lost her twin boys during pregnancy, which was a great shock to all. May the Lord help them to get over these tribulations quickly. . ."

S O S from The Wayfarers' Chapel, Calif. The Rev. Kenneth W. Knox is in desperate need of some Hosannas. If any group is not using all of the Sunday School Hymnals in their possession, get in touch with him.

There was no service at the Kenwood, Ill., Church on New Year's Day, but instead the congregation joined that of the Christian-Community New Church on West Sheridan Road as part of the program of the houseparty sponsored that weekend by the Illinois Association young people.

We were sorry to hear of the illness this autumn of the editor of the La Porte, Ind., New-Church Bulletin, Nezera Mrozinski, and trust she is back in the harness again by this time . . . Rev. John W. Spiers gave a series of five broadcasts on "THE INCARNATION" during December under the

auspices of the La Porte County Ministerial Association.

In 1936 Mr. Charles E. Welch wrote a history of the Los Angeles Church which begins with its first record when eight members signed the Articles of Faith, April 1, 1888. The Los Angeles New-Church people and all those who were once associated with that society are asked to write up, in chronological form all events as they remember them. These will be combined with other notes to supplement Mr. Welch's history. When completed the whole history to date may be printed in a pamphlet. Send all notes (short and accurate as possible) to Mr. C. E. Conger, 8837 E. Ardentale Ave., San Gabriel, Calif.

Of the 40 people present at Dr. Howard Spoerl's lecture in October at the Philosophical Centre, Chicago, only eight were members of the New Church. This lecture, "Swedenborg's Developing Faith" and a lecture by The Rev. Immanuel Tafel entitled "Swedenborg's Religious Experience," may be put in pamphlet form together as the material in the two lectures is complementary.

An old fashioned sleigh ride was scheduled for those lucky young people of the Kitchener, Ont., Church of the Good Shepherd, Dec. 27.

The collector of the Pittsburgh Society, Mr. Ralph Vogeley, reports a good response from his group to the Convention Appeal. As in other years they will try to bring their local drive to a grand finale by Jan. 27, the date of the Swedenborg Anniversary.

FINE PUBLICITY

Many newspapers published pictures of the recent marriage of Chief Justice and Mrs. Earl Warren's daughter which took place at the Wayfarers' Chapel, Calif. Among clippings which have been sent by our kind readers to *The Messenger* are pictures from the *San Diego Evening Tribune* and the *Los Angeles Examiner*, and the Associated Press story. Miss Dorothy Warren, a graduate of UCLA, who has been teaching anatomy at her alma mater, was married Dec. 19 to Dr. Carmine Clemente, a professor of anatomy at the UCLA Medical Center. The ceremony was held in the Chapel by candlelight, and our minister, the Rev. Kenneth W. Knox officiated. It is of interest to note that a picture of the Chapel was seen in Gulfport, Miss., on a TV broadcast concerning this wedding of note.

Baptisms, Wedding, Memorials

BAPTISMS

MARTIN.—Ray Allen, son of Mr. and Mrs. John Martin, (Louise Brown), San Diego Society, baptized, Nov. 27, at the Church of the New Jerusalem, San Diego; the Rev. Robert L. Young officiating.

PALMER.—Marilla Street, infant daughter of Mr. and Mrs. Richard Palmer, New York Society, baptized Dec. 11, at the New Church, New York; the Rev. William R. Woofenden officiating. Mrs. Palmer is the granddaughter of Mrs. Frank Vanderlip.

TRAEDE.—Kenath Oren, Jr., infant son of Mr. and Mrs. Kenath O. Traegde, Cambridge, Mass., baptized Dec. 25 at the Theological School Chapel, Cambridge; the Rev. Everett K. Bray and Kenath O. Traegde, Sr., officiating.

SCHNEIDER-LAWSON. — Carol Lynn Schneider, baby daughter of Mr. and Mrs. William Schneider, Cincinnati Society, and Laura Hargrave, baby daughter of Mr. and Mrs. Robert G. Lawson, Cincinnati Society, baptized Dec. 25, at the Church of the New Jerusalem, Cincinnati; the Rev. Bjorn Johannson officiating.

WEDDING

RIDDICK-DEBORALS.—Ruth Deborals and Melvin Riddick, married Nov. 24, 1955 in the Harlem New-Church Mission, New York City; the Rev. William E. Fairfax officiating.

MEMORIALS

FOSTER.—Mrs. H. Alden (Ruth) passed into the higher life Dec. 29, 1955. Resurrection services were held in the Orange, N. J., New Church Dec. 31.

PAQUET.—Mrs. Isabelle Louise, Kitchener, Ont., passed into the higher life Dec. 30. Resurrection services and the interment at Mount Hope Cemetery, were held January 2, 1956; the Rev. David P. Johnson officiating. Mrs. Paquet, a member of the Kitchener New-Church Society, was the wife of Alphonse E. Paquet and the mother of Theodore Ahrens and Mrs. Walter Stumpf.

JORDAN.—Mrs. Ernest G. (Iva) passed into the spiritual life Nov. 23 at the age of 78 years. She was the daughter of the late W. H. and Catherine Morgan. The late Rev. George Morgan, who served the New-Church ministry was a brother.

Mrs. Jordan lived a life of many varied interests. While her father was owner and editor of the *Peabody Gazette*, she served as a reporter. On Nov. 18, 1910 she was united in marriage to Ernest G. Jordan who preceded her in death by three months and 27 days. There were three children born to them. Ernest of Wichita, Mrs. Rebecca Bair and Mrs. Netta Bair both of Newton, Kansas.

To have the acquaintanceship and friendship of Ernest and Ivy Jordan will long be one of our most delightful memories. They were surely an example of the beauty of true love. Here was dignity, understanding and unselfish devotion. Today, when we are so frequently reminded of the indifference to the sacredness of the marriage relationship, it is always a refreshing experience to be drawn into this atmosphere of love that was so much a part of their home. Mrs. Jordan has not left us for a strange land. For her the life of heaven began many years ago.

The funeral service was held in Wichita, Nov. 26, with burial in the cemetery at Peabody, Kansas; the Rev. E. J. Zacharias officiating.

OUR COVER

This painting, a gift of Miss Cecile Werben to the Wilmington New Church, where it now hangs, shows Swedenborg against a garden landscape which includes his summer house. We do not know the artist.

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