

The **NEW - CHURCH MESSENGER**

March 3, 1956



"The Best is Yet to Be"

THE NEW-CHURCH MESSENGER

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

THE HARVEST YEARS

By Gwynne Dresser Mack

"THE LAST of life, for which the first was made," said the poet Browning, speaking of old age on earth—but how seldom the world thinks of it that way! This is the problem-era, and not least among the problems crowding in upon us is how to make our older people happy. For they are fast becoming a large segment of the population.

During the past half-century the number of persons over sixty-five, in this country, has *quadrupled*! It is estimated that by 1980 one of every seven living persons will be sixty-five years of age or beyond. In twenty-five years from now there will probably be thirty-two million persons in the sixty-five or older age-range. The difficult economic factors involved are already being recognized; but there are less apparent aspects which need as much if not more attention. These have to do with the morale and motivation of this special group of people accumulating in our midst.

It is commonly thought that when a man must retire from work or when a woman has finished raising her family, the important part of life is over for them. Many of the disorders of senility grow from the delusion that old people are useless—that a man is "all washed up" when his earning days end, that a woman is not needed once her children are grown. The years that follow are regarded as, at best, a time-killing interim to be spent in self-indulgent little pleasures, or at worst an indefinite period of sideline-watching and shelf-sitting. That old age is accepted as a state of deterioration is borne out by the prediction that in another ten years our accommodations in state mental hospitals (already comprising over half the hospital beds in the country) will have to shelter 55% more patients over sixty-five than at present. Since 1920 this age-group in our mental hospitals has increased by over 300%!

"All Washed Up?"

Is it inevitable for old people to feel useless and go to pieces? Is it reasonable to think that because one job in life has been completed, there is nothing more to do? Of course, we can not ignore the truth that what old age means is a slowing-down and wearing-out of body-mechanisms, so that obviously much of the activity possible in earlier years is not appropriate later in life. And it is also a blunt fact that one reason our aged population is increasing, is because medical science now keeps alive—without necessarily curing—diseased and impaired bodies which otherwise would have died. Thus many older persons actually are *physically* limited. But this is not the same as being useless *spiritually*.

Somehow we must make more effort to see life whole—to understand that although body and soul

are inseparable on earth, they are not the same thing. The body is machinery which gets used up; but the soul is Motivation and Awareness, and these are everlasting. To think that because the body is failing, the spirit can go no further, is like supposing that a driver is forever immobilized when his 1941 Ford gives out!

When we see life whole we realize that the later years are no more superfluous in the scheme of things than are the thirties and forties which seem to a school-child like the dreariest of denouements. It is illogical to think that a human personality which takes so long to grow, which must be so tenderly protected in infancy, so wisely nurtured through childhood and adolescence, and is subject in maturity to so many disciplines, is not intended somehow to come to full flower at the point when growth and training and labor have been completed. Far from regarding old age as a time for slumping into carelessness and self-indulgence, for being waited on and making no efforts simply because "at my age I am entitled to", should we not by then expect to make perfect our habits and to bring our efforts into sharper focus? Are these not the harvest years, for which the plowing and planting, the weeding and watering, have been done?

How, then, to help our older people to believe this? How to prepare all of us for becoming joyfully and usefully old? Should not the Church find here its special challenge, its application of all that it tries to teach concerning the good life and rewards for the spirit?

For the problems of old age, in spite of economic complications and physiological considerations, are really spiritual problems. Dr. Theodore G. Klumpp, in an address to a hospital association last year, said that the difficulties of older people are largely due to the fact that they have stopped using their abilities; they stop learning—not because they cannot learn any more, but because they have lost their incentive. They no longer have anything to look forward to.

Nothing to Look Forward to?

Is it not because they lack knowledge of the life beyond death? Not to know what it is like, not even to be sure of its reality, must certainly make the culmination of existence on earth seem without meaning or value. For the child, it is enough to see ahead the attainment of that huge freedom called "grown-upness". For the youth there is the magic of romance and the promise of becoming somebody in the world. For the maturing adult there is the steady development of career and family, requiring daily doing instead of dreams. And as responsibilities become fulfilled, there looms the inviting oasis called retire-

ment—the days of rest and leisure and fun that there hasn't been time for before. But what then?

Part of being human is being able to anticipate. The greater the intelligence, the more the mind encompasses the future. From the child's first comprehension of the meaning of tomorrow, the human mind forevermore relates itself to things to come. How inevitable, then, that the mind should suffer if finally forced to lose sight of land ahead!

But this need not be. The climax of the Lord's work was to show the reality of life beyond death. To teach this should be the climax of church work, for upon the conviction that man himself never dies rest all our beliefs in God and in the worth of fellow-man and self. Of what use to urge regeneration, unless it is something that carries on? Of what use to learn so difficult a lesson as love of fellow-men, if we are not to be with them afterwards? Of what importance is it to worship God, if we are not to move always closer to Him? To see old age as the time at last for drawing near to the great permanencies of existence, for tying up the loose ends of regeneration in preparation for promotion to the life beyond—is to see these years as a busy time for the spirit, a period of learning the vast amount there is to know of the spiritual facts of life and of the marvelous world that is to be experienced soon.

Usefulness

Because the New Church has these facts so specifically outlined, it has a special responsibility to give help in this situation of old age. To understand the life following death of the body, requires understanding also of the Law of Use which is basic to the explanation for man's existence. Nowhere can knowledge of this doctrine be better applied than to one's philosophy of life in later years. It is recognized that much of the restlessness of the elderly is due to finding no satisfaction for the instinctive urge toward usefulness, largely through not comprehending what true usefulness can be.

Swedenborg defines usefulness as doing to the best of one's ability whatever one finds oneself *having* to do, and says: "The mind, when devoted to its occupation or employment from a love of use, is kept knit together." Being useful, then, does not mean finding things to do which we think will make us happy—it means doing happily what we find ourselves having to do. And it means doing things which make others happy. For an old person this might well be some little labor not enjoyed in itself, but gladly done because it lightens another's load. Or it could even be simply to work at a cheerful and undemanding attitude, and to be willing to keep out of busy people's way. If this is what an old person ought to do, to do it gracefully is to be useful.

Not only do the elderly themselves need instruction and encouragement in these ideas; the teaching must begin before old age sets in, for mental habits are hard to change once they have crystallized. Churches might sponsor classes and discussions espe-

cially for the retired; but Sunday-schools as well should teach, even to the primary class, the relatedness of life before death to life beyond. Reading-material could be prepared for old folks who are homebound or hospitalized; and carefully chosen visitors, trained to discuss Church teachings, would be a means of bringing both instruction and friendship to shut-ins. Such visitors might do reading aloud and—to give practical application to the doctrine of Use—also take materials for useful hand-work to be done by the invalid when possible. Churches might maintain workshops where those able could go to do construction or repairing of articles for charitable organizations.

Age of Freedom

If the Church can do a good job of teaching the elderly to see themselves as in an important transition stage between phases of life, rather than as lonely left-overs from a life that is finished, it will go a long way toward alleviating other conditions which make old age distressing. For the work that has been done in spiritual therapy proves that release of the spirit from anxieties and depressions is a powerful means of releasing the body from its ills; and the economic problems which are ever with us throughout life, are easier to meet when the spirit is strong.

To really see that it is "the last of life for which the first was made", and to know that this "last of life" is the introduction to life without end, freer and more wonderful than any yet experienced, should surely put a stop to the small self-pities which give old folks the feeling that they are not needed, forgotten, and neglected. One can not feel shunted aside if one is busy enough getting ready for something

Let us hope and pray that as time rolls on, gathering into our population more and more men and women of advanced years, the church can make known among them the truth so beautifully expressed by Swedenborg (*Arcana* 4676):

"Man's spirit does not know what old age is; but as the body or external man grows old, the internal passes into a new period of life, man's spirit being perfected by age . . . By old age, in the internal sense, is signified life."

(Mrs. Mack, author of charming books for children and frequent contributor to the *MESSANGER* is well known to our readers. She has long been a keen and thoughtful student of psychological problems viewed from a religious standpoint. Recently a book by her, "You Shall Be Healed", has made its appearance.)

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EDITORIALS

Which Shall Rule?

The self-discipline, generally associated with the season of Lent, recognizes that there is in every individual a conflict between the natural and the spiritual. Man is born natural, of the earth earthy; but is to become spiritual. This means that the natural must come under the dominion of the spiritual. Swedenborg says:

"Regeneration is for nothing else than that the natural may be subjugated, and the spiritual obtain dominion, and the natural is subjugated when it is brought into correspondence. And when the natural is brought into correspondence it no longer resists but acts as it is commanded, and follows the behest of the spiritual,—scarcely otherwise than as the acts of the body obey the dictates of the will, and as the speech with the countenance is in accordance with the influx of thought." (*Arcana Coelestia*, n. 5651)

This need for a control of the natural with its lusts and egoistic impulses has been known throughout the ages. It has at times led to many strange practices such as self-inflicted torture of the body, the foregoing of sleep, discomfort—all aimed at schooling the will and altering the everyday attitudes and behavior. Even today the Indian ascetics believe that they can so train their bodies as to gain conscious control over physiological processes that are normally carried on unconsciously. Some authorities hold that the practices of the Yogis enables them to attain a high degree of detachment from the things of this world. However, one wonders if mortification and ascetic practices are of much higher moral value than the efforts of those who have tried to break records by sitting on flagpoles or by holding out longest in Marathon dances. To endure pain and suffering just for the sake of enduring, may rise more from motives of pride than from a desire to subdue the natural.

The spirit of Lent does not call for extreme ascetism but for rational self-control. Rational Christianity has more in common with the Stoic schools of Ancient Greece, which sought to cultivate the moral sense, to study virtue, to exercise moderation in all things and thus attain prudence and self-control, than with St. Simon Stylites, hermits living in caves, and others who sought the spiritual life by bringing torments upon the body.

Lent does, however, call upon us to be willing to surrender the satisfactions which men normally crave. But is not this just what the wisdom of the ages has taught? Have not all the ages even down to Bernhard Shaw insisted that happiness is impossible without renunciation of the things of this world as the supreme values of life; that the de-

velopment of a higher life is not attainable until the lower impulses are subdued?

The truly regenerate life is not one in which every so-called human impulse is extirpated—that would be impossible. But it is one in which these impulses are directed to a higher end, and made servants, not rulers.

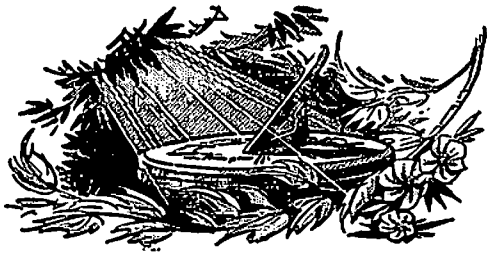
Not Bread Alone

There was a time when the problems of old age were largely economic. The great dread of the aging, who were without means, was supposed to be the journey "over the hill to the poorhouse." In the United States and the larger part of the western world this is not the case today. Homes for the aged, pensions, etc., provide modestly for the physical needs of those no longer self-supporting. Indeed, it is not uncommon now to find some people looking forward with happy anticipation to the time of their retirement. Then they hope to be free of responsibilities, to have peace, security and the leisure to enjoy things denied them in the past. Often this dream fails to come true; and hence arise the problems discussed at some length in this issue of the *Messenger*.

The dream is unrealized because happiness, peace and contentment are not mere by-products of leisure or economic security. Rather they come from the habits of thinking and living that are formed over a lifetime. Most people gladly pay their social security taxes and contribute to pension funds hoping thereby to provide for their old age. Or they carefully save with the same goal in mind. All this is important. The economic distresses of old age when earning power is gone must not be neglected. But it is not all. Provision must also be made for the spiritual needs of the sunset years. This cannot be obtained by money payments. Only the person who has entered into at least the first stages of regeneration and thereby learned to find happiness within, can face the future without fear.

The regenerating person, even though old, will adjust himself to the new conditions which retirement may force upon him. If, for example, he must move in with his children or some other family, he will be ready for the give and take called for by such a step. He will not expect to be the boss, or to be pampered and cared for above all others. We have known people in our homes for the aged who lived happily and contentedly. We have also known others in the same homes, whose conversation consisted mostly of complaints against the management, other residents and, indeed, everything relating to the home. All too plainly they indicated that they felt life had cheated them out of every blessing. The trouble was not in the environment but in themselves.

Preparation for old age must be made long before this stage is entered. It must be spiritual as well as economic.



NEW HORIZONS

By Andre Diaconoff

IN THIS brief introduction to a great subject, that of the process of aging, we should like to point out some of the strands or streams that go into the making of the whole process. Our study rises out of some simple observations. A man leads a busy life. The years go on and man finds himself aging. He recognizes signs of the process, some more affirmative, like the gaining of experience and with it of a certain sense of perspective on people and events, that change which we describe sometimes as increasing maturity; other signs more negative, like a feeling of weariness which comes sooner in the day.

This further observation: Man does not live alone. He lives in society. From the first of existence a human life is related to other lives. In adult life particularly a man assumes obligations. He establishes habits. Others have obligations towards him on many levels of life, in family life, in business, in civic and mutual human relations. In this world, human life has a social duration, so to speak, as well as a physical duration. In the way individuals meet the process of aging, whether successfully or unsuccessfully, happily and peacefully or sadly and wastefully, both the individual and society come in for judgment.

And this further observation: A man is not just a complex of psychological and physiological factors. He is a spiritual being, whose true identity is of the spirit, but who lives in this world through the use, and with the cooperation of his psychological and his physical make-up. In spiritual life the calendar years do not count, not numerically. Physical time provides a setting, but is not of the essence of spiritual experience. Those earthly years do count however in bringing man (as we already indicated) into a new relationship with his family, his neighbor, his work, his future. The spiritual being, that man is centrally, finds that those conditions matter, as they call on him for choice, for thought which weighs values and looks for more use and joy to others and to himself, for right attitude and decision.

Those observations may seem obvious. The first and the second, in which we said that with increasing age a man observes change in his outlook and vigor, and that a man's life is related to others, are generally recognized observations. The third observation—that man is a spiritual being and that consequently there is a spiritual factor in the aging process,—is not as obvious, (not to some observers at any rate), but it is of paramount importance. Great human good is yet to be discovered and used in the assessing of that spiritual dimension, of age.

Time Values Change

Let us recognize all those factors. They are all

here and they belong. The knowledge of them alerts man to see that age is not a nondescript, confused and sub-human matter, which obeys blind laws of material fate merely, but is a responsive, balanced, intelligent, loving and beneficent process. It is of Divine order. It belongs in a Divine purpose and plan for human life. That sensitive and perceptive medical thinker, Dr. Alexis Carrel wrote, in his work, *Man the Unknown*, p. 184,

"Physiological time is generally referred to physical time, to the time of a clock, inasmuch as we are part of the material world . . . On the contrary, physical time may be referred to physiological time, and the time of a clock expressed in terms of human duration. Then, a strange phenomenon occurs. Physical time loses the uniformity of its value. The content of a year in units of physiological time becomes variable. It is different for each individual, and for each period of an individual's life. One perceives, more or less clearly, the changes in the value of physical time, which occur in the course of one's life. The days of our childhood seemed very slow, and those of our maturity are disconcertingly rapid. Possibly we experience this feeling because we unconsciously place physical time in the frame of our duration. And, naturally, physical time seems to vary inversely to it. The rhythm of our duration slows down progressively. Physical time glides along at a uniform rate. It is like a large river flowing through a plain. At the dawn of his life, man briskly runs along the bank. And he goes faster than the stream. Toward midday, his pace slackens. The waters now glide as speedily as he walks. When night falls, man is tired. The stream accelerates the swiftness of its flow. Man drops far behind. Then he stops, and lies down forever. And the river inexorably continues on its course. In fact, the river never accelerates its flow. Only the progressive slackening of our pace is responsible for this illusion."

Deeper Awareness

Now we do not agree with Dr. Carrel that "man lies down forever." In his lines he has suggested to us however, that there is such a thing as "unconsciously placing physical time in the frame of our duration." What then, when mankind recognizes that "duration" more and more strongly as eternal in the spiritual world? What,—when the frame of man's thinking is actively formed by an awareness of that spiritual identity of every man, and of the non-physical realm of man's living here and hereafter? It is both earlier and later than we sometimes think: later, because as a race, and as individuals of our race and culture, we have for so long neglected the spiritual dimension in our thought and practice; earlier, because we are here only at the beginning of our journey, and because a new day of thought and practice is dawning.

That deeper awareness may or may not find ex-

pression among people in language generally termed "religious". Yet it is religious in content. It calls for an active appreciation of values that enrich human life, that are deeper and more enduring than merely social and economic values, and that give man a foretaste, as it were, of heavenly fulfilment.

To put the same thought differently, the spiritual sense (which we just called a deeper awareness), is not only of endless duration but of the vast and limitless possibilities of love, of thought and study, of understanding and use that are lodged in the human soul, mind and strength.

One is reminded of the passage in *Divine Providence*, in which Emanuel Swedenborg writes of "An image of the Infinite and Eternal in the fructification and multiplication of all things . . ." and says:

The same is true of men in regard to their affections which belong to their love, and their perceptions which belong to their wisdom. The variety of both of these is infinite and eternal; so, too, their fructification and their multiplication, which are spiritual. No man enjoys affection or perception so like another's as to be the same; nor can such ever be. Moreover, affections may be fructified and perceptions multiplied without end. That knowledge is inexhaustible is known. This ability to fructify and multiply without end, that is, infinitely and eternally, men have in natural things, the spiritual angels in spiritual things, and the celestial angels in celestial things . . . — in great things and in small; they are such because they have their existence from the Infinite and Eternal . . . (*Divine Providence* 57.)

To invite and to make possible such a continuing harvest (or fructification in usefulness and multiplication in understanding) in human life is a call faced by human society in general and by our nation in particular. We cannot shunt the thought and the solution simply to "the other world". In spiritual life and in matters of spiritual justice, we are in "the other world" now. The call is upon this day. There is a growing knowledge of it. There is also a growing sense that we are pioneers and explorers in a vast area of human relations, that needs fresh understanding.

Present Efforts

The Christian Century recently published, from the issue of Oct. 19, 1955, to the issue of Dec. 7, 1955, a series of eight articles by Margaret Frakes, associate editor of that magazine, on "The Church and Older People." That series is a fine and well documented contribution to our understanding. We recommend it to you. I cannot bring into this essay all the good things the writer of those articles gives us in her writing. May I just quote some lines out of the opening article of the series; the writer is meeting in these lines ideas that would tend to discourage any special interest or service in the field:

Take the fallacy that older people can no longer learn: studies have shown that this is far from true . . . or consider the belief that unlovely character traits cannot be reformed after 65. The Old Age Counseling Center, in San Francisco reported recently that in eighteen years it has successfully rehabilitated, mentally and emotionally,

nearly 800 of the 1,000 persons who sought its aid, transforming the cantankerous, the crotchety, the forgetful, into useful, happy and constructive men and women. . .

The shattering of such fallacies is only one indication that America need not take her new 'aging problem' lying down . . . Conscious efforts to do something about the problem of the aging got under way formally in the United States in 1939. In that year a club for research in aging was formed, and the Josiah Macy, Jr. Foundation financed a conference on the subject. Proceedings of the conference, edited by Professor E. V. Cowdry, were published as *Problems of the Aging* and became the definitive text in the field. In 1940 the U.S. Public Health Service established a unit on gerontology (the study, from all angles, of the process of aging), and in 1945 the Gerontological Society was formed, its membership drawn from some fifty professions. This society now has an international counterpart. The medical profession has a definite field of treatment of the diseases of the aged, geriatrics. The religious concern led to the launching of a special study by the Federal Council of Churches which resulted in the publication of a work *Older People and the Church*, by Paul B. Maves and J. Lennart Cedarleaf.

Capstone of the legislative efforts to 'do something' . . . are bills introduced in identical versions in the two houses of the 84th Congress by Senator Charles E. Potter and Representative Steven B. Darounian. They call for a Federal Commission on the Aging and Aged, to study and investigate the implications of the increasing proportion of the aged in the nation 'from the standpoint of the national economy and the general welfare.'

(*The Christian Century*, Oct. 19, 1955, pp. 1203-4)

Those excerpts from the splendid articles by Margaret Frakes will give the reader some idea of the scope of the work being done, and a first group of references to organizations and publications. The work is barely started. There is need of study, of human service, of accurate organization. There is need of constant spiritual direction. There is a part for every devoted and understanding friend. In our Church body, the General Convention of the New Jerusalem, the work in progress by the Pension Fund and the Contributory Pension Fund Committee is moving forward in this vast field.

Eternal prospects and immediate practical decisions are together of vital import here. We cannot write any neatly worded conclusion to this, for in the process of aging, and in the thinking and services that enter into it on different levels, nothing is concluded or ended. New horizons are opening up.

(Mr. Diaconoff, pastor of the Los Angeles New-Church Society, has worked for the help of the aged. This is a subject to which he has devoted much thought and study as shown by the above article.)

THE SWEDENBORG EPIC

By CYRIEL O. SIGSTEDT

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"Time Is a Kind Friend"

By Josephine H. Johannson

THERE is a country road not far from Buffalo, N. Y., over which I have traveled many times. It is lined with beautiful trees: maples, box elders, a few oaks, a few ash and a few evergreens. Regardless of the season, there is a fascinating loveliness about those trees. But the season in which they seem to me to be at the height of their beauty is in the fall, when the leaves have turned to a rich golden brown. Nature, I sometimes think, has been working all the months of spring, summer and fall, to distill into the foliage, so soon about to fall, this entrancing beauty. To me it is a picture of old age as God intended it to be. A growth toward a beauty consisting of tranquility, gentleness and love, fed by fond memories of the past, in which there are many delights as well as some sorrows.

Of course, it is not without a touch of nostalgia that I think back to the earlier days of my marriage, to the birth of our three children, their first stumbling attempts to walk or to talk. I can remember as clearly as if it had happened this morning, my nearly two-year old son, our first born, coming and saying, "Bed, Bu." He had never uttered these sounds before, but I knew at once he was asking for bread and butter. And I recall the thrill of delight when after I had given him a lesson on the alphabet with the help of some blocks, his younger sister, then two and a half, who had been quietly standing in the background, began repeating the letters. When her father came home, she proudly took him by the hand and began to show him how many blocks she could identify by the letters printed on them.

And how well I recall one time when I was away from home. A package with Easter gifts arrived from my husband's sister. Our youngest, a girl of four, boldly peaked into it and seeing hats and Easter bonnets, found one she liked and announced she was wearing it to school. (She attended kindergarten.) The lady who was taking care of the children tried to persuade her not to, but to no avail. So off to kindergarten she went wearing a blue hat intended for a woman of thirty.

The floodgates of memory are easy to open. At times they make me exclaim in my heart: "Backward, turn backward, O time, in thy flight." Nevertheless, I know that the compensation brought by the years far outweigh the losses.

These joys of later years are not bought without a price. Graying hairs and wrinkles in the face may be the receipt for the payments made. There were anxious hours when my son was serving in the Navy in

the Pacific theater of World War II; nor were these lessened after he was flown back to this country from Guam to spend months in a naval hospital on the Pacific Coast. There were anxious hours when my youngest daughter, an army nurse, worked around the clock, as the wounded from the American invasion of France and the battle of the Bulge were being brought in. Tears fell on the letter from her, in which she cheerfully assured me, "All that I am doing seems as nothing by comparison with the sufferings of the poor boys I am taking care of."

Now in addition to the joy of seeing my children grown-up, healthy in mind and body, taking a place of their own in their community, I have the added pleasure of welcoming grandchildren. I see re-appearing well-remembered gestures, actions and looks from past years. What a promise of immortality! And how strongly it reminds the parent, that every action of his, even his very thoughts, have, to use Swedenborg's words, "consequences to all eternity." Whatever I was to my children, was in some small way built into the fabric of their being, and is now being built into the character of my beloved grandchildren. Three times, twice from my son and once from my daughter, the request has reached "Mom" to come and be present when a grandchild was to arrive. Never in my youth or at any other time was such thrilling news brought. How could I wish myself to be other than a prospective or actual grandmother! And how could I now as I see these two smiling grandsons and the lively, dancing granddaughter wish for myself anything better than to be a grandmother, who sees in her grandchildren the future unfolding and knows that some tiny part of herself is in it. All of it illuminates what Swedenborg means in saying: "To grow old in heaven is to grow young." Have I not a foretaste of heaven in the joy of witnessing the arrival of grandchildren and seeing them grow?

Benjamin Franklin, speaking about his life, said that in it there were certain "errata" he would correct were he to live it over again. So would every one, especially a parent. But with the arrival of grandchildren, it seems that an angel voice whispers: "See how kindly time deals with you. Here you see yourself going on in the natural world even after you have left for the spiritual world."

Dread old age? No, I will try to grow old along with the poet, Robert Browning, by keeping in mind that "The best is yet to be." When and if the time comes, when I have not the strength to participate actively in the plans and dreams of my children, I will—the Lord willing—still participate in them in my mind. At the same time I will refresh my memory with what I know about the life hereafter. I shall dream of the home I will try to build there with the help of loved ones already gone—the home into which I shall hope to welcome other loved ones as they follow me.

YEAR OF DECISION

After 100 years of service, Urbana Junior College, Urbana, Ohio, has sent out a letter to all the members of the New Church asking, "what now?" To give you the necessary information to answer this question, two quotations from Edward F. Memmott, President of the College, are enclosed in the letter, the first from *Facing Reality*, 1950-1955, (*The Messenger*, Sept. 3, 1955), and the second from "a Report on Urbana Junior College," as prepared for the 102nd annual meeting of the Ohio Association of the New Church. This letter therefore, reports to the entire membership of Convention something of the stewardship of the Board of Trustees, the desires of the Board, and the conditions under which the Board and the President work to fulfill those desires. In the letter Mr. Memmott also raises the question as to what support (including financial) is available from the Church in advancing the desire of the Board to re-open the college dormitories, to engage a resident staff, to continue the freshman-sophomore curriculum and to contribute to the Church's educational program. We quote Mr. Memmott's opinion on this:

"Frankly I have not, and I believe Board members have not, a clear conception of how next fall we can re-open dormitories, engage a resident staff, contribute more to the Church's educational program and operate within our income. Perhaps we ought to modify our goal or our conception of how Urbana College should function, or both."

This letter is an invitation and a request to you to write to Mr. Memmott or any member of the Board, your conception of goals for Urbana Junior College and means of achieving these goals. Specifically, if you are a parent of teen-age children, would you seriously consider sending them to Urbana for at least the first two years of college, provided the College is ready to receive him?

Mr. Memmott's address is Urbana Junior College, Urbana, Ohio. The present members of the Board of Trustees and their addresses are listed below:

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Presenting Swedenborg

By Edward B. Hinckley

IT IS my conviction that any one or all of Swedenborg's teachings come with more impact to any casual questioner if he knows something of Swedenborg's qualifications for having worthwhile opinions about such fundamental matters as life after death, God, the Bible, and the good life in this world. So I begin wherever possible with a brief run-down of Swedenborg's life to show that by family background, by education, by experience, by contemporary reputation, and by every ordinary standard, he was a man whose ideas commanded respect in his own day and command respect today. I point out that his father was royal chaplain to the King of Sweden and was a confidential adviser and friend of both the King and Queen, so much so that they ennobled him while he was the Bishop of Skara. I then go on to point out that Swedenborg was sent to the University of Upsala where he acquired the best education obtainable in his day.

Rocks

Then I sketch some of Swedenborg's activities upon graduation, how he interested himself in natural science, and made a number of important discoveries in the fields of metallurgy, mining and geology, so much to his credit and so helpful to the industrial development of his country that he was ultimately made a member of the Royal College of Mines, and remained an expert and valued consultant to the mining industry for the rest of his life. I mention, in passing, his habits of travel and that he visited for months at a time in all the countries of Europe, studying their methods of manufacture, their industries, their educational institutions, their politics, and their governments. I tell my interlocutor about his quaint habit of taking rooms with an instrument maker and learning from him how to make different precision instruments; of living for some weeks with a bookbinder until he had mastered the art of book-binding, of seeking out wherever he might be quartered for men who were expert in their trade, and learning from them the special skills of that trade. I mention his studies in engineering, resulting in practical advantages as when he transported overland a fleet of boats for his King's army. I allude casually to his investigation of a method of determining the longitude of any spot on the earth's surface by a determination of the moon's position. If you need a parallel at this point to lend point to your argument that Swedenborg was something of a universal genius, say that he reminds you of Ben Franklin in his absorbing interest in the growing body of scientific knowledge and in his practical application of that knowledge to problems of eighteenth century living.

To Plants and Animals

Then I bring in his shift of interest to the natural

history of the world, to his studies which culminated in the monumental work on the *Economy of the Animal Kingdom* and to the studies of the plant world which preceded it. Following this I cite his interest in the human body and its anatomy—the very detailed study which he made of the constitution of man, his nerves, his muscles, his veins, his digestive organs. I venture to say that no one not a member of the medical fraternity ever made such a careful and comprehensive study of human anatomy as Swedenborg. From this subject it is easy to pass to the guiding search of Swedenborg at this point—his search for the human soul. He, in common with all men of science of his day, thought the soul could be located in a particular organ or spot in the body; and there for years he sought for it. Then he realized—and this interestingly enough marks the transition to his absorption with things spiritual—that the soul could never be isolated by mechanical dissection, that it was substantial, but not material, and that to find out the laws which governed its development and life he would have to abandon the scientific, this—world type of investigations which had been his chief study up to this time.

To Man

Next I inform my friend that for the balance of Swedenborg's life, his publications deal only with religious and theological topics. The last book mentioned in the last paragraph appeared in 1745, and only four years later the first volume of the *Arcana* was published. From then until his death in 1772, Swedenborg devoted his entire time, energy, and intellect to developing and setting down in an amazingly ordered and coordinated system of books what we might rightly call the "true Christian religion." These 30 odd volumes, written in Latin, and averaging in the modern English translations approximately 500 pages each, present a comprehensively organized system of theology more complete, better integrated, and more thorough and satisfactory in answering our modern problems than any writings of any other denomination in the world—this in the opinion of a great many people outside the Church as well as in the opinions of those within the Church. At this point I mention some of the tributes to Swedenborg and the names of some of the great men of the world who have used and valued Swedenborg's teaching. I mention Helen Keller, and urge my questioner to read her little book, *My Religion*, and also the magnificent preface which she wrote to the Everyman edition of the *True Christian Religion*. I go on to list some of the distinguished men of letters by whom the name of Swedenborg was tremendously honored. In this list are found, of course, Emerson, Coleridge, Carlyle, Henry James, Browning, Tennyson, Ruskin, Thoreau, Goethe, Balzac. I mention further that many noteworthy ministers of the United States and other countries have read Swedenborg and used his teachings in their

sermons. And then I launch into a discussion of the cardinal doctrines, the most important teachings, or the teachings which have meant the most to me, choosing my example as best I may from what I know of the chief interests of my auditor. (And here is where real skill is demanded.)

Doctrines to Fit Listener

With a hardheaded scientist or materialistic thinker, I begin with Swedenborg's interpretation of the creation of the earth and point out that in Swedenborg the discrepancy that many modern men feel exists between the Biblical account of Creation and that generally accepted by scientific men of today is readily resolved if you realize that the "days" in the Biblical account do not necessarily represent 24 hour periods as we know them, but may stand for intervals of millions of years. I point out also the interesting fact that Swedenborg's own development of interests paralleled to a striking degree the evolution of this earth from rocks to plants to animals to man. (Swedenborg started off as a geologist and mining engineer, you remember.) If, on the other hand, my questioner is interested in psychic phenomena, I tell him about Swedenborg's experiences in this field, the story of the fire 300 miles away, of the lost receipt and of the secret known only to the Queen of Sweden and her dead brother. Then I go on to tell some of the points made in *Heaven and Hell*, which so beautifully describe and explain the awakening after death into the far more desirable world of spirits. I tell of how we are allowed to choose our circle of companions until we find that group which is composed of the most congenial friends, all interested in the same things we are. And I point out what a Heaven or Hell that makes our environment!

Perhaps our friend is interested in the Bible and its interpretation and explanation. Then he is ready to listen to the *Doctrine of Correspondences* and I tell him of the heavenly secrets embedded in the Word and of the grand yet simple pattern, the story of man's regeneration, which emerges from that epic of Jewish history.

Or perhaps he is an amateur theologian and wants to know what God is like, and the relation between God and Jesus Christ and the Holy Spirit. Then I give him the *Doctrine of the Lord*, and describe the ways in which we receive his love and wisdom in this world, and the next. For Swedenborg contains the answer to all the problems that we can raise. All roads in his writings lead to God, and it does not matter by what avenue you start walking toward a knowledge of the Lord,—you are sure of reaching the same destination!

(Dr. Hinckley is the president of the Babson Institute. He is an ordained minister in the New Church, and frequently conducts services for societies without a pastor. The above is the first part of a paper read by him to the "Men's Club" of the Boston New Church.)

The Commission to Print and Publish

By John Sanford Peck

In 1771, Swedenborg wrote:

"Since the Lord cannot manifest Himself in person, as has just been shown above, and yet He has foretold that He will come and establish a New Church, which is the New Jerusalem, it follows that He will do this by means of a man, who can not only receive the doctrines of the Church with his understanding but can also publish them by means of the press. I testify that the Lord has manifested Himself to me his servant, and sent me on this duty." *The True Christian Religion* (n. 779).

Swedenborg believed that he had a direct commission from the Lord to print and publish the truths that were being revealed to him. If the New Church was to become anything, it must be a reading Church, and it was vital that the works of Swedenborg be kept in published form and available for all men to read. And it is this direct commission from the Lord through Swedenborg that the great publishing Societies, the Swedenborg Society of London, England, and the Swedenborg Foundation of New York, carry on today.

The printing and publishing of the Writings began some time before the establishment of an organized Church. Swedenborg himself commissioned John Marchant to translate the second volume of the *Arcana Coelestia*, and the *Brief Exposition* into English and these were published in London in 1750 and 1769 respectively. In 1770, Hartley and Cookworthy translated *The Intercourse of the Soul and Body*, and in 1776 there was established in London a "Society of Gentlemen for the preservation of Baron Swedenborg's posthumous works."

In 1781, Rev. John Clowes in Manchester, translated and published the *True Christian Religion*. In the next year, 1782, the Manchester Society "for printing, publishing and circulating the works of Emanuel Swedenborg" was formed.

In 1783, a group of five people under the leadership of Robert Hindmarsh, met in London and formed the "Theosophical Society" for the purpose "of promoting the Heavenly Doctrine of the New Jerusalem by translating, printing and publishing the Theological Writings of Emanuel Swedenborg." The two London Societies later joined forces and became known as the London Society in 1807.

By 1810, the work of the London and Manchester Societies, together with the efforts of certain individuals in other countries had produced ten translations published in the United States, thirty-eight in Germany, one in Holland, thirteen in Sweden, fourteen in France and one hundred and thirty-eight in England. In spite of this impressive record the London Society became somewhat moribund. But it received a new impetus as a result of the first of the Hawkstone Meetings, held at the Hawkstone Inn

in Shropshire in 1808. The moving spirit was the Rev. John Clowes, and the purpose of the meeting was to gather together the early receivers of the Writings, from London, Manchester, Liverpool, and Birmingham. Ways to spread the Writings were discussed and a committee of New-Church ministers in London was formed to "create a fund for the express purpose of reprinting solely the Theological Writings of Baron Swedenborg." Further meetings of this committee were held, and on Feb. 26, 1810, the "Society for printing and publishing the works of Hon. Emanuel Swedenborg" was born. This Society is what is known today as the Swedenborg Society.

About 1817-1818 publishing work began in other countries, largely the result of individual efforts, such as Tafel in Germany, Dougherty and others in the United States, Le Boys de Guays in France, Kahl in Sweden, and many others. On Nov. 15, 1849, a group of "members and friends of the New Jerusalem Church residing in the City of New York and its vicinity," met in the house of Mr. Samuel R. Waldo, 16 Warren St., New York, and organized the American Swedenborg Printing and Publishing Society, with the purpose of "encouraging a wider circulation of the Theological Writings of Emanuel Swedenborg." A constitution was adopted and various officers elected. Donations and subscriptions were received. The Society achieved in a few years a firm and solid foundation. It is interesting to note that auxiliary societies were formed in Cincinnati, Detroit, and Marshall, Michigan. But those lacked the vitality of the New York movement and after a few years, ceased to exist.

In May 1851, the Society published its first book *Divine Love and Wisdom*. This was followed by other titles until by 1857 the "Octavo Edition" was completed. When the plates of the Octavo Edition became worn out, the Library Edition was brought out during the period 1885-1913. Also by this time four titles in paper binding, called the Missionary Edition were published. As a practical matter, it was found undesirable to continue both the Octavo and Library Editions and in 1915 the Standard Edition, consisting of thirty volumes was published and continues to the present time.

In 1928, the name of the American Swedenborg Printing and Publishing Society was changed to the Swedenborg Foundation, Inc.

Such has been the birth and development of the two main sources of the published Writings. Neither of these Societies is a missionary society. Their function is to see that the Writings are available in the best published form for all who want them. But these Societies serve other functions as well. They are

centers of information where anyone wanting information about the New Church may obtain it. They both, the Swedenborg Society especially, maintain libraries, that contain all the English, Latin, and modern foreign language volumes possible. For example, there have been in all two hundred and twenty-one editions of *Heaven and Hell*, of which the library of the Swedenborg Society contains one hundred and one, and they are in some eighteen different languages.

Important reference works have been published, including Potts, *Swedenborg Concordance* 1888-1905, and James Hyde's *Bibliography*, containing a list with the fullest descriptive and bibliographical details of all printed editions of the writings in all languages up to 1906, and the *Dictionary of Correspondences*, first published in 1841, and now in its fourteenth edition. Also certain collateral works have been published by the Foundation, notably Helen Keller's *My Religion*, Trobridge's *Swedenborg, Life and Teaching*, and Wilde's *Digest of the True Christian Religion*.

Both the Swedenborg Society and the Swedenborg Foundation give financial assistance to the publication of the Writings and some collateral works in foreign languages, such as the German translation of *My Religion* published by the Swedenborg Verlag in Zurich and the Japanese translation of *The True Christian Religion* published by a group in Tokyo, under the leadership of Rev. Yonezo Doi.

(Dr. Peck is the vice-president of the Swedenborg Foundation, Inc.; the president of the New York Society, a member of Convention's General Council as well as a devoted student of the Writings.)

LETTERS to the EDITOR

FROM AN ISOLATED

To the Editor:

I am a member of the Wilmington, Del., Society of the New Church and have only attended one New-Church service in the nine years I have been in California.

In that time one forgets the "Church" as a building and a form of service and falls back on all the truth learned earlier plus current reading of New-Church material. However I have attended a community church and Sunday School and find such real and honest Christianity among the members that I marvel at their strength.

In the November 26 issue of *The Messenger* the letters, "Reversing a Trend", "An Objective Comment" and "Go by Twos" have expressed my deepest feelings about our Church much better than I could have done. Living isolated from our services has taught me many things that otherwise I may have overlooked. I see others living what we are taught.

The main sources of revenue for this most important work are interest on endowment funds, donations, and rentals from properties owned. As both organizations are decidedly eleemosynary, they must depend entirely on funds and patrons for their support. However, it can be said, that at the present time this work of printing and publishing is one of the most generously supported of all Swedenborgian activities.

The day to day work of these two Foundations involves the sale and grant of books by parcel post, express, and over the counter. Swedenborg himself had his books printed at his own expense and made no profit from their sale. He very frequently gave them away to friends and others whom he knew to be interested.

The Society and the Foundation have followed in his footsteps. The books are sold well below cost and many donations of free books are given away, both here and abroad. No requests for books which appear to show a genuine interest are ever refused. In such a manner have the Society and the Foundation endeavored to carry out Swedenborg's original commission, which came to him from the Lord.

NOTE: The author acknowledges with appreciation his debt to Dr. Freda Griffiths, Honorary Secretary of the Swedenborg Society for all the information she furnished him relating to the early days of the Swedenborg Society.

Mrs. Ernest Martin's article hit home too, since we have three small children and the six-year-old had informed me that he knew who Santa is—"Jesus." It stopped me for an answer, but made me think. . . . I thank all the good people who take time to write the things published in *The Messenger*.

Florence Swartz Kearns
San Ardo, Calif.

RAISE QUESTIONS

To the Editor:

In the *Messenger* of Oct. 29, 1955, I note concern for the failing membership of our church. So I am moved to suggest the following, as the result of meditating upon Jesus' suggestion to His disciples that they cast their net on the other side.

Point 1: The church buildings themselves should be as attractive and comfortable as resources and loving help will permit. Many of our houses of worship are dark and forbidding in their interiors. What would be the symbolic meaning of this? Perhaps the use of the colors which Swedenborg describes as prevailing in the three heavens, employed to bring out the relationships of these three degrees within ourselves, might be attractive and helpful.

In the instructions given for the building of the Tabernacle, and of the Temple, much is made of form, design, and color, and why should not a NEW church produce something NEW along these lines, instead of following traditions which grew up in the Dark Ages?

Point 2: Would it not be helpful to advertise sermons on our bulletin boards in the form of a question, rather than a statement? "Do You Think Jesus Would Advocate A Preventive War?" "What Does the Bible say about 'Preventive' Measures?" I think many more people would be attracted to come and hear our messages if we always added to the titles of sermons: "What does the Bible say or teach about this?" We should make our congregations concordance conscious. On the same bulletin boards, we could invite all, whether strangers or members, to write the minister about his views on the subject to be considered. And why not slant our topics to the problems about which the majority of people are troubled, or in conflict? We might have permanently written on every bulletin board: "STRANGER, HAVE YOU SORROWS? THE MINISTER WOULD LIKE TO HEAR THEM AND OFFER YOU HELP, Hours—etc.

Point 3: Hymns: Let us add to our church, music that is exhilarating and stimulating (not sleep inducing)—the hand clapping kind that appeals to the child in us. Sing more about Jesus and His love for us, and fewer hymns of general praise.

Point 4: The text with which we open our services: "The Lord is in His Holy Temple; let all the earth keep silent before Him," is a good one, but to me it seems general and to need supplementing by something that definitely says that Jesus is HERE, and let us rejoice together. Let us show Him how much we love Him by our gentle words and deeds of kindness to our neighbor.

What I am trying to say is this: The New Church stresses God and Christ (cold truth) too much, in spite of our general use of the general term Lord, and Jesus (the Divine Love, made manifest) too little; and so the church is dying. It doesn't need to die if we quickly cast our net on the other side.

Virginia Spiers Norris

SHARED KNOWLEDGE

To the Editor:

I wish to thank Mrs. Cornelia H. Hotson for sharing her knowledge of the Word and the Writings of Swedenborg with those of us who are novices in the study of that remarkable man, the fore-runner and messenger of the most profound yet the most simple philosophy of life, the revelator of the spiritual meaning of God's Word and seer of the "great spiritual world."

The revelations which God gave to the world through Swedenborg are so far beyond the common run of secular scientists, philosophers and theologians that there is actually no comparison.

FREEDOM IN OBEDIENCE

I will not go out free signifies the delight of obedience . . . "Hebrew menservants" [signify those] of such a nature that they cannot be regenerated, but only reformed. They who suffer themselves to be regenerated, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only to be reformed, do not act from affection, but from obedience. The difference is this: They who act from affection, act from the heart, and thus from freedom; . . . but they who act from obedience do not thus act from the heart, consequently not from freedom. . . . *And his master shall bore through his ear with his awl.* That this signifies a representative of obedience is evident from the signification of "the ear" as being obedience . . . Here obedience is treated of as being to assign [a servant]; and therefore it follows that "he shall serve him forever," means shall be obedient.—

Arcana Coelestia 8987¹, ², 8990

Swedenborg has given to the intellectual world the highest and the deepest truths ever to penetrate the human mind. He has no peer in the realm of the mind and spirit. And his star will continue to shine brighter and brighter until the perfect day, as it dawns in the minds and hearts of men.

As we read his writings and study their truth and wisdom, revealing the inner meaning of God's Holy Word, we are ready to exclaim with the Psalmist:

The statutes of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes;
The fear of the Lord is clean, enduring for ever;
The judgments of the Lord are true and righteous altogether.

This has been my experience, and of others too numerous to mention.

Frank H. Wood
Burnham, Pa.

A CORRECTION

Editor of the Messenger:

It was good to see the warm invitation to join the Arcana Class in your last issue, but there are two corrections I have to ask you to make.

The one who wrote that call to us to go forth to meet our returning LORD is the Rev. John Whitehead. I could not have my name put in place of that illustrious one.

The other error is, that although I am still the Secretary of this same class, which the Rev. Louis A. Dole is carrying on, and am the one to write to about joining and receiving the class material, I do not live at Shepherdstown, Pennsylvania.

My address is:

Serena K. Dandridge
Shepherdstown, W. Va.

HELP FOR BEREAVEMENT

There are no figures to indicate how many have been comforted in times of sorrow by the revelations given by the Lord to the world through Emanuel Swedenborg. But ever so often we hear from someone on this subject. As is known, the Swedenborg Foundation, Inc. is now placing advertisements of Swedenborg's works in various daily papers throughout our country. Recently a letter was received by the Foundation from a bereaved mother who most touchingly expresses her gratitude for the message of the book, *Heaven and Hell*, which she purchased as a result of this advertising. H. W. Helmke, manager of the Foundation, has kindly sent the letter to the Messenger with the writer's permission to print. We give it here in full as an example of how much the Writings can mean in hours of sorrow. The letter reads:

January 20, '56.
901 Spruce St.,
Irwin, Penna.

Dear Sir:

About a month ago I sent for your book by Swedenborg, *Heaven and Its Wonders and Hell*. I received it, and I am so impressed with it that I would like for you to send me four more copies to give to my friends.

This book describes in detail things that I know to be true. On Dec. 17, 1954, just a little over a year ago, my youngest son, Carl, at that time eight years old, left and went to heaven. I couldn't bring myself to say he died because I couldn't feel that way. He had been sick all that summer, caused by a virus infection which settled in his stomach. From the middle of July until the middle of October we doctored with him. He loved school so much that as soon as he was able

he wanted to go back. He was getting along beautifully. In fact, he wanted me to have a party for him in school to thank all the children that were so nice to him during his illness. We had the party Friday, Dec. 10. He had the most wonderful time, and made everyone happy by bringing his record player to school and playing for them his favorite childrens' records.

That was his last day in school. He got the virus again; this time it settled in the base of his skull, and he had terrific pains off and on. The doctor told me that it was like a migraine headache. The day he left, Friday 17th, he had breakfast in bed—slept until noon, as he was up all night. At noon he came out to the kitchen table, had lunch with one of his brothers and me; then he went into the living room to watch television for a while. He was feeling much better. He watched "Search for Tomorrow." In this story the mother made a record for her little girl. They were words of her own but played to Brahms' "Lullaby." I commented to Carl about how beautiful it was. Little did I realize the words were meant for Carl. To me it was no coincidence that the words were meant for the girl. To me it was God's way of calling Carl to heaven. When the story was over, Carl asked me to turn off the television as he was tired and wanted to rest. I left to go into his bedroom. A few minutes later I came out, and Carl was gone.

The words that called him to Heaven were:

"Close your eyes, sleepy head,
Bright angels will guard you.
Close your eyes, sleepy head,
Blessings follow you to bed.

Lullaby and good night
Till the dawn's early light.
Lullaby and good night
Till the dawn's early light.

"Go to sleep, sleepy head,
Bright angels will guard you.
Go to sleep, sleepy head,
Angels gather near your bed.

Lullaby and good night
Time to turn out the light
Lullaby and good night
Time to turn out the light."

To me—God sent his angels for Carl. I am sure they were angels that he recognized. He wasn't frightened. I was so broken-hearted, as I loved him so. He was my baby; we were so close. He was always so interested in God; always wanted to know who made God. I always told him that we would have to be spirits to know the answer to that one.

I know he went to Heaven, and he is happy with God. But I still do not know why God wanted him, why he wasn't allowed to grow up. I loved him so, and I know that I am teaching all my children about God and how to live, according to God's plan for us.

Since then Carl has come back to me—in my dreams. It was supposed to be the last day of school—he brought me his report from school. But, instead of an ordinary card, it was a piece of art paper. Carl gave it to me and said "Look Mommy, this is what I did in school." On the paper were written the words "GOD IS LOVE. I LOVE GOD." To me it was an answer to all my questions and doubts. Those simple words are the answer to any question that can possibly arise.

Now you know why I was interested in getting your book in the first place, and why I would like to have more of them. I am enclosing \$1.00 for the copies.

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Mrs. Walter Schade.

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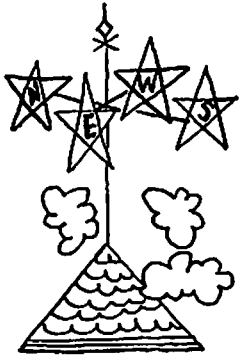
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NEWS By Carol Lawson

With the gift of \$8000 sent to Japan by Mr. Wayne Collins, San Francisco, the Rev. Mr. Doi's dream of a representative New-Church building is nearing fulfillment. The money was given by Mr. Collins in memory of his wife and in memory of Mr. and Mrs. Bruce Porter.

The unusually rainy winter in California, combined with warm temperatures, forced the Japanese plum trees in the garden of the San Francisco Church to bloom a month early, in January rather than February . . . More garden news is that the Church Committee of the above church recently authorized the removal of one of the four remaining old poplar trees on the Lyon St. sidewalk. This will give more light to the church sign in the evening and prevent danger of falling branches; no dead wood for San Francisco.

"Relax—and die!" was the title of the discussion group at the New-Church House, New York City, one evening in February. Rev. Wm. R. Woofenden said, "With a growing number of physiologists, psychiatrists, and clergymen preaching the gospel of 'release from tension' as the goal of life, the counterbalancing teachings of the New Church on this subject are sorely needed." . . . The New York bulletin also noted that their Thursday Night Thespians were giving a play, *The Ogboddy's Outing*, and 'fearing the anxiety to be caused by the denouement of this gripping saga the management' had arranged for some relaxing entertainment to follow, which sounds like a complete reversal of policy. But we trust that the relaxation just wowed 'em and didn't kill 'em.

The most northern point ever to be reached by the *Messenger*, in our estimation, is the first copy sent to our new subscriber at Point Barrow, Alaska, which as a matter of fact is about as far north as white men usually get. The gentleman's

name is Eric Paul, a hardy construction worker and good member of the National Association. It was in the bulletin of the latter group that Mr. Paul noted the suggestion of Clark Dristy that members subscribe to the *Messenger*.

"You and Miniver Cheevy," was the topic of Donald Dunbar, interim minister of the Brockton, Mass., New Church, at a banquet in the vestry of the Bridgewater Congregational Church one evening early in February. This was part of the celebration of Youth Week and about fifty young people were there from various youth groups in Bridgewater (including the New-Church Y. P. L.) as well as school and town officials, clergy, and other prominent people who were guests. The dinner was prepared by a committee of women from the Bridgewater churches. (Miniver Cheevy, you may remember, was born too late, according to his creator, Poet Edwin Arlington Robinson.)

The birthday cake for the Detroit Church's Swedenborg Birthday party had to serve about 110 people. The Rev. Wm. Beales and Mr. Harry Guest did the cutting and serving. The cake was made and decorated by Irma Guest . . . The Swedenborg Anniversary celebration by the Southern Area Council of New-Church Societies (Brockton, Bridgewater, Elmwood, Mansfield, Mass.) at Brockton, Jan. 26, was very successful. About 80 were present to enjoy the pot roast dinner served by the Elmwood Ladies and to appreciate the splendid address by Rev. David P. Johnson, Kitchener, Ont., — President-elect of the General Convention.

The Lenox Community New Church in Wisconsin is looking forward to a visit this spring from a group of the National Association. Their Sunday School is building up,—there were 34 children, 26 adults, and 7 teachers present at a recent session.

A trip around the world was begun Feb. 19 by Dr. and Mrs. Robert Bowie (Ruth Boericke), San Francisco Society. They plan to make stops at Tokyo, Manila, Hong Kong, Singapore, Ceylon, and India . . . A counter-clockwise trip around the world last year was made by Mr. George French, Sydney, Australia, who went from Australia east to the U.S. From San Francisco he took in the cities of Los Angeles, Salt Lake City, Rapid City, Madison, Chicago, Cleveland, Buffalo, Pittsburgh, Washington, Baltimore, Philadel-

phia, and New York. From there he went to London and toured England, Scotland, and Wales, and then went to the continent, and was homeward bound via Suez and Ceylon.

"The Relative Positions of the Academy and Those of Convention" was the subject of a talk by the General Pastor of the Massachusetts Association, the Rev. Everett K. Bray, at the Bridgewater New Church, Feb. 5. About 30 attended.

The St. Louis Society has met its quota for the Annual Appeal in the last two years and is well on its way to doing it again. As they say, "The Societies which reach their quota each year are not necessarily the larger churches."

From Fryeburg, Maine, comes the cheering news that their well-known New-Church artist, Miss Cary Bradley, is her same wonderful self and seems to be improving steadily, looking forward to the day she can leave the hospital in Portland and go home to Fryeburg.

A smile from Kitchener's Bulletin:

A group of clergymen were taken on tour of a mammoth General Electric plant. After seeing the buildings jammed with precision instruments and machines, they crossed a rotunda which contained a tank of tropical fish.

"Wonder what they're doing here?" commented one of the ministers.

"Probably," one of his colleagues observed, "they put it there as a reminder that some things were invented by God."

Where will it stop? they are asking in Wilmington, Del., where an enthusiastic group of painters having done the kitchen and the nursery, are looking for new fields to conquer. They are moving out into the hallways at present. We quote their bulletin: "It has been said (but not confirmed) that Mr. Samuel Hanby is planning to give up his real estate business in order to devote his full time and attention to redecorating the church. This is the kind of building committee chairman we need . . ."

Watch "The Fruitless Fig Tree" over the National Broadcasting Company television network on Sunday, Mar. 25, at 2:30 p.m. (EST).

Going To Florida For The Winter Season?

Then be sure to visit the beautiful New-Church Center in St. Petersburg, on Crescent Lake.

Baptisms, Confirmations, Memorials

BAPTISMS

STINE — Dorothy Elaine, baptized in a beautiful family service held in the Wilmington, Del., New Church, Jan. 15; the Rev. Ernest O. Martin officiating. Dorothy is a pupil in the Sunday School.

CHRISTENSEN — Candis Lee, infant daughter of Mr. and Mrs. Marvin Christensen, San Francisco, baptized Jan. 22, in the San Francisco New Church; the Rev. Othmar Tobisch officiating.

CONFIRMATIONS

MILLER, AYTON, POOLE — Mr. and Mrs. Elbert F. Miller, James Stewart Ayton, and Henry Stafford Poole, baptized at the Wilmington, Del., New Church, Feb. 5; the Rev. Ernest O. Martin officiating.

MEMORIALS

MITIS—Dec. 31, 1955, only a few hours before the commencement of a new earthly year, Giovanni Mitis, faithful pioneer, unforgettable inspirer and generous worker of the Italian New Church at Trieste, passed, at the age of 91, to his eternal New Year of higher life.

His valuable and zealous service to the Church is pursued, no doubt, in a different sphere of uses, with spiritual bonds to his beloved Community on earth.

His surviving sons Giorgio, Irma and Hagar, with families, his relatives and friends, his brethren in the Lord's New Church, announce their amazement in having lost such a bodily presence; but also their inward confidence and joy for his attained crown.

The funeral and resurrection service was conducted, according to the truths and rituals of the New Christian Church, in the morning, Jan. 2, 1958; in the worship-room that Mr. Mitis had built in his house for the profession of the New Faith.

BRIEGLEB — Dr. Charles F., a member of the Illinois Association, died Dec. 7, 1955. He had been making his home for the past two years with his daughter, Mrs. Wilbur Wright, 4624 Cedar Oaks Lane, Bellaire, Texas. Dr. Briegleb was a retired surgeon for the Frisco Railway, and a member of the American Medical Association, Missouri Medical Society, Modern Woodmen of America, and the I.O.O.F. of St. Clair, Mo. Services and burial were held in St. Clair, Mo. He is survived by his daughter and a son, Phillip Briegleb, New Orleans, a sister, Mrs. Leo Fisher, Sullivan, Mo., six grandchildren and three great grandchildren.

WELLMAN—Hiller Crowell, who retired in 1948 after having served as librarian of the Springfield City Library for 46 years, died Feb. 3, in Springfield, Mass., at the age of 84. Mr. Wellman was born

at Boston, Mar. 2, 1871, the son of Joseph Hiller and Marie Cromwell Wellman. He had a long line of distinguished ancestors being descended from Elder William Brewster of Mayflower fame.

Mr. Wellman attended the New-Church Sunday School in Newtonville, Mass., and prepared for college at the Brookline High School. He attended Harvard College and was graduated in 1894 with cum laude rank. He was one of the few members of that class elected to Phi Beta Kappa.

After graduating from Harvard Mr. Wellman was connected with the Boston Athenaeum serving as assistant librarian there. In 1897 when the post of supervisor of branch libraries of the Boston Public Library became vacant he was chosen for the position.

His work of reorganizing the Boston branch libraries won wide commendation and in 1898 when the position of librarian of the Brookline Public Library became vacant, Mr. Wellman was offered the position. In 1902, the trustees of the Springfield library sought a man capable of succeeding John Cotton Dana, who had been called to the Newark Public Library, as librarian. The outstanding work of Mr. Wellman placed him in the front rank of the candidates. He accepted the position and began his duties there May 1, 1902.

The wing of the City Library which houses the fine arts department was designated Wellman Hall in 1942 in honor of Mr. Wellman's 40 years service. Mr. Wellman received one of the highest honors in the gift of members of his own profession when he was elected president of the American Library Association. He also served as secretary of the organization. For several years he was the head of the Massachusetts Library Club. Mr. Wellman served for several years as president of the Springfield Adult Education Council.

On Sept. 20, 1900, Mr. Wellman married Miss Emily A. Whiston, Newtonville.

Mr. Wellman was a Swedenborgian and was active in the Swedenborgian society which existed in Springfield for many years. He served as president of the society for eight years and was prominent in state activities of the denomination. He leaves his wife, Emily A. (Whiston) Wellman; a son, Bertram of Greenville, N. H.; three daughters, Mrs. Constance Greene of New York; Mrs. Margaret Woodworth of Boston; Mrs. Ellen Muth of Seattle, Wash.; five grandchildren; a sister, Miss Mabel T. Wellman of Bloomington, Ind.; two brothers, Noel Wellman of North Conway, N. H.; Harold O. Wellman of Waban.

"SUNDAY TIMES" NATIONAL BOOK EXHIBITION

It is not often that it can be reported that within a fortnight 50,000 people have had their attention drawn newly and effectively to the works of Swedenborg. This was made possible by the Swedenborg Society's exhibition stand at the *Sunday Times* National Book Exhibition held at the Royal Festival Hall, London, Nov. 14 to Nov. 28, 1955.

The Society's stand was small but well-sited and adequate to its purpose of displaying a wide selection of its publications. A lively and effective means of attracting the notice of the passers-by was the prominently displayed poster—announcing the stand as the only one devoted to the works of one author. Another useful poster stating briefly the purpose of the Swedenborg Society and plainly readable at a distance, was displayed on an outside wall of the stand, well in view of the visiting public. The Society received unexpected publicity by a mention in the *Sunday Times* "write-up" of the Exhibition where the writer told his readers that every time he got lost among the multiplicity of publishers' stands (about 150 of them) "the Swedenborg Society (Inc.) popped up from nowhere."

A steady small sale of books and booklets took place during the Exhibition, the "best sellers" being Trobridge's *Life of Swedenborg*, Sutton's *Genius of Swedenborg*, and Johnson's *Revelation through the Ages*. Several thousand leaflets and booklets describing the Society's publications and the Society itself, were distributed.

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By Alice Archer Sewall James

SAVE me when least I cry for saving,
Save me when strong my foot and steady;
Save me when in my happy craving
Hell's hand is on the latch-string, ready.

Save me when swept and clean my house is.
Save me when I would save another.
Save me when mental pride carouses;
Save me when I forgive my brother.

Save me when I have passed temptation;
Save me when peace and joy are round me.
Save me when, heedless of salvation,
Scarce know I that my Lord has found me!

(The Messenger, Feb. 25, 1925)

March 17, 1956

Temptation
A Lenten Number

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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.

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"TEMPTED IN ALL POINTS"

By John W. Spiers

WHEN MY TROOP-SHIP landed in New York, I went at once to call on the Rev. Julian K. Smythe and was invited to remain for dinner. In the course of the evening many war-stories were told, and one in particular impressed Mr. Smythe as of more than usual significance. It illustrates the psychology of temptations.

On Christmas Day following the Armistice we were camped on the upper Marne, not far from caves on the walls of which insignia of Caesar's legions are still seen. It was a clear winter day with a light snow on the ground, and the groves of leafless birch trees cast deep shadows on the white mantle. Being off duty I went for a walk with a New Testament in my pocket. Recollections of Christmas celebrations at home and in church in years gone by, like the Song of the Angles, lifted my mind to holy things. In this mood I returned to camp around noon.

A banquet had been prepared with the French Cognac and American whisky in evidence. Towards the end of the dinner the officer in charge called on various soldiers for stories, songs and vaudeville stunts, there being considerable talent in our company. This tank-corps unit, please notice, was made up of a tough group of men, with a few exceptions. And these new weapons called "tanks"—still in the experimental stage—had proved to be death traps on many occasions. We were formed out of the remnants of three former battalions. These men, moreover, had not been home for many weary months. It was perhaps to be expected that every story told, every song sung and every stunt put on reeked and burned with all the filth of Hell.

I turned my deaf ear to as much of it as I could, but finally got up and went out into the clean sunshine again. As I was about to leave, the top-sergeant came out and, against my wishes, drew me back into the barracks, saying, "The boys want you to talk to them." I objected that under the circumstances I had nothing to say. He only laughed and insisted that I return. What to do?

"Give Me Religion"

Then I recalled a bit of advice which Lincoln once gave to a young speaker, to the effect that when called upon suddenly he should tell his audience something he had recently been thinking about. So I recounted what I had done that morning, speaking of the Christmas celebrations back home and reading the Christmas stories,—yet feeling all the time as if I were "casting pearls before swine".

Except for two or three cat-calls which were hushed up by others near by, and one attempt to pull me down which was also repressed, complete silence

fell upon that company of hardened men. This continued for a full minute after I sat down.

Then the officer in charge arose, and said, "Boys, we had really forgotten that this was Christmas Day. Let us go back to our barracks and try to make this day more like what it should be."

While waiting for my bus at camp Meade, where we were mustered out, I heard that same top-sergeant groan. We were seated on our bunks opposite each other. He caught my glance and said, with a look of despair I shall never forget, "Spiers, if you've got a religion that can help me, for God's sake give it to me now!" He was returning to his wife and family a sick man, physically and morally.

Temptation is a vast subject and we have space for only a thumb-nail sketch.

The familiar quotation chosen for our title (*Heb. 4:15*) takes us at once into the presence of "a Man of sorrows, and acquainted with grief." (*Isa. 53:3*) The Lord's life recorded in the Gospels confirms such temptation-passages. And Swedenborg's disclosures of His inner life in the *Arcana* fills in the picture with many details.

Freedom of Choice

To choose in freedom is to create: that is, when impulses of the will, more or less good or evil, unite with intellectual ideas, more or less true or false, abiding spiritual substances are created within the mind or soul. Swedenborg calls this the 'spiritual marriage' and educators call it 'character building'.

In the Lord this resulted in casting out what was evil and false in His maternal human, and in the gradual but rapid union of His Divine and His Human. Definite processes and stages are involved which constitute the 'wisdom of the angels', outlines of which have been given in the New Revelation.

"Remains"

The materials for wise choices in temptations are stored up from gestation and throughout life. These are called "remains" in Revelation. They are capacities for receiving influx from the Lord and Heaven.

In the Lord there were also such forms or "capacities" to begin with, but these rapidly "became Divine" (a paradoxical but necessary way of speaking), and now His Glorified Human is the Source Itself from which all life proceeds in Heaven and on the earths. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." (*John 5:26*) To have Life in Itself is to be Divine. This possibility and process are beyond finite comprehension (hence the above paradox) except as we see it reflected in the parallel process of our own regeneration.

In the Lord these remains and the evil inheritance from our fallen race brought Him into direct contact and communication with the heavens and the



hells. This opposition within His humanity resulted in temptations as also in our case. In His parable of the Temptation in the Wilderness (*Matt. 4:1-11*) the Lord outlined His own unnumbered temptations and summarized ours. To be "tempted of the Devil" means to receive influx from Hell.

Regeneration

Since we are born self-centered,—that is, linked with the hells,—we can reverse our state and become centered in the Lord only by becoming aware of our predicament, and then taking advantage of the Lord's provisions for our salvation. As Swedenborg puts it, "No one can get out of Hell until he sees that he is there."

By communion with the Lord's Glorified Humanity (symbolized in the Holy Supper) we can, and must if we would be saved, make wise choices and "be faithful until death". One then receives a "crown of life" eternal which "no man can take from him". (*Rev. 3:11*) He becomes regenerate, and an angel in Heaven.

Temptation Defined

We can now define the nature and function of temptations: these are communications with the heavens and the hells simultaneously, by influxes into holy remains and into our hereditary self-hood. These two opposed forces are, normally, kept in balance by the Divine Providence, giving us the opportunity to make free and rational choices. This "freedom," however, is only a shadow of the true freedom which follows victory: for true freedom is to be caught up into the Lord's life, which, being absolutely unselfish, does not enslave." If the Son shall make you free, ye shall be free indeed." (*John 8:36*)

Seen from the spiritual world side this is a real battle between personalities from Heaven and from Hell. But we feel these 'wars of Jehovah' within ourselves as tensions and labors, decisions and indecisions, etc. As our temptations are the means for reducing the external natural man into subjection to and correspondence with the internal spiritual man, so the Lord's temptations—which bring Him so close to us in understanding and sympathy—were the means of uniting His Divine and His Human. Not until His last temptation on the cross did He cry, "It is finished!"

The Psychology of Temptation

The factors of the war-story told at the beginning show the basic elements of a typical temptation-combat, with victory for some and defeat for others as the outcome. One must 'read between the lines',

here and there, of course. First, here were men living in two worlds, with spiritual souls and material bodies. About them were gathered friends and foes, angelic spirits and evil spirits. Just as, a few weeks earlier, these opposing forces had been in a death-struggle with each other on the earthly battle field, so angelic and diabolic forces were still contending for the souls of these men on the spiritual-world battle field.

Keep in mind this law: it takes two wires to light an electric lamp or to cause an electric heater to glow—and it takes two co-operating influences, one on earth and the other in the spiritual world, to awaken heavenly light in the mind and to produce heavenly heat within the will. The Lord must have the co-operation of both men and angels in our regeneration. While angels came and ministered to the Lord after His temptations (*Matt. 4:11*), He tells us that only He fought "alone, and of the people there was none with Me." (*Isa. 63:3*)

Now, science today knows that personality spheres or influences are more or less powerful. When they spring from the marriage of truth and good, described above and seen so obviously in Abraham Lincoln, they are just as powerful as that marriage which is full. In the Lord, therefore, as He united the truth gained from the external way, by means of His instruction in the Old Testament Scriptures especially, to the Divine Good within, His Personality Force, called the Holy Spirit, became increasingly potent, and at last omnipotent. When it is said that "the Holy Spirit was not yet, because Jesus was not yet glorified" (*John 7:39*) this stresses the fact that only with the complete union of the Divine and the Human did this Personality Force become omnipotent. But even before this, evil spirits "wallowed foaming" in the Lord's presence, as we read in the Gospels—because His sphere cut off the sources of their evil lives, and as His contrary rays struck them "they writhed like serpents cast into the fire," as Swedenborg puts it.

In a small degree, of course, that is exactly what happened in that barrack there in France on Christmas Day, 1918.

There were a few who could stand up to that situation with quiet conviction, having enough truth and good united in their characters to drive back the forces of evil. Of the Lord it is written, "I looked and there was none to help, etc." (*Isa. 63:5*) On that occasion in France He had a few "to uphold," and—reluctantly on my part, and by force of circumstances—He used me, from without, as the co-operating agency with His angels, from within. Spiritual light and heat were released and did their healing work.

I have found that often only a little added force is needed to tip the scales in such situations. Those men were young enough not to have confirmed either good or evil, to any great extent, and could be swayed this way or that by opposing winds. But

the forces of good from without, which the church was meant to supply, were often entirely absent. Then "Hell broke loose," as we say.

"Be of Good Cheer"

This must be added: only by the power of Him "Who was tempted in all points as we are, but without sin," can we conquer. All merit therefore is His alone. "In the world ye shall have tribulation, but be of good cheer, for I have overcome the world." (John 16:33)

The tribe of Naphtali represents in the Word this temptation process, when attended with victory. His mother was the handmaid of Rachel, who represents

an affection for spiritual truth. The name means "wrestling" or "struggle". When she named him Rachel said, "With the strugglings of God have I struggled with my sister, and have also prevailed." (Gen. 30:8) Leah, her sister, represents an affection for natural truth.

But, as we said, this is a vast subject. The reader is referred to the great *Arcana* for endless detail on this and related subjects of the utmost importance to every regenerating man.

(Dr. Spiers is the pastor of the La Porte, Ind. Society where the 1956 Convention is to be held. He is a diligent student of Christology.)

GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

The 133rd Annual Session of the General Convention of the New Jerusalem in the U.S. A. will be held in La Porte, Indiana, centering at the Church of the New Jerusalem, at Indiana and Maple Avenues, from Friday morning, June 22nd to Sunday, June 24th, with preliminary meeting of auxiliary bodies from June 19th.

Franklin H. Blackmer, President

Horace B. Blackmer,
Recording secretary.

NOTICE OF PROPOSED AMENDMENTS TO CONVENTION BY-LAWS

As an item of information and as due notice of a proposed amendment to the By-Laws, the General Council in its report informed Convention at its session last June, that the Council has approved a proposal that the administration of the Building Fund, in lieu of the present provision of Convention By-Law XII, be in a Board of three trustees appointed by the General Council. Article XII at present reads: "The Board of Trustees of the Building Fund shall continue to consist of six members, two of whom shall be elected annually by the Convention to serve for three years."

The General Council now recommends to Convention for adoption the following amendment:

"That Article XII of the By-Laws of the General Convention be amended by striking out the whole thereof and inserting the following to be known as Article XII:

'Article XII—Board of Trustees of the Building Fund

'The Board of Trustees of the Building Fund shall consist of three trustees who shall be appointed by the General Council, to serve initially for one, two, and three years, respectively from July 1, 1956; their successors to serve each for

three years. They shall make loans from time to time from the Building Fund as heretofore provided, or as hereafter provided from time to time by the Convention. In case of a vacancy on the Board, the General Council may fill the vacancy for the unexpired term.'"

At the New York Convention in 1954, the General Council recommended for adoption an amendment to Article X of the By-Laws, specifying that of the four members to be elected each year to the Board of Managers of the Theological School, at least two shall be ministers recognized as such by Convention. In view of discussion which arose, Convention referred the amendment back to the General Council for further study. The Council now reports that after study by its Research Committee and further consideration by the Council itself, the Council again recommends to Convention for adoption the proposed amendment to Convention By-Law X in the same form as presented to the 1954 session. Article X at present reads:

"The Board of Managers of the Theological School shall be entrusted with the care and conduct of the Theological School. It shall consist of the President of Convention, *ex officio*, and of twelve elective members, four of whom shall be elected annually by the Convention to serve for three years; the Board shall elect the President of the School, and he shall be *ex officio* a member of the Board."

The suggested wording of the amendment, approved by the General Council, is a rewriting of Article X to read as follows:

"The Board of Managers of the Theological School shall be entrusted with the care and conduct of the Theological School. It shall consist of the President of Convention, *ex officio*, and of twelve elective members. Four members, at least two of whom shall be ministers recognized as such by Convention, shall be elected annually by the Convention to serve for three years. The Board shall elect the President of the School, and he shall be *ex officio* a member of the Board."

HORACE B. BLACKMER, Recording Sec.

EDITORIALS

Holy Week

In the Gospels, Matthew devotes almost seven of his 28 chapters to the one week, beginning with the Lord's triumphal entrance to Jerusalem and ending with the burial arranged by Joseph of Arimathea. To the same period, Mark devotes five of his 16 chapters; Luke, five of his 24; and John, eight of his 27.

In the simple Gospel narrative of this one week there are related such momentous events as the Lord's triumphal entrance into Jerusalem, the cleansing of the Temple, the institution of the Holy Supper, the arrest, trial and crucifixion of the Lord. Also we have a record of discourses, prayers and parables by Him.

Truly these were seven days that shook the world and are still shaking it. Well may Christians commemorate these days as Holy Week.

Varied as are elements that go into the story, they all center around one theme: the complete surrender of the human nature that the Lord had assumed to the Divinity within Him, thereby glorifying that human nature.

During Holy Week men might well remind themselves that as they surrender to the will of God they share in a small way in the Glorification.

Ministers and Social Security

Questions still come to the *Messenger* about the new Social Security Act as this relates to ministers. The time is drawing close when ministers must elect or not to come under this law as self-employed persons. Those who have not already done so are urged to look into this matter at once. The information given here has been furnished to us by the Washington office of the National Council of Churches, and the authority for it is the Bureau of Old Age and Survivor Insurance, Social Security Administration.

A minister 65 years of age or older, who has elected to be covered by social security beginning with 1955 may qualify for old-age insurance benefits as early as April, 1956, if he had net earnings of at least \$400 in 1955, and if he can establish that his net earnings for 1956 will be at least that much.

The amount of the monthly benefit checks which may be payable as early as April, 1956, would usually be based upon his earnings for 1955, the only year for which he had already filed a social security tax return. These earnings would be averaged out over *eighteen months*. At the beginning of 1957 when his tax return for 1956 is available, his benefit amount would be refigured to count in his 1956

earnings. Two different recomputations would be made at this time:

1. his total earnings for 1955 and for 1956 would be added together and averaged out over the corresponding 24 months,
2. his earnings for 1955 would be added to one-half his earnings for 1956, and the total averaged out over a period of 18 months. He would then be paid the benefit amount based on the higher of the two averages. The amount of any increase in his benefit amount over what he had been receiving would then be payable to him retroactively to the month of his retirement.

To have average monthly earnings of \$350, and so qualify for the maximum benefit of \$108.50 a month, a minister retiring during 1956 would have to have net earnings of \$4200 in 1955 and \$4200 in 1956. If he had been earning exactly \$4200 a year, and retired in mid-1956 after he had earned \$2100 without any additional earnings for the year, his average monthly earnings, under the 18-month computation described above, would be based on his \$4200 earnings for 1955 plus one-half of the \$2100 which were his total earnings for 1956 (\$4200 plus \$1050—a total of \$5250). His average monthly earnings would come out to about \$291, resulting in a benefit amount of \$96.70 a month. Under the 24-month computation, his 1955 earnings of \$4200 would be added to the \$2100 he earned in 1956, and the total divided by 24 months would give him average monthly earnings of about \$262, and a resulting monthly benefit of \$90.90. He would, therefore, be paid the benefit of \$96.70 based on average monthly earnings of \$291.

The Annual Appeal

According to the last report to reach us concerning Convention's annual appeal, the goal of \$19,695.00 has not yet been reached. The bulk of the earlier contributions came largely from a few who made generous donations. But left to hear from are many who could make a contribution of ten, five or even one dollar. But there is still time. The drive does not end until March 31. So now make a fast decision and send what you can to enable the Appeal Committee to reach the goal, maybe go over the top.

The needs of Convention are as great this year as at any previous time. It needs everyone's support whether that be big or little. There are the missionary activities which must be advanced rather than curtailed. There is the help for students for the ministry and for weaker societies that are not themselves able to pay the cost of keeping their places of worship open. And there are the needs of the Pension Fund. Give your contribution to the local collector in your society or mail it to the Treasurer of Convention, Mr. Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

ASSOCIATION PATTERNS

By Franklin H. Blackmer

(The following is an extract of the report made by Convention's president, the Rev. Franklin H. Blackmer, to the mid-winter meeting of the General Council. In our next issue there will be a report of this meeting by Mr. Blackmer.)

MY GENERAL activities have centered in the nurturing of the fourteen associations which are members of the Convention, with especial attention upon helping them to become more active administrative units in the Church organization. Through the year I have attended the meetings of all the Associations, except one which has held no meeting for several years. In some cases I have also attended interim meetings of the Executive Committees. I calculate that in such meetings I have had contact with about 375 members of Convention who were present in these Associations as delegates or members of their committees—the active participants in group-work beyond the local level throughout North America. Attending these Associations has also brought me into personal contact with about 650 other adult members of the Church who have attended Associations though not delegates, usually for Sunday worship and Communion. This total of 825 summarizes the scale upon which our regional organizations operate at the present time, in respect to group-meetings.



Blackmer

It is noteworthy that almost all of these Associations have had a better-than-average year, as regards attendance at meetings by out-of-town members and as regards the active concern about Association business on the part of the delegates. One meeting especially was quite spirited throughout.

I have been especially impressed this year, in all parts of Convention, with the initiative shown by lay-members beyond the usual nucleus of faithful wheel-horses. In a salutary way people have been asking questions about the objectives of their Associations and the *modus operandi*. I believe there is a more definite stirring away from traditional attitudes and procedures and a keener awareness that the Associations have responsibilities for area-development of our Church organization. I have tried to emphasize this trend and to help the people realize the mission of the New Church to contemporary living.

One characteristic of the Association meetings is that there are relatively few young people, and not an impressive proportion of young adults. The

Illinois Association made a concerted effort this season to attract younger members, and succeeded in having about a dozen travel to St. Louis, including the President and ex-President of the National League; this has since been followed up by a new-year's houseparty at the Chicago Philosophical Centre and holds out encouragement for reviving of some local Leagues in the Illinois Association, under Association sponsorship. In emphasizing responsibility of Associations for their young people—Association responsibility to help their local societies counteract the feeling of smallness in youth groups compared to other enterprises in local communities—I have stressed the role of our summer camps in providing experiences in living together as New-Church people. I have called attention to the fact that in California specifically, and to a considerable extent in Michigan and New England, the camps which now operate are related to Association activities. This season three other Associations have begun to talk about sponsoring family-type camps for their members: in Kansas, in the Canadian Northwest and in Florida. Meanwhile the California Association, with two camp-sites in operation, a third one being developed, and a fourth one talked of in Oregon, is taking steps to coordinate camp policies, supplies, financing.

While these concerns for youth, or for nurturing relationships of family-groups to the Church, show some appreciation of area-development by Associations, the fact remains that the policies of our Associations are dominated by the traditions that they are federations of local societies—for the most part quite loose federations. The cement binding our Associations together is still pretty thin and fractious. The groups that are active from week-to-week are for the most part local societies, thinking locally. The fact is that in the majority of our Associations little is done between annual meetings, beyond occasional meetings of ministers. Limited funds go far in accounting for this. Except on the Atlantic seaboard, great distances make a further handicap. Most of our societies have a fairly high proportion of absentee members, but Associations tend to assume that contacts with such members are society responsibility, although most of our societies make little systematic effort in this direction except for bulletin mailing-list. While the majority of our Associations have geographical areas in which theoretically they operate, the fact is that outside the radius of commuting to our societies very little is accomplished by our parent or subsidiary organizations. I am not saying this to be critical of our groups, for I know well that our local units are doing what they can, with few workers who are

not already busy people and with limited incomes. I call attention to this because it underscores that the Association pattern is far from meeting the needs of our people.

A year ago the Research Committee and the General Council took the position that Convention needs to take measures to strengthen its Associations. The device for doing this mentioned at the time was the proposal that Convention treat the Associations as having responsibility in certain types of activity; but no types were defined. Tacitly some persons may have been thinking in terms of geographical areas; but the fact is that geographical areas traditionally ascribed to these Associations are indefinite in most cases, and in several instances they overlap. Regardless of what Constitutions say, in practice the Associations are aligned as groups of societies, for the most part, and for many years very little has been done to "care for" the areas between societies unless there were "mission groups" in those interstices. Even when direct mail contacts have been used the bulletins are oriented to the majority of members as grouped in societies. So far, so good; but not enough.

I have been counselling that the Associations set themselves to the particular responsibility of developing programs for their youth, or at least of helping their youth get to the centers where these programs are in operation. As already noted, some Associations have developed these programs, somewhat; but they need more. Other types of program traditional in some Associations are missionary in nature (although in fact quite limited in scope) or involve subsidies to member-societies. Whatever is being done in such programs, the critical point now which needs to be added, or intensified, is youth work (including children's work as a feeder wherever feasible).

I believe that the Associations are in a state of readiness to participate in a Convention-wide effort in education, or re-education. I believe it is an enterprise which can be a joint effort between Convention and the Associations, between laity and clergy, between adults and youth, between the Church as an institution and the home. Some would say that the part of Convention in this effort is to hire an expert and let him begin "serving" constituent groups. I believe that what is most needed from Convention is a channeling of co-operative endeavor among New-Church people concerned with this problem—and there are many concerned about it. The trouble is that their efforts are scattered, and local. The greater part of Convention doesn't get the benefit of them. I believe it would strengthen both Convention and our Associations if we develop a series of conferences and institutes on correlations of the New Church with modern education techniques. Every Association has teachers in it, and it has parents concerned about advances in education, and it has alert young people who can

teach, and it has ministers with background concerned for some years with higher standards of education. If Convention can get these present or latent forces working together, and then can extend their influences gradually into and through the several Associations, the complexion of our Church will change. There are two ways in which Convention as such would enter into a project of this sort: the first is coordinated planning and staffing; the second is subsidy to overcome the inequalities of distance or the inequalities of financial resources in our respective Associations.

A small step in this direction is being proposed in a report to this meeting from the Committee on Leadership Education, in a beginning proposed in relation to the Almont Summer School. A follow-up to this effort might also be extended this summer to Fryeburg and to California, depending upon who comes together at Almont and how much money is allowed for the season. The beginning in relation to Summer Schools might well be correlated with the adult-education program going on at Urbana, as sponsorship by the Convention demonstrates a need for another form of gathering together by New-Church persons concerned about education procedures for our youth.

Related to this matter of our Associations, and how they operate, is another question on the docket of this meeting: the National Association. There are various facets of conflict in that Association that have taken considerable attention the past few months. One phase is a conflict of personalities. There is also a conflict between an extremely exclusive view of Newchurchmanship and a broad tolerance of people in transition from orthodox churches to the New Church. There is the question of the technicalities of a Constitution written under Convention auspices but applied from the outset with liberal interpretations, so that at the very time the National Association was accepted by the Convention as one of its autonomous member-units the Constitution was not being observed to the letter. The result is that the National Association is similar to other Associations in that it has overlapping geographical connections. But unlike the other Associations, it is made up of individuals, not of societies—individuals bound together by a certain type of interest in being isolated from our societies.

It should be observed that several of our Associations are going through more definite phases of their organization this year. The Kansas Association is becoming incorporated. The Western Canada Conference, also in process of incorporation, held its first meeting in one of the prairie cities (instead of the rural parishes) and decided to meet annually instead of bi-ennially, with more definite Executive-Committee government. The South-Eastern Association is clarifying its position as a regional expression of the Church for the Atlantic southern states, maintaining also its incorporated status in the State

of Florida. The Society of Gulfport, Miss., which joined Convention as an independent unit, is now working out its incorporation. The development of these groups in the Northwest and the Southeast might be said to be achieving Association status in activity within Convention, and I raise the question, whether they should begin reporting to Convention as Associations, rather than through the Board of Missions. For many years their respective ministers have been financed by the Board of Missions, and have reported to it. There is a problem of organization here which needs to be reviewed, in line with what is best for the Church in the long run in the way of developing autonomous Associations.

DONALD R. DUNBAR RECEIVES SCHOLARSHIP

Donald R. Dunbar, interim pastor at the New Jerusalem Church, Brockton, Mass., has been named one of nine Boston University students and graduates receiving financial aid this year under the University's Augustus Howe Buck Educational Fund.

Dunbar, the son of Mr. and Mrs. Cecil R. Dunbar, graduated from Boston University's college of liberal arts in 1954, with the highest honors of the graduating class.

A summa cum laude graduate, he won special departmental distinction in the field of philosophy as the result of work with Prof. Richard Millard. He was elected to membership in the Massachusetts Epsilon Chapter of Phi Beta Kappa.

He was also awarded a Fulbright Scholarship for study abroad, a government grant given for highest scholastic achievement. Dunbar studied a year at the University of Freiburg, Germany, returning to this country in the summer of 1955.

After his return, Dunbar enrolled for a semester at Andover-Newton Theological school and is now matriculating at Boston University school of theology as a fellow under the Buck fund. (*Brockton Enterprise*)

The story of Mr. Dunbar's contact with the Brockton New Church as related to us by the Rev. Harold R. Gustafson, Bridgewater, Mass., is interesting. "He went to the Brockton High School with a son of Byron F. Vinton. Mr. Vinton served for many years in the Brockton Fire Department. On retirement he became the Sexton of the Brockton New Church. His son saw Donald Dunbar and told him that the New Church in Brockton had not been able to obtain a minister—so Donald contacted Mr. Vinton, and through him he contacted Fred French, Clerk of the Brockton Society. Result was that Donald became the Interim Pastor. . . . He is especially interested in work with young people and is doing a good job with the young people in the Brockton New Church. . . . He is a popular speaker for youth groups in this area."

Meet Temptation Humbly

By Wilfred Gould Rice

"Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today."—Exodus 14:13.

IT IS widely believed in the Christian church that temptations are marks of disgrace, and that one must fight them as though his life depended upon the outcome. For this reason, great emphasis is placed by members of the clergy upon such texts as the following familiar words from the Epistle to the Philippians:

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. (Phil. 6:11-13)

That temptations should be opposed is unquestioned, but many in so doing fail to "put on the whole armour of God." Indeed the more that one prides himself upon the strength of his will power and begins to depend upon it, the easier a prey he becomes for the powers of evil. This fact is illustrated by accident reports, which show that each year more people who can swim a little are drowned than those who cannot swim at all. The reason is fairly obvious: non-swimmers are aware of their limitations and, except for children or reckless persons, seldom venture into dangerous places. Those with some ability to swim, however, often overestimate their capability.

As we read in the doctrines of the church (*Arcana Coelestia* 8172) "He who believes, when tempted, that he can resist of his own forces, yields. But he who believes that the Lord alone resists, conquers."

A Little Practiced Virtue

It would appear that humility is a virtue neither widely practiced nor highly esteemed in this country, and for this reason its power is rarely appreciated. Some individuals who scorn to practice it themselves, however, know how to instill it in others most effectively. The late William Randolph Hearst, for example, made a habit of frequently telling the talented Arthur Brisbane that he was the second best editorial writer in this country. One day a friend asked Hearst who was the best in this field, and he frankly replied that he did not know. When the friend then asked why he continued to call Brisbane the second best, the answer was, "Well, it keeps him on his toes." It is possible also that this attitude kept Brisbane's salary demands within reason.

The chief value of humility in meeting temptations lies in its power to remove the delusions which grow

out of self-love. The more one is obsessed with ideas of his own importance, the less room there is for thoughts of the Lord; and in this way he loses the most important part of "the whole armour of God." Further instruction is found in this message from *The Doctrine Concerning Charity* (N. 146).

When a man shuns evils as sins, he flees them because they are contrary to the Lord and to His Divine laws; and then he prays to the Lord for help and for power to resist them—a power which is never denied when it is asked. By these two means a man is cleansed of evils. He cannot be cleansed of evils if he only looks to the Lord and prays; for then, after he has prayed, he believes that he is quite without sins, or that they have been forgiven, by which he understands that they are taken away. But then he still remains in them; and to remain in them is to increase them. Nor are evils removed only by shunning them; for then the man looks to himself, and thereby strengthens the origin of evil, which was that he turned himself back from the Lord and turned to himself.

Use of Temptation

It is only when a person has humbled himself thoroughly that he can view a situation accurately and impersonally, for as long as self-love is present there will be distracting thoughts and impulses. Temptations which are nearly conquered often come to life again when a person turns back even momentarily from the Lord to himself. It is possible that this is the meaning of, "Pray without ceasing." For the truly Christian life is one in which the desire to follow the Lord in thought, word and deed is always present. "I am the way, the truth, and the life," He said; and there is no other way out of temptations, unless one weakly yields to them.

One of the important contributions of our Church to thought on this subject is the revelation that the spiritual life of man is opened by means of temptations. This teaching is briefly stated in *The Doctrine of Life* (N. 33): "That He made His Human Divine by temptations admitted into Himself—Thus, when man, from the Lord, overcomes in temptations, he is drawn out of hell, and is elevated into heaven; and hence it is that through temptations, or combats against evils, man becomes spiritual, thus an angel."

In this view, much of the unwarranted stigma is removed from temptations; they are not, as some believe, marks of depravity, but are instrumentalities provided by the Lord for our salvation. Thus a man undergoing temptations is no more to be condemned than though he were carrying a high fever as part of the curative process in some disease. For that is what temptations are intended to do—to bring interior evils to the surface so that they come to our attention and can be removed.

In final mention of the importance of humility in meeting temptations, there is a challenge for us in these words from a dedicated and very successful missionary: "If we really broke down and got humble enough, the Lord might surprise us with a revival that would astonish everyone." In all our hopes and aspirations for the future, in meeting the trials and

temptations of daily life, and in our gradual progress toward the spiritual life, there is surely a place for humility. In the words of our Lord: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

(Mr. Rice is pastor of the St. Paul New-Church Society, and the General pastor of the Illinois Association.)

"PLACE OF THE MONTH"

It is not unlikely that the two-page spread on the Wayfarers' Chapel in *Holiday Magazine* for March is the most important piece of publicity the Church at large has received for many years—perhaps at any time, taking everything into account.

The charm of the picture, the affirmative article accompanying, occupying a full page, the magazine's four million or more readers, the choice of the Memorial Chapel as "The Place of the Month," all add up to an imposing introduction of our cause and of Swedenborg, which could hardly be more happily presented.

There is sometimes the criticism that such publicity is not sufficiently conservative or is not directly helpful in the progress of the New Church—and similar comment has been heard respecting such a production as the Ripley *Believe It or Not* cartoon leaflet, but the fact is Swedenborg needs to be introduced before one can become better acquainted with him.

Were our author at a reception with say Wesley, Linnaeus, William Penn, or any other of his contemporaries, to whom the guests present were well known, but not Swedenborg, we, as host, surely would hasten to introduce him personally, and then would come a few words concerning his work, after which perhaps some who then had met the sage would be happy later to become better acquainted, perhaps even an adherent of his teachings.

In our opinion, there is in this no glorification of the man, or undue emphasis on person rather than on the "instrument" (and surely the living thing is more significant), if only all concerned make every effort, through manifold means, to introduce what we have to offer, or contribute.—L. M.

A few excerpts from the *Holiday* article referred to by Mr. Marshall appear below. The article was written by Carl L. Biemiller.

... Beside it (the chapel) rises the admonishing finger of a white sandstone campanile, and when the soft floodlighting bathes it at nightfall the fishermen working the waters off Santa Catalina Island murmur, "Ah, the candle of God." ... This is a place in beautiful context with an age prone to confuse motion with progress, likely to find aimless panic in what could be fruitful leisure hours. It is a spiritual oasis ministering to one of the major needs and one of the greatest of all possible blessings of increased personal time, the need to "Be still and know that I am God." Here, at any hour ... comes the fundamental realization that for all men life is a journey. (*Holiday*, March, 1956.)

Temptation and Life of the Spirit

By Paul D. Hammond

"IT SHOULD now be clear that every one can be saved by the Lord; if He is not saved, it is his own fault for not co-operating with Him" *True Christian Religion*, 580.

On this earth we are to learn how to co-operate with one another. If we are co-operative we usually have our reward. Life is easier, we prosper, and enjoy our moments and our days. So, it pays to get along with the neighbors and the other peoples in the world, regardless of color, class or creed.

If we have studied the biology of the spirit as Swedenborg did we should realize as he did that co-operation has rewards which are yet more practical and interior.

In speaking of the biology of the spirit he said:

Thus we see what it is that external sensation, the affections of the animal mind, hilarity, gladness, laughter, etc., contribute to promote the circulation of this liquid. And how it is that sadness, anxiety, grief, and painful emotions impede its course; inasmuch as the former open, and the latter close, the passages through the sinuses and cranial bones. For according to the experience of Willis, this fluid pursues its course from the pituitary gland through the manifold passages and pores of the cranium, into the lateral sinuses and jugular veins. (*Economy of the Animal Kingdom*, 361).

Freedom to Co-operate

Of course, we have freedom to co-operate with the spirit and life within us just as we have freedom to try to get along with the neighbors. Both have their rewards. But it so happens that the temptation not to co-operate with the neighbors, our family, or business associates is in reality the cause of our failure to co-operate with the flow of the spirit within us—*or, is it the other way around?*

We have to exercise our freedom to go against our own nature. The temptation is to take the path of least resistance and not exercise our freedom to make the gain in growth and development that we can.

Temptations: An Opportunity

For example: A child is told to help his mother with the dishes. The normal reply is "I don't want to." Nevertheless, if the child is loved by the parent he will say, "Make yourself want to." That illustrates what Swedenborg means by exercising freedom, provided the child makes himself want to obey, and thereby exercises his freedom to obey.

"Therefore, let no one suppose that the Lord is present with those who merely adore him. He is present with those who obey His precepts, that is, who are useful, with these he makes his abode." (*Divine Love and Wisdom*, 335)

Temptations are an opportunity; they are a means of giving us heaven here and hereafter. But we do not always promptly add the traditional 'cubit' of quality to character structure. However, be not de-

spondent about failure to meet and overcome temptation. If we turn to the Lord, knowing evil is stronger than a man, and that He is stronger than evil, and if we turn to the Lord in temptation, promptly, then, we can be victorious. Likewise, be assured temptation will return with the spiral and we shall be offered over again the same thing in another form. It is for each of us to know his own particular weakness. 'Forewarned is forearmed.'

The Animal Mind

It is equally important that we live a normal, wholesome, biological life, if the spirit is to fulfill its useful purpose on earth, according to *The Economy*:

So long as we live as animal beings, a perpetual round of cupidities is exciting the animal minds; nor indeed is there anything which more frequently affects it, one perpetually following upon the steps of another. Those which are short and just beginning, escape our attention; but as their duration lengthens, they extend their influence, and come within the sphere of the senses; thus they become conspicuous, and are called appetencies, passions, affections, cupidities. Unless by these the animal mind were constantly resuscitated and warmed, unless the fibre inhaled its spirit, the capillaries of the arteries and veins would lie idle and their functions discontinue; for these cupidities are media, which are employed as excitants of life, such being the will of the Deity. Unduly repressed or indulged, they become detrimental to life, and assume the nature of vices, which are the more inextinguishable the more they invade the higher region of the mind, disturb and invert the operations of reason, engage it to find specious excuses, form second natures, and then cleave to us, and thus lay desolate the economy of the system, depriving it of the exercise of all public rule and authority. (210)

The general picture of the world today is about the same, from the point of view of temptations, as it was in Jesus' day, and in Swedenborg's day. He observed,

The dignity of the soul we have degraded to the dust. We have abandoned ourselves to the tyranny of the body, the blood, the world, or externally inciting causes; for we are under the arbitrary control of pleasures and desires, by which we are hurried away to ends which are often contrary to the more universal, and to Him who is of all ends the most universal. In the whole world, therefore, there is nothing more imperfect than man in such a state; as may be seen by comparing him with brutes; for animals, when excited by external causes, are incapable of acting except in a manner suitable to the nature according to which they have been organized. Whilst man frequently both intends to act, and also does act, in a manner little suitable to his organization, and this, by the aid of a perverted reason This imperfection we must in our present state measure by the degree in which we abuse the remaining faculties with which we were endowed for perfecting our nature, or reason, will, and liberty. [*Ibid*, 240]

In conclusion, let us rejoice not that the spirits are subject unto us but rejoice rather that our names are written in heaven.

(The author is an ordained minister of the New Church. He now lives in California.)

BOOK REVIEW

AND I SHALL BE HEALED. By Gwynne Dresser Mack. Published by Daniel E. Krehbiel, Pretty Prairie, Kansas. 51 pp., 1956.

THIS BOOK IS a practical application of the teachings of Emanuel Swedenborg, focussed upon the interrelation and consequent health of the soul, mind, and body. The first chapter introduces the subject of spiritual healing which Mrs. Mack says is as old as Christianity but which became lost as a function of the Church. The next chapter deals with the spiritual healing which is going on inside of us so continually that we take it for granted and points out its possible obstructions, such as forgetting that we were created by God and that we are spiritual beings, and forgetting to turn constantly to our Maker for guidance in daily living. The third chapter discusses the greatest physician of all, Jesus, who stressed that in order to connect with His power, man must have a will to be well and faith in God's ability to do anything; and finally that man must always acknowledge that it is God who does the healing.

The bulk of the book is in Chapter IV, *What Does Swedenborg Teach?* in which Mrs. Mack gives the highlights of his thought as it relates to the well-being of man. In its inclination not to leave any little stone unturned (a result of understanding the "wholeness" of the picture), this condensation may seem to the New-Churchman, somewhat lengthy. Yet this reviewer can see that as an introduction to Swedenborg, starting from the angle of spiritual healing and widening into a view of the whole scope of Swedenborg's theology, this is a comprehensive and succulent digest of many, many volumes written by Swedenborg.

There follows a chapter on how spiritual therapy should be used,—to make men whole, through regeneration.

To be restored to order, to wholeness, man must bring the whole of his being,—that is both the will and the understanding to the Lord. p. 45.

The Power is God's; the faith is man's and is the opened door through which this Divine Power enters to put the human house in order, p. 45.

Mrs. Mack adds that "although this is simple, that does not make it easy."

She emphasizes that spiritual healing must not try to prevent death, for death is the final putting in order, complete healing.

True healing brings peace to body and spirit, so that order is restored in the form either of physical functioning or of final spiritual release. Death is the great event whereby man moves farther into life, and when it is orderly this event is painless and peaceful. Man, therefore, may always pray for the return to order, but God alone decides what that order is to be. p. 48.

The final chapter is a list of healing thoughts from the Bible, and a bibliography of source material. Mrs. Mack, in our opinion one of the neatest and most logical thinkers in the New Church, has made a valuable contribution to our collateral literature on a practical and popular subject.

Mrs. Mack is very well equipped to do a work of this nature. She is the daughter of the late Rev. Paul Dresser and the niece of Dr. Horatio Dresser, well known psychologist. After preliminary studies at Bates and Radcliffe Colleges, she graduated from the Boston School of Occupational Therapy, and for a time she was Director of Occupational Therapy at Danvers, Mass. in a psychiatric hospital of 2,000 beds, and had charge of the student-training program there.

Mrs. Mack's literary abilities have also come in for notice. Several years ago she wrote and illustrated charming stories for children, the best known of which are *The Broolin'* and *Swish*. Later she won first prize in a *Reader's Digest* essay contest, and it will be recalled that she won second prize in the literary contest held by the *Messenger*.

In addition she has found time actively to work for Convention; having formerly served for four years as Field Secretary of the American New-Church League, and as editor of its journal. She has been on the staff of the *Messenger*, has served on various committees and is currently a member of the Council of Ministers' Committee on Spiritual Healing. About her own interest in spiritual healing Mrs. Mack says:

I have always been familiar with the subject of spiritual healing, since my paternal grandparents—Annetta and Julius Dresser—had been students of the famous Phineas Quimby, and themselves were very successful in doing healing work. My training in various types of hospitals brought extensive knowledge of human disorders; but it was specialization in psychiatry which taught me how inseparable the life of man's spirit is from the life of his body. Some years later, through experiences of my own, I began to learn how immediately possible the use of spiritual healing is—and how definitely it is connected with spiritual states. From then on I have been interested in correlating some of Swedenborg's teachings with what is known about spiritual therapy, and am convinced that in such applications we can make the Truths of the Second Coming meaningful to a waiting world. C.L.

"THE SEARCH FOR BRIDEY MURPHY," by Morey Bernstein; Doubleday, 256 pp., \$3.75.

In the few weeks since its publication, this book has climbed to first place on the non-fiction best-seller list. It is a discussion of hypnosis, extra-sensory perception, life after death, and reincarnation. Which of these things is the public hungry for knowledge of, that it should devour the first edition before the publisher could get out another?

In his notes on extra-sensory perception, the author mentions Swedenborg—calling him a "renowned Swedish scientist and philosopher" who clairvoyantly described a fire going on many miles away. This

is probably the first time Emanuel Swedenborg has been introduced in a nation-wide best-seller.

Although New-Church readers would not be sympathetic to Mr. Bernstein's conversion to the concept of reincarnation and his conviction that Bridey Murphy proves it, they should nevertheless be pleased by the interesting corroboration given by Bridey to Swedenborg's description of life after death. For those who may not yet have read the book, if there are such, it can be summarized as interviews with a personality who talked through a hypnotised subject, who called herself Bridey Murphy and claimed to have lived in Ireland about a hundred years ago. She gave names, dates, and incidents which later were verified. Since some of her statements seemed to indicate identification with the person under hypnosis, the author (who is the hypnotist) feels this is proof of reincarnation.

Bridey's comments on her life following death are all in keeping with what we have learned from Swedenborg's writings of the nature of the spiritual world and of the individuals in it. She remembers her death clearly, and her activities afterwards. These consisted of "watching", lingering near the few persons and places she cared about, trying to make her presence known, and learning nothing special. Since her personality is obviously devoid of imagination or striving, her environment and life after death are likewise empty. She says she did whatever she "wanted," and "willed" herself wherever she wanted to be. She saw her father but not her mother.

It is noticeable that the subject under hypnosis is very like Bridey; she owns no encyclopedia or library card, cares more for bridge and baseball than for investigating this mystery about herself. Such similarity would, doubtless, seem to the author another point in favor of reincarnation; but to this reviewer it is corroboration for a theory that the system of "attendant spirits", fully explained by Swedenborg, is the basis for the distortion called reincarnation. The hypnotist, far from unravelling his subjects's remote past as he supposes he is doing, has instead made contact with her "attendant spirit"—or even perhaps with some intrusive soul who thus, at last, has succeeded in making her presence known!

G. D. M.

STILL IN SCIENCE NEWS

In *Natural History*, Feb. 1956, official monthly magazine of the American Museum of Natural History, N. Y., there is an article titled "The Glacial Concept is Born." The author, Richard J. Hardtesveldt, states that "Emanuel Swedenborg, in 1719, was one of the first to theorize along this line." (That a deluge of water moved great stones from one section to another, rounding them by rubbing one against another.) A picture of Swedenborg heads off a page of illustrations.

TWENTIETH CENTURY MINISTERS

"IT IS the fate of this generation," according to Dr. Roswell P. Barnes, Associate Secretary of the National Council of Churches, "to live in a period when change in patterns of life is so rapid and tumultuous that the characteristics of crisis will probably continue for many years: insecurity, shifts in centers of power and coalitions of power, the breaking up of customary social patterns, the general unpredictability of events."

With this introduction the Rev. Edwin G. Capon, Vice-President of the New-Church Theological School, preached a sermon at the Washington, D. C., Church, Jan. 22, on behalf of the school. He went on to say, "The teachings of the New Church are not tailor made but divinely made for today—this I am going to assume. I am addressing New-Church people."

Assuming that his listeners appreciated the problems that the world presents to the men of today, Mr. Capon said that they shared a mutual concern for his subject, a ministry for today. He stated the need for *learned* ministers, men with a firm background in Scripture, theology and philosophy, psychology and social relations, history and current conditions. In addition Mr. Capon brought out that a learned minister is not necessarily a good teacher unless he knows how most effectively to preach, teach, lead, and counsel.

Mr. Capon then stated, "Your New-Church Theological School is trying to provide a more learned ministry capable of more effective teaching in today's world in a number of ways." First, in finding and admitting only the best possible men, those with a record of scholastic achievement, those with a high degree of personal adjustment, and those with personal commitment to the path of regeneration according to the doctrines of the New-Church. Second, in building a better faculty; in developing a well-rounded curriculum; in following the best guidance available. This latter point brought up the value of guidance by such standards as are necessary for membership in the American Association of Theological Schools.

Laymen can help by recruiting, by encouraging good public relations, and by making their churches' program fit the needs of today's people. "In other words," Mr. Capon concluded, "by providing a job worth doing."

A few days before preaching in Washington, Mr. Capon spoke to a group of the Wilmington, Del., Society, on the same subject on behalf of the School. The talk in Wilmington was illustrated by kodachrome slides made by Mr. Kenath Traegde. In a letter to *The Messenger* Mr. Capon said, "I think it is fair to say that my experience in these two societies warrants the School's hoping that I may have similar opportunities to spread the gospel of the New-Church Theological School throughout Convention."

LETTERS to the EDITOR

FLORIDA CALLING!

This is addressed to all readers of *The Messenger* wherever you may be; we need your help!

As you no doubt know, Florida is one of the fastest growing states in America. Thousands of people are moving down here every month. Some of them may be interested in Swedenborg's teachings and the New Church, or already may be members.

If you personally know of any friend or relative who has moved to Florida, please send the name and address to the Rev. Leslie Marshall, P. O. Box 386, St. Petersburg, Fla.

We are bending every effort to contact everyone interested, but feel that there must be many people whom we have missed. Please help us carry on the work and teachings of the New Church in this new and growing field. Your response to this appeal will be greatly appreciated.

Ernest Frederick
Ft. Lauderdale, Fla.

AN OVERSIGHT

To the Editor:

The readers of the valuable article by the Rev. John C. King, in the *Messenger*, Jan. 7, on the Inter-seminary Plan of our School, should know that Mr. King writes out of his own experience with the plan. Through the working of this plan, he obtained an S.T.B. from the Harvard Divinity School at the same time that he was doing his work here at our School.

By an oversight this degree was omitted from the information concerning Mr. King as author of the article.

Everett K. Bray,
President, New-Church Theological School
Cambridge, Mass.

CANDLEMAS AND EPIPHANY

To the Editor:

Candlemas, Feb. 2, is in honor of the purification of the Virgin Mary. It was at this same time that Mary and Joseph brought the Christ Child to Jerusalem to present him to the Lord according to the law of Moses, (*Lev. 12* and *Luke 2:22*). Epiphany, Jan. 6, is the time of the visit of the wise men, which could not have taken place in the same year as the purification because the child was forty days old when they brought him to Jerusalem. The visit of the wise men could not have been before the forty days as Mary could not be present at the temple having already fled to Egypt immediately after the wise men's visit to stay there until the death of Herod. Children of two years and under were slain at the time the star appeared. If the star appeared when the Christ Child was born He would have been two years old when the wise men found Him.

I have seen several articles in the *Messenger* over the years in which the writers had the wise men at the manger in Bethlehem, but a study of the events shows that this was not possible.

Wm. Groundwater,
New Westminster, B. C.

(Editor's note: We must bear in mind that it was years after the events took place that they came to be associated with certain festivities. This is the case in using Epiphany to celebrate the coming of the wisemen. There is little known about the exact date of these events.)

MAKING NEW CONTACTS

As is well known the Swedenborg Foundation, Inc. has been advertising Swedenborg's books in city newspapers throughout the country. This is a new policy which has been met in Cincinnati by a newly set up committees of the Cincinnati Society, called the *Committee on New Contacts*. The Church Council has named Miss Catherine Snow as Chairman. This Committee aims to contact by letters, telephone, and personal calls, all those who have bought books by Swedenborg through the recent advertising by the Foundation in the local papers. The committee will try to discover whom among these buyers have or show an interest in New-Church teachings and to encourage them in further studies.

The Committee meets for dinner every Friday for as long as the campaign lasts to plan the approach and to hear the results attained. On March 23, all the people who have been contacted will be invited to come as well as the Committee, who are the Rev. and Mrs. Bjorn Johannson, Mr. and Mrs. Joseph C. Hargrave, Mrs. Mae Owens, Mrs. Leonard King, Sylvia King, Brown McGill, Lise Jungshoved, Mrs. John Dodd, Florence Murdoch, Margaret Schneider, Charles J. Coch, Elsie Istecki, and Lula Bell. New readers of Swedenborg are invited to bring to this meeting questions that may have arisen for them in the course of their reading. The meeting will largely center around such questions.

FITCH GIBBENS SAYS:

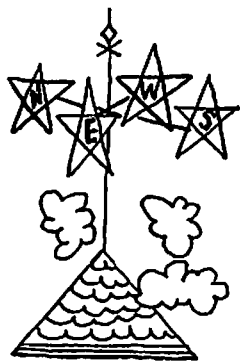
Were one to take the trouble to live one new fact every day of his life, he would have collected no less than 25,550 pragmatized truths that he could take with him into eternity in return for his "three-score-years-and-ten" of having been an amateur liver on earth.

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NEWS By Carol Lawson

The 'New Look' of the publication of the Illinois Association, *The New Church Visitor*, will have subscribers taking a new look too, because it really has a natty appearance. Co-Editors are the Rev. David J. Garrett and Robert Hoover, Kirven. After many years of happy residence in Chicago, the *Visitor* has now returned to St. Louis where it was first put out by Rev. Dirk Diephuis. In Chicago the Editor was the Rev. Immanuel Tafel under whom the paper increased its circulation significantly as well as maintaining a high standard of readability and attractiveness . . . The El Cerrito Hillside Church's new bulletin is also looking very new and readable. . . The Wilmington bulletin has also been revamped, 'it's new, it's blue . . .'

After a short business meeting and supper, those escapists, members of Boston's New-Church Men's Club, got away from the bleak February weather by a magic carpet trip with John Perry and Lawrence Capon, to Germany and England, the magic carpet being colored slides and exciting experiences and observations. The Rev. Thomas Reed also spoke, and later on in the month conducted the Sunday service at the Church of the Open Word, Newtonville, Mass.

After reading in the MESSENGER of Mrs. Paul Dresser's hunt for a small apartment in Boston, Miss Clara Chase, Brockton Society volunteered some clues.

700 copies of HEAVEN AND HELL have been mailed out through requests from advertising by the Rev. Erwin Reddekopp to all parts of Alberta, but with the bulk mailed in the city of Edmonton.

Going, going, gone!—a delicious box supper prepared by one of the winsome ladies of the Lakewood, Ohio, New Church. Bought at auction by one of the hungry gentlemen on Feb 26 at six o'clock in the evening in that church. And while

he and his cook-for-an-evening nibbled away, they listened to some close barbershop harmony by the Choir, and before they knew it the evening and the box lunch were—gone.

He may not be a full-fledged minister yet, but Mr. Paul Zacharias, student minister at Elmwood, Mass., wasn't afraid to give a sermon Feb. 19 on "The Facts of Life."

A contest was held recently in the Detroit New-Church for the best essay by a young writer on the life and work of Swedenborg. The executive committee of the ANCL in cooperation with *The Messenger* is working on a similar project. Sharpen your pencils and your wits. Be ready at the word to GO!

Fifty years ago on Feb. 25 something very wonderful happened,—Mr. and Mrs. William E. Weeks were married by the Rev. James E. Reed. They celebrated their golden anniversary amid the warm congratulations of all their friends in the Boston Church last month . . . Other couples celebrating their anniversaries, in 1956, not necessarily golden, were invited by the Rev. Othmar Tobisch to revisit their wedding church on Lyon Street in San Francisco, Mar. 4, when the annual service was held for all those who have been married there. Rev. Tobisch spoke on "What Marriage Should Accomplish." Golden anniversaries might be one answer.

An Important Engagement has recently been announced by the Dean of the General Theological Seminary, (Episcopal) New York, whose daughter and Edward Hinckley, son of Dr. and Mrs. Edward B. Hinckley, will be wed. Mr. Hinckley plans a trip to Florida, soon to visit his grandmother, Mrs. Charles H. Kuenzli, a Lay Leader, active in Florida. Mrs. Kuenzli, incidentally, may be heard over WSUN, Saturdays at 11:30 a.m. . . The Rev. Ernest Frederick also active in Florida wrote recently, "meetings are being held regularly in Miami and Ft. Lauderdale, and many new people have been contacted who are interested in the Teachings."

Another Interesting Engagement has been announced, that of Billie Dolores Bichacoff, Fort Wayne, Ind., and the Rev. Robert W. Shields, Rapid City, S. Dak. The Rev. Shields at one time attended the New-Church Theological School, Cambridge, Mass.; although he later became an ordained minister of the Congregational-

Christian Churches, U.S.A. he maintains an interest in New-Church teachings. At present he is head of the Department of Speech and Journalism at Bennett County High School, Martin, S. Dak. Miss Bichacoff is a graduate of the Medical School of Johns Hopkins University, and for the past year has practiced medicine in Montana. The wedding will take place, May 13, in Rapid City.

Speaking of Rapid City reminds us of the March Bulletin of the National Convention in which we saw a very fine letter by Mrs. Clara Browning Goodman who says in part: "The editor of *The New-Church Messenger* is a trained journalist, competent from every point of view, and he and his staff are producing a paper singularly free of dogma, and remarkably forward-looking and challenging." She then goes on to urge that National Association members get their sermons, doctrinal item, from the able ministers and laymen who write in *The Messenger* and shorten their Bulletin to contain only their special needs and business items.

In Kitchener, Hugh Cuthbertson, Lorne Biggar, Ted Ahrens, and the Pastor met recently to consider the formation of a boys' group. This would be for boys in the 9-12 bracket with two or three older boys as leaders.

The V.I.P.s of the Convention Program met in La Porte, Ind., at the end of February. Among those who journeyed here were, the Rev. Franklin H. Blackmer, Convention President; the Rev. David P. Johnson, the new President-elect; the Rev. Wilfred G. Rice, the General Pastor-elect of the Illinois Association; and Wilfred C. Locke, Detroit. Mr. Rice preached at the Sunday service, Feb. 26, at the La Porte Church on "Opportunity Unlimited."

Arbor Day Note: The Johnny Appleseed Club of the Detroit Church has received permission to plant a tree on the lawn of the Church on Arbor Day thus carrying on very fully the ideals of John Chapman. We'll be disappointed if it's not an apple tree.

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BIRTHS

BORDULA.—Born in October, to Mr. and Mrs. Bordula, Calgary, Canada, a daughter, Deborah Rose. Mr. and Mrs. Cornelius Hiebert are the maternal grandparents.

GANLEY.—Born, Jan. 6, to Mr. and Mrs. Lyle Ganley (Edna Sawatzky), Meadow Lake, Sask., a daughter, Linda Jean.

MAZZA.—Born, Jan. 7, to Mr. and Mrs. Ralph Mazza (Elinor Young), Rolling Hills, Calif., a daughter, Christina Lucille. Christina is the 18th grandchild of Dr. and Mrs. Walter Young.

JOHNSTON.—Born, Jan. 21, to Mr. and Mrs. James Johnson (Marjorie Minett), Wooster, O., a daughter, Christine Taylor.

CAHILL.—Born, Feb. 7, to Mr. and Mrs. Warren Cahill, Elmwood, Mass., a son, Donald Edward.

BAPTISM

BUSH.—Robert Edgar, son of Mr. and Mrs. Edgar Bush, Burnaby, B. C., baptized, Nov. 6, Vancouver, B. C.; the Rev. J. Zacharias officiating.

CONFIRMATION

HANSON.—Mr. Bradley Everson, confirmed in the faith of the New Church, Nov. 20, Vancouver, B. C.; the Rev. J. Zacharias, officiating.

MEMORIALS

GILLESPIE.—Edwin S. Gillespie, Boston Society, for whom resurrection services were held, Jan. 23, at the Shepherd Chapel, South Weymouth, Mass., with committal at the Lucy Stone Chapel, Forest Hills; the Rev. Antony Regamey officiating.

CARHART.—James Ralph, passed away at his home in San Gabriel, Calif., Feb. 15, 1956. The services were held on Feb. 18; the Rev. Andre Diaconoff officiating.

Mr. Carhart was a beloved member of

the Los Angeles Society. He was born, Jan. 12, 1876, in New York. He was in our midst a man of character and of deep and alert intelligence. His experience included business and civic service. He was for some years mayor of Fullerton, California. He was until his last, brief illness an active man, interested in history, news events, freedom and justice. He and his wife had a lovely home, where he passed away peacefully.

WIZEMANN.—Adolph F. Wizemann, New York Society, passed into the spiritual world, Dec. 22. Masonic services were held in Englewood, N. J., Dec. 24.

KING.—Leonard King, Cincinnati Society, passed into the spiritual world, Feb. 25, at the age of 42. Resurrection services were held Feb. 28; the Rev. Bjorn Johansson officiating. Mr. King, one of the most active members of the Cincinnati New Church, in which he was brought up, has served at various times on the Board of Trustees, as Comptroller, and Superintendent of the Sunday School. His presence and his enthusiasm will be sorely missed. Fuller mention will appear later.

GRANT.—Mrs. Burdett Grant, (Florence Marshall) passed away in Los Angeles, Jan. 3, 1956, after a long illness. She was born in Lapeer County, Mich., the daughter of Mr. Charles Marshall, who with his father and brothers were the pioneers and builders of the Almont Church and Summer School in Michigan. Mrs. Grant studied music and became an organist in Chicago, when the Rev. Lewis Pyle Mercer was the pastor of our New Church there. She also taught music for many years. She married Mr. Burdett Grant, a mining engineer, who preceded her to the spiritual world. Mr. and Mrs. Grant made their home for some time in Mexico, where he was engaged in mining. Mrs. Grant was a resident of Los

Angeles for 43 years. She was a person of a loving and understanding spirit, her friendly smile and conversation expressing her open-hearted nature. Mr. and Mrs. Earl P. Marshall, Los Angeles and Pasadena, were her first cousins. She is survived by a son, Mr. Burdett Grant, Jr., and a daughter, Mrs. Zada Latham. The services were held in Grace Chapel, Inglewood, Calif., Jan. 5, 1956; the Rev. Andre Diaconoff officiating.

W. N. C. U. FACES APRIL DEADLINE

At the moment a decision is being made by the Western New-Church Union regarding their Book Room: whether to release their present location in the Chicago Loop area, or not. Some previous sources of revenue can no longer contribute to the Book Room after April 30, according to C. L. Moulton, President of the Western New-Church Union. The Book Room has been in the Stevens Building for 35 years and in the Loop for 50 years. Besides serving as a book room, the present location also functions as a meeting place for the weekly meetings of the Christian Fellowship Laymen, a small but active discussion group. The Book Room was also scheduled to serve as headquarters for follow-up work in Chicago for the advertising to be done in Chicago by the Swedenborg Foundation.

Thus the Western New-Church Union has the choice of finding funds elsewhere if it feels that these functions of the Book Room are worth continuing, or giving up their lease and storing the books until the projected new Chicago church at Park Ridge is an actuality.

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Thine eyes seeing not the objects over which they pass,
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Sometimes the world of nature slips away from us in thought
When we turn our minds to a dear one close by but yet unseen.
And then for just a fleeting moment we are carried out of
space and time
To be in company with one we love.
Too soon our thoughts turn back to things on earth,
And daily chores begin to crowd our minds again.
Yet be assured,
Wherever thou shalt be on earth at any time of day or night—
If thou wilt turn with loving thoughts to one who dwells
beyond the range of sight and sound—
Once again will nature and the world of sense
give way before that world so much more real,
And you will be together.

Theodore T. Foster

March 31, 1956

Easter

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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.

TO THE HILLTOP

"And when they saw Him, they worshipped Him: but some doubted" (Matt. 28:17).

The account of the Resurrection as given in the Gospels is simply stated. The two Marys who first saw Him brought word that He was risen, and that the disciples were to go to Galilee where He would meet them. Peter had seen the empty tomb; Cleopas had walked with Him to Emmaus. But all this was hardly enough to bring the conviction that He had risen from the dead. To believe in so great a miracle required overwhelming evidence. Still they went to Galilee and to the appointed hilltop. There they saw Him plainly with their own eyes. No longer could they dismiss as idle tales the stories brought by the women and others. The Risen One stood before them and they worshiped Him. Yet some doubted. The miracle was so great that even the evidence of their own senses did not offer complete proof.

However, in the end all, even Thomas, were convinced. And surely other doubters, among them perhaps those who had not believed in the Lord previously, were convinced. Paul tells us that "He was seen of James" (I Cor. 15:7). The James here mentioned is generally identified as the "brother of the Lord"—one born of Mary and brought up in the same household as Jesus. James became a great leader among the early Christians. But it will be recalled that the Gospels tell us that those who were known as His brethren, in the sense of a blood kinship, did not believe in Him (Jn. 7:5). But James became a firm believer. Was it because he saw the Lord after the Resurrection?

And yet some doubted. Could those who doubted also have worshiped the Lord? Surely not in the deepest and fullest sense of that word. The spirit of doubt and of worship do not go together. In saying this we are not unmindful of the truth contained in Tennyson's lines:

"There lives more faith in honest doubt,

Believe me, than in half the creeds."

Or P. J. Bailey's:

"Who never doubted never half believed,

Where doubt there truth is—'tis her shadow."

To doubt is man's right—at times his duty. But worship in the spirit of sincere desire to know the truth and to approach closer to the Lord will resolve doubt. It will give the substance in place of the shadow. And as the doubt is removed, the worship becomes a deeper and more real religious experience.

Can man then worship if he harbors doubts? Yes, if in all humility he desires to know the Lord and in prayer and meditation will seek for Him. True, the heart must be inclined to the Lord if there is to be genuine worship. The Lord makes no imperious demands on anyone to believe until he is ready to believe. The Lord did not harshly rebuke Thomas for his doubts. Indeed, He offered him the evidence for which he had asked. But He added: "Blessed are they that have not seen yet have believed" (Jn. 20:29).

Certainly worship requires faith, but let it be remembered that worship deepens faith. When the disciples set out for that hilltop in Galilee, even the most sceptical had enough faith to hope. No worship is possible if disbelief fills the mind. But honest doubt is not the same as disbelief. Doubt implies hope, a willingness to know.

The worshiper who sincerely desires to know the Christ will also have Him arise in his heart.

The supreme Easter response for all Christians should be a worship of the Risen Lord, the Glorified Humanity. In worship His abiding presence is to be felt as in no other experience. There may remain unanswered questions about the theology that centers about the Christ but worship can still be very real. Many old beliefs and dogmas are now dead, but the Lord lives and is near us even if we are slow to recognize Him. But to worship Him is to recognize Him; and to recognize Him is to worship Him.

The fact of the Lord's Resurrection can never be established by such tests as the natural man may demand, but it can be established for every individual who in humble adoration worships the Lord.

Immortality

by Richard H. Tafel

EASTER brings us the assurance of Immortality, the glorious news that life is unending. The Post-Resurrection Appearances of our Lord to His disciples, showed the further fact of the unbroken continuity of human personality: the persistence of character, the assurance that we remain the same person when we pass through the gate of death and emerge on the other side in the World of Spirit. Remember how, when their spiritual eyes were opened, the disciples recognized their dear Lord, heard His beloved voice again, rejoiced once more in His presence, and knew that they had not lost their Master? At first, of course, they were startled and afraid when He appeared among them again. But He spoke to them as of old, and, one gathers, with just a touch of humor, "Behold my hands and my feet, that it is I myself: handle me, and see; for a ghost hath not flesh and bones, as ye see me have." Thus our Lord God finished the work He came on earth to do: to bring Himself to us, and to keep us bound to Him by the cords of love and understanding; to show us our God, at once divine and yet so surpassingly human!

In showing Himself to us in His risen and glorified Humanity, our Lord lifted the veil which had for so long shrouded death. "Because I live ye shall live also." What glorious news for the world! What a wondrous crown it places upon life! But stop and consider for a moment, too, what this means to us *now*. We are not so much concerned with life in the other world, for we are busy, and should be busy, with life right here about us. This life is so real and so full, engaging all our attention and powers. And it should be so; we do not want to live life here with one eye on life hereafter! And yet, and yet, just knowing that life goes on and on, that it is not confined to some eighty or ninety years of earthly existence, and that we are now living but one phase of it, makes a mighty difference.

A Great Delusion

So we should stop and think, every once in a while, about life as a whole, and learn to see the present in light of the future. Then our whole teaching about the future life serves its true function: giving purpose and meaning and interpretation to life as we live it day by day.

As a matter of fact, it does happen that from time to time we catch ourselves thinking of the future, and often with an awful sinking sensation as we realize, all too clearly, the importance of the passing minutes. But just as quickly there begins to operate a delusion which has misled the world for thousands of years. We see it working

in the days of Amos, and as it was attacked by that prophet. There had grown up in Israel the conviction that God was one day coming into the world. The nation looked forward to this coming of God, referring to it as "The Day of the Lord." It was to be, they thought, a glorious time. God would restore the fortunes of Israel, and punish her enemies. Amos, on the other hand, painted the picture in blackest colors, questioning the unfounded optimism of his people. It was not to be a day of glory and rejoicing, but a day of wailing and lament, a day of terror and judgment for Israel, because of her deeds!

"Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

It was as plain as that. But as we know, Amos did not succeed in changing this popular delusion; it has persisted to this day.

In modern times, it has taken the form of the confident optimism expressed in the attitude, "there's a better time coming," "every story has a happy ending." No matter how dark the picture becomes, we confidently expect a happy outcome. "Everything is going to turn out all right." So sure are we of this, that we want our stories, our plays, and even our tragedies, to have a happy ending. And we need not worry about our children with their hair-raising comic and radio programs in which the hero meets overwhelming odds single-handed, and undergoes terrific adventures. They know, even better than we, that it will end happily, and that it must fall into the expected pattern. Unfortunately, the same philosophy is carried over into our ideas about the future life. "Everything will be all right!" "Every story ends happily ever after!"

The Ruling Love

In most things we are confirmed, hard-headed realists; but here we are the most ardent, impractical optimists! Because it stops us from thinking? Because we do not want to face reality? Because it is more pleasant to dream and to make believe? The old-fashioned religion tried to bribe people with heaven, and to threaten them with hell. The new religion urges us to look at life as we know it, to take a long range view of life, and then to see the implications inherent in it. It would have us, in short, be *realists*.

We know a lot about life, and are learning more all the time. For there is nothing more interesting than human nature: how and why it acts and reacts in the way it does. In the first place we know that personality, the essence of the individual, is

a continuous reaction to life. While it is emerging, growing, developing, the experience of today rests upon, and grows out of, and is conditioned by, the experience of yesterday, and so on. It achieves this continuity through memory. But even with this, personality or character would be rather chaotic, unpredictable, and uncoordinated. We would not know how we were going to act from one moment to the next, nor would we know what to expect from other people. Experience, however, teaches us that the human being, quite early in life, achieves a certain stability. He tends to react more and more in a predictable manner, and as he does so he becomes more and more an individual.

Psychology calls this, we remember, "the integration of personality." But long before it came up with that very apt definition, Swedenborg was using the term "ruling love," and had shown how life organizes itself around a center. And, as love—desires, cravings, wants—is the fundamental component of life, it furnishes the dominant drive about which the rest of the personality is centered. We have several choices between such dominant drives which determine and color our lives. Our Lord referred to two, calling them "masters," in His familiar saying about serving God and mammon. Life can be integrated about the love of God as a center or as a dominant drive or "ruling love," or it can be centered about self and its interests. In either case, personality tends to crystalize more and more definitely about its center, and the individual to become thus more and more of a person.

Set for All Time

Personality, character, the emerging self, is the most plastic and impressionable substance imaginable. We can do anything with it: mold it, twist it, bend it, fashion it. But in time, it also has the property of setting in a form that is as hard as concrete. That it does so set, we know from experience, and because of the fact that we seek stability above everything else. We all know how hard it is to break habits which are laid on muscle and nerve, and that the longer they persist, the harder it is to change them. But what about the inner controls which set those habits—motives, appetites, desires, wants, and cravings? In other words, what lies at the heart of life, at the core of our being, also becomes more and more fixed, more definitely determined as time goes on. "Where your treasure is, there will your heart be also."

All of which is a way of saying that human personality is a continuous, emerging, developing response to life. It becomes more and more consistent with, and determined by, the dominant motives which it selects as its source or center. There will be, of course, development, refinement, and progress forever, because growth is one of the characteristics of life. But the main lines of character are laid down rather indelibly, and the details tend

ENTERING LIFE BEYOND

As soon as man's corporal organs grow cold, which [occurs shortly] after his decease, he is raised again of the Lord by celestial angels who are first attendant on him; but in case he be such that he cannot remain with them, he is then received into the care of spiritual angels; and successively afterwards into the care of good spirits. For all who come into the other life, be they who they may, are welcome guests who meet a kind reception. But as every one's desires follow him, he who has led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, repeating those separations until he comes among spirits whose life is similar and conformable to that which he had while in the world. . . . It is according to the laws of order that every one should return into his own life which he had in the body [i. e., manifest the same character], and should thence be let down into hell by degrees. The Lord casts none down into hell, but every one casts himself thither. . . . They who have led a good life are by degrees elevated by the Lord into heaven. — (*Arcana Coelestia*, 2119, 2121)

to be filled in more or less fully as we mature and ripen.

No Certain Happy Ending

Now if this is the true picture, and if we believe in personal survival as our Lord taught it, we can hardly maintain the philosophy of the automatic, happy ending. We cannot hold such a conclusion on the basis of facts as we know them. To do so would mean, again contrary to all we know, that something magical happens at death. It would mean that with the putting off of the material body the whole current of life, which we had deliberately directed to a certain course and which had bourn us along on its bosom, can suddenly be diametrically changed! But that is opposed not only to reason, but also to everything that life itself teaches us. It would mean that there is no relation between what we have *done*, what we have *chosen*, what we have *become*, and what we then *are*. It means that while there may be immortality of a fashion, there is no survival of human personality as we know it. And I think that we are only interested in immortality if it means that we continue to be ourselves. This is what our Lord Himself taught us by appearing again to His disciples after His Resurrection:

"Behold my hands and my feet, that it is I myself."

This, it seems to me, is the purpose, the meaning, the value of a sure teaching and belief in the Life

after Death: that we see life as all of a piece; that there is no break, no drastic change in human experience, no more than that between infancy and childhood and youth and adulthood. It means that our beloved ones, who have passed on ahead of us into the Heavenly Mansions, are, in every vital respect, the same well-known and deeply loved men and women we knew here. And also, because we ourselves shall continue fundamentally the same kind of persons we are now, we confidently look forward to resuming the tangible and visible relationship with them that we once had.

In much the same way, our Lord, upon opening the spiritual eyes of the disciples, showed them that He was still their same Lord and Master.

This is a most comforting assurance, in keeping with reason, with experience, with revelation, and with the dictates of the human heart. It is at the same time a most disquieting teaching! It forces us to ask ourselves some very deep, and soul-searching questions:

"Am I satisfied with the person I am becoming?"

"Is this the kind of person I want to be for all time and eternity?"

"On the basis of my life, am I qualified to live with the people I have known, and admired and loved?"

Searching questions these! Questions which might well send us hurrying back to life with new purpose, with fresh zest, and with an added sense of the importance and the possibilities of our todays and tomorrows!

"To every man there openeth
A way, and ways, and way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats
The rest drift to and fro,
But to every man there openeth
A high way and a low
And every man decideth
The way his soul shall go."

(John Oxenham)

HELEN KELLER HONORED

The President's Committee on Employment of the Physically Handicapped presented a special plaque to Helen Keller, famous leader in work for the blind, during the celebration of the Fortieth Anniversary of the American Foundation for Overseas Blind on November 14.

The plaque, part of which is in braille, cites Miss Keller for a lifetime of service to handicapped people throughout the world.

Greater cooperation between private philanthropic organizations, national governments, and the United Nations was the theme of talks given at the luncheon by Miss Keller and by Chester W. Bowles, former U.S. Ambassador to India.

REPORT OF THE APPEAL DRIVE

CONTRIBUTIONS TO MARCH 7, 1956\$13,136.69

CONTRIBUTIONS NEEDED BY

MARCH 31, 1956 19,695.00

PERCENTAGE CONTRIBUTED TO

MARCH 7, 195666%

The \$13,136.69 has been reached by 448 individual contributions, and contributions from 19 Societies and Associations. These contributors represent a very small percentage of the members of The General Convention to whom the Annual Appeal letter was sent last November.

To those who have not contributed and still wish to do so, if their contribution is received by Mr. Albert P. Carter, 511 Barristers Hall, Boston 8, Mass., by April 15, it will be credited to this year's Appeal Drive.

Adolph T. Liebert, Jr.
Chairman, Appeal Committee.

CALLING YOUNG LEADERS!

A Leadership Education Institute for young people is being sponsored by Convention in co-operation with Almont Summer Camp, July 22 to Aug. 12. The young people will be trained for leadership in the general area of League-work, Sunday-School work, and other responsibilities usually faced by the young adults of the Church. After one week of classroom training, students at the Institute will have two weeks of actual experience as junior members of the Almont staff under the guidance and supervision of the senior counselors. The expenses of the young people attending the Institute will be paid by the local churches, and when necessary, by subsidies from the Associations and Convention.

Every minister and society is invited to send the names of their young people who would benefit the most from leadership training to the Chairman of the Leadership Education Committee, the Rev. David J. Garret, 6807 Wise Ave., St. Louis, Mo.

DECISION ON BOOKROOMS

A meeting of the Western New-Church Union was called Mar. 4, to decide the answer to their location problem, now that the lease of their present quarters in the Stevens Building, Chicago, is about to expire. (See *Messenger*, Mar. 17, 1956). According to the minutes of the Secretary, Mrs. Julia Anger, it was moved that "... the Western New-Church Union continue its work in the present site for the next year, and in the meantime a thorough investigation will be made of other possible and desirable sites to be reported to the Union as circumstances warrant, and any deficit shall be withdrawn from the principal investment account, though a special effort shall be made to raise the difference."

EDITORIALS



The Easter Message

Millions crowd the churches of the United States every Easter Sunday. Of some it may be said that this is the only day of the year that they show themselves in the church. Beautiful flowers decorate the chancels, special music is planned for, and in some manner or other all are reminded that on Easter, the Resurrection of the Lord from the dead is commemorated.

At the close of the service as the worshipers file out, there is an exchange of happy greetings, and probably all, both the active workers in the church and the once-a-year worshipers, feel happier because they have paid homage to the Risen One. In doing so they have also paid homage to life. For does not the Easter story of the Gospels give the firmest assurance of the triumph of life over death?

Truly, Christ is risen. On that there is no difference among Christians, so Christianity may well be called the religion of Resurrection. But what is the significance of this event? For the disciples, it was the one overwhelming fact of their lives. Each of the Gospels is written with the foreknowledge of this event as the climax. Indeed, it is this event along with the Incarnation itself which gives meaning to the Gospel message. Not for an instant would we try to make a choice between the miracle of the Incarnation and the miracle of the Resurrection. The two are indissolubly bound together. Either one would be of doubtful meaning without the other.

In the light of the Resurrection everything in the life of the Lord came to have meaning for the disciples. They now knew why the wise men had come, and why the angels sang to shepherds at His birth. They now understood what manner of a Messiah, King and Savior He was. Yes, the agony in the garden, the betrayal by Judas, the mock trial and the crucifixion now came to have a meaning of trans-

cendental importance.

To use a very imperfect illustration: A famous author of mystery stories said that he always began by writing the final chapter: the unraveling of the mystery. When this was done, he was ready to start on the first chapter, and make everything conform to the last. All that was written from thereon would be fully understood only after the last chapter was finished.

It is this last chapter of the Gospels which gives meaning, not only to the life of the Lord on earth, but to life itself by a proclamation of victory. "Because I live, ye shall live also." These words link together the Resurrection and human immortality. Human personality is not extinguished or even changed, when the instrument through which it operated in the realm of nature is no longer adequate. Human personality is a manifestation of a Life that streams from the very heart of God. In the prayer recorded in *John 17:21*, we read: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

This prayer is an expression of the Lord's wish that all men in every age may be aware that life comes from God and is indestructible. The destruction of human personality would represent a victory for hells, but the Lord overcame the hells.

Death, as we know it, is a weapon of the hells; but it is also a weapon of God's. The Lord wept at the tomb of Lazarus—certainly not because Lazarus was gone, for He knew that within minutes He would bring him back. He wept because He felt the sorrow of the human race—the sorrow of every individual who is bereaved. But He knew that this very sorrow could be the means for everyone to understand, that because He lived no human personality ever died. Death had been conquered, and henceforth could not be an effective weapon for the hells against the believer.

THE FOLLOWING theme has been chosen
for the

1956 CONVENTION

Power From the Lord

Look up — Lift up — Abide in the Lord

(Micah 7:7) (Ps. 121) (John 15:4-7)

(John 12:32)

(AR 490)

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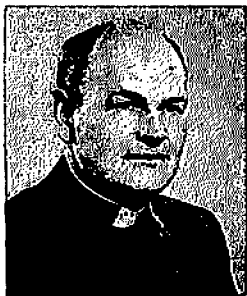
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GENERAL COUNCIL MEETING



By Franklin H. Blackmer

IN THE middle of January the General Council members spent a busy twenty-four hours as the Executive Committee of the Convention. There were many of the customary business matters, including plans for a record budget during the fiscal year which begins April first. Some provisions were made for the next Convention, including acceptance of an invitation from the Illinois Association to have our meeting at La Porte, Indiana—since decided to be June 19-24.

The report of presidential visits to Association meetings during the summer and autumn noted that most of the Associations have had a better-than-average year as regards attendance at meetings by out-of-town members and as regards active concern about Association business on the part of delegates.

Leadership Education

The General Council considered at some length a definite step in developing a program of Leadership Education: the holding of at least one Institute on this subject during the coming summer. The subject as a whole has been discussed in the Committee on Research (a sub-committee of the General Council) and plans have been worked out by a special committee on Leadership Education which reported through its Chairman, Rev. David J. Garrett. The plan is to hold an Institute, primarily for young people of college age, at Almont, beginning in a sort of "retreat" one week before the usual Almont Summer School and continuing with some of the Institute leaders on the Almont staff, while some of the young people participate in the Almont program as counsellors. Camp counselling technique will be the center of attention at our Institute, and it may be possible for some of these young people to participate also in Institutes of Leadership conducted by organizations other than the New Church. It is anticipated that both staff-members and young people who begin at Almont will have other contacts during the coming year to nurture a cooperative approach to Leadership problems. It is hoped that the group which gathers at Almont will be representative of all parts of the Church, and of the other Summer Schools, so that benefits of the work done this summer will begin at once to reach other centers of our organization. For these efforts during the coming season, the General

Council has appropriated \$5,000 to make possible gathering together of the right kind of staff and a truly representative group.

As another means of assisting in the educational work of the Church, the Convention has for some years been allotting \$400 to help our Summer Schools with their staff expenses. The General Council increased this appropriation to \$1500.

Several years ago, summer institutes for ministers were held at the Theological School. It is planned to have another this coming summer, and \$1,000 has been available for that purpose.

In short, the General Council added over \$7,000 to the budget of Convention, for educational activities—in addition to continuing appropriations amounting to \$2,500 for the Sunday School Association, the Commission on Religious Education, and the work of the Young People's League.

Wayfarers' Chapel

Another subject which received much time of the General Council was the Wayfarers' Chapel. Reports were received from a committee of the Council which had visited the Chapel in September and from members who had attended a meeting of the Chapel Board of Managers in mid-January. Appointment by the President of two California members of the Board were confirmed: Mr. Earl Pack Marshall and Miss Mary Schellenberg. The Chapel is one of Convention's larger financial enterprises and as it has grown, there have been many problems of organization. The reports described these and indicated steps toward systematizing the business of the Chapel. Further building is in prospect, beginning this Spring with construction of permanent entrance gates and walks, roadway and parking facilities. Detailed plans are being prepared for an educational building and an amphitheatre to the east of the Chapel; the General Council authorized this addition, and beginning of construction is expected before the year is out. With these facilities, the Chapel could accommodate the Convention when it meets again in California. The Committee from the Council feels that the Wayfarers' Chapel is so important to the Convention that every member of the General Council should observe its operations during a week-end; consequently the Council made provision for a trip by each of its members who has not had such a week-end, and expects to continue the policy during the first year of persons elected to the Council in the future.

Business Affairs

In his triple capacity as Vice-President and Chairman of two important sub-committees of the General Council—Business Organization Committee (handling most legal and property matters) and Research Committee—Mr. George Pausch reported on a number of matters which have taken considerable time between meetings of the General Council. There have been loans to negotiate, like the one to the Portland, Oregon, Society, as the Convention helps in financing

their new building. Some years ago the Convention acquired mineral rights in Texas; prospecting for oil in that vicinity gave a cash value to these rights, so that through joint efforts of Mr. Daniel Krehbiel and the Business Organization Committee, a sale has been completed. There have been further developments in regard to pensions for our older ministers, as they have become eligible under Society Security, and for recognition by the government in Canada of our Pension Plan. There are other properties where Convention has responsibility which have been requiring attention this season. A number of the subjects before the Committee on Research have already been indicated in this article, and other items of policy-study are pending.

International

International and missionary aspects of our Church also had some attention. It is quite a few years since there has been an official visitor from the General Conference in Great Britain at our Convention. We are hoping that can be resumed this year; an invitation, with some urgency, has been extended. The independent church in the Philippines has been experiencing a division; an adjustment about the prop-

erty in Manila has now been agreed upon, to which the Convention has assented. Very gratifying news was received that money is being given for a church in Tokyo. Steps are being taken to aid the Society in Berlin to acquire a building suited to their needs. There was consideration of needs in Seoul, Korea. The Committee on Research is asked to give study to the suggestion that an International Council of New Churches be sponsored by the General Convention.

Budget

The budget of general expenses approved by the General Council for the fiscal year beginning April 1, 1955 comes to \$63,700, a total increase of \$10,000 over previous budgets, chiefly for new educational expenses as indicated above. Budgets of the following special Boards were also accepted by the General Council: Augmentation Fund—nearly \$23,000, Board of Missions—\$45,300, Pensions—nearly \$13,400, The Messenger—\$5,600 (plus \$4,000 included above in "general expense".) This aggregate of \$151,000 is the scale of Convention operations as now planned.

(The author is the president of convention, and one of our leading authorities on education. He has served as president of the Urbana Junior College and of the New-Church Theological School.)

The Thorn-tree

So sweetly through that humble home
The rippling laughter went
That Mary felt the world's blue dome
Too small for her content.

And careful Joseph, while he held
The boy in grave caress
Wist not what tender thrill dispelled
His workday weariness.

The crown sat softly, only rings
Of baby hair agleam
With lustre dropped from angels' wings
And starlight down a dream.

The thorn-tree was a seedling still
With laughter's frolic chime
The Christ Child did His Father's will,
As when, of older time,

A ruddy lad in Bethlehem
Was keeping sheep and played
Blithe music on his harp to them
Before the psalms were made.

Katherine Lee Bates.

Do Not Weep

(Arcana Coelestia 1976)

When death shall come,
Don't weep at the grave for me,
But lift your ear
To the breeze in a murmuring tree,
Or tranquil eyes
To a wave rolling in from the sea.

The parting soul
Leaves simply a shell behind
When man takes flight
To levels immortal of mind
Where angels scan
To appraise what the heavens shall find.

Where mountains rise
In glistening mantles of snow,
Where flowers bloom
Or buffalo grass shall grow—
There watch for dreams
I may send to the planet below.
For the Lord above

Sends wisdom of what should be,
And dreams come down
When spirits are happy and free—
And surely they'll wrap
And ship you a bundle for me.

William Rawlinson

Mission Notes

By Leonard I. Tafel

For various reasons the spread of the New Church in Germany has lagged far behind that in many other countries. The earliest interest we know about was shown by Johann Romelsbacker, in Stuttgart. This was as early as 1775 and sporadic interest about that time caused two editions of the *True Christian Religion* to be published (in 1784 in 3 volumes, and in 1795 in two volumes in Basel). Yet, in 1817, Mr. Mullenstiefen, father-in-law of Dr. Immanuel Tafel, says he knows of only five or six receivers in all Germany.



Dr. Tafel

Serious work began about this time when Dr. Tafel proposed translating and printing all the theological works of Swedenborg in the German language. This he accomplished with the assistance of friends in England and America. Engrossed in this exacting work, taken in addition to that of a Professor and Librarian in Tübingen University, his missionary work was confined largely to that accomplished during his vacations in German-speaking Switzerland, where several little groups were founded. As a result of the gradual distribution of the Writings, and assisted by a monthly periodical by Dr. Tafel, interest was quickened until, in 1848, it was decided to hold a Conference of German receivers. This was held in Constadt, near Stuttgart, with one hundred receivers present from all parts of Germany and marked, for a long time, the high tide of interest in Germany.

The Conference came at a critical time in the political affairs of Germany. It had been possible only in consequence of the religious liberty granted by the National Congress in Frankfurt. In the complete overturn which followed there was a great exodus of liberal-minded Germans from the homeland. Dr. Immanuel Tafel and his brother Dr. Leonard Tafel had to leave Germany, together with the thousands who emigrated during this troubled period. Dr. Immanuel Tafel, after a short sojourn in Sweden, was allowed to return to his post in Tübingen and continue his work; but wide interest in the New Church had to await a more auspicious time; though the work of editing and publishing continued until the death of this indefatigable worker.

Among the many who came to America during the 'stirring times of 1848' was Fedor Goerwitz, of Thuringia, Germany. Led to the teachings by Dr. Felix Boericke, he was ordained in 1879, married a niece of Immanuel Tafel, Mina Tafel. Under the encouragement and sponsorship of Mr. Mitnacht, he returned to Germany as a missionary—planning starting with the small group in Stuttgart. Differences arose, and Mr. Goerwitz went on to Zurich, in German-speak-

ing Switzerland. Here, beside Zurich, he established centers in Herisau and Berne; and visited groups in Berlin, Vienna and elsewhere.

In 1900 he found that the group in Berlin was ready for corporate work as a society and instituted it as such. We shall wish to speak particularly of Berlin later, but can say here that Rev. Fedor Goerwitz made annual visits there as long as he lived: a task which was continued when his son Rev. Adolph L. Goerwitz succeeded him. Since 1920 Berlin has had the continuous ministry of Rev. Ehrich L. G. Reissner, and in 1930 numbered a hundred. The late war has changed the picture, but with the advent of two new men in the German-speaking field (Messrs Horn and Gutfeldt) the Board of Missions feels warranted in feeling most optimistic about its work among German-speaking people.

(Dr. Tafel is pastor of the Frankford New Church, Philadelphia, and serves as secretary of the Board of Missions. He was formerly president of Convention.)

LETTERS to the EDITOR

ETERNAL PUNISHMENT?

Editor of the Messenger:

New-Church people are naturally interested in any fundamental problems raised by Swedenborg's writings and so I submit the following, numbering the quotations for ease of reference:

1. All men have been predestined to heaven and no one to hell. (*Divine Providence* 330)

2. The operation of the Divine Providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity. (*Divine Providence*, 332)

3. God Messiah, who hath all power in heaven and on earth, is inmost and most intensely ardent with the love and mercy of saving the universal human race, for the power of His love and mercy is omnipotent. (*Spiritual Diary*, 300)

4. It is evident that all who come into hell remain there to eternity. (*New Jerusalem*, 239)

If 4 is true, although Swedenborg himself reports a number of exceptions, some human beings defeat God, or the Infinite is defeated by the finite, the good by the evil, the potentially strong by the potentially weak, and not temporarily but "to eternity." How is that possible?

We must also consider the following:

5. Every child wheresoever he is born, whether within the Church or out of it, whether of pious parents or of impious, when he dies is received by the Lord and is educated in heaven, and according to Divine order is taught and imbued with affections for good, and through this with knowledge of truth; and afterward, as he is perfected in intelligence and wisdom, he is introduced into heaven and becomes an angel. (*Heaven and Hell*, 329)

6. From omniscience all things are made manifest to the Lord. (*Apocalypse Explained* 298)

If 6 is true then the Lord either knows which of those children born into the world will be "lost" or which are most likely to be, and since He has, besides His omniscience omnipotence and a supreme desire to save all men (2 and 3) will He not provide for the hopeless cases by bringing their lives to an end in infancy? Otherwise would we not have to suppose that of a pair of identical twins, let us say, A and B, A dies in infancy and is "saved" while B grows up, makes wrong choices and is allowed by the Lord to become "lost to all eternity"?

All answers to these questions will be most welcome.

John R. Swanton.

22 George St., Newton 58, Mass.

URBANA

To the Editor:

On February 19, 1956, an event occurred in Urbana, Ohio, which we believe will be of interest to the members of both the Convention and the General Church. For the first time in the history of the New Church in Urbana, a joint service has been held between the members of the Convention Society of Urbana and the General Church members of the South Ohio District.

Over the past number of years, the Rev. Ernst Tolle has been conducting monthly services for the Convention Society of Urbana in their church building in Urbana. While this was being done, the General Church members of the South Ohio District, first under the direction of the Rev. Louis King, and now under the direction of the Rev. Frederick Schnarr, were also holding monthly services in Urbana, in the home of Mr. and Mrs. Robert Barnitz. Since the two groups did not hold services on the same Sunday of the month, many of the members of each group attended both services, with the result, that a general feeling gradually arose that it would be desirable to hold regular combined services.

As this feeling became increasingly stronger, the Rev. Ernst Tolle, at a recent meeting of the Convention Society of Urbana, proposed a motion to extend an invitation to the South Ohio District of the General Church, to hold combined services in the church building of the Convention Society of Urbana. The idea of the motion was, that when the Rev. Ernst Tolle conducts a Convention service, the Convention order and form of worship be used; while when the Rev. Frederick Schnarr conducts a General Church service, the General Church order and form of worship be used. This motion was passed by those present at the meeting. But to further assure that the motion was clearly understood, a ballot was circulated by mail to all the members of the Convention Society of Urbana. The returns confirmed the acceptance of the motion. Letters were then exchanged between

the secretaries of the two groups, and after consideration by the members of the South Ohio District, the invitation was accepted.

The first joint service was held, Feb. 19, 1956, in the church of the Convention Society of Urbana. It was conducted by the Rev. Louis King visiting from Pittsburgh, Pa., together with the Rev. Frederick Schnarr visiting from Chicago, Ill. The Rev. Louis King gave a special talk to the children, and an inspiring sermon to the adults on 'Happiness'. The Rev. Frederick Schnarr officiated at the baptism of Mrs. Rudolph Barnitz of Glenview, Ill., who was visiting in Urbana. This baptism greatly added to the sphere of the occasion, both because of the happiness shared in welcoming a new member to the Church, and also because of the fact that the husband of Mrs. Rudolph Barnitz was baptized in this same building in 1901 by the Rev. Russell Eaton.

The attendance at this first official joint service was most encouraging. Members and friends of both the Convention and the General Church were present from Columbus, London, Cincinnati, Ohio; Louisville, Kentucky; Pittsburgh, Pennsylvania; Glenview and Chicago, Illinois. With the renewed and combined efforts of both groups, we have every reason to believe that our attendance will steadily increase.

What is taking place in Urbana is somewhat of an experiment for both the Convention and the General Church. No one can foretell what the outcome will be. However, both the members of the Convention Society of Urbana, and the members of South Ohio District, believe that where there is a spirit of charity, and a sphere of comradeship and common purpose to establish the New Church, our efforts cannot but bear fruit. We look forward to the development of the New Church in Ohio with hope and confidence, resting in the sure knowledge that where men strive with sincere endeavor to further the life and the use of the Church, the Lord will guide and lead them through the operation of His Divine providence.

The Rev. Frederick L. Schnarr

(Visiting minister to the Southern Ohio District)

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EASTER GREETINGS



JANIE

THERE ONCE was a little blue parakeet, Chipper. He used to make a lot of noise in the dining room where his cage hung, by hopping, chirping, and pecking at his cuttlebone. And then something happened to Chipper. He got sick. He stopped eating and huddled on his perch. One day he fell over sideways and died. He didn't hop or peck or chirp any more, and the cage in the dining room seemed very quiet. The children buried him under the earth and leaves in the garden.

But every morning when nobody was watching, Janie, who was four, would go to the garden and dig him up. And she would come to the breakfast table and say,

"CHIPPER IS STILL THERE."

She was waiting of course, for him to go to heaven. Alice who was the oldest child in the family, said, "Janie, you don't understand,—Chipper's body won't go to heaven,—his soul will."*

"He just leaves his body here," said Johnny, "because he's through with it." But Janie's round brown eyes just looked at the other children and their father and mother sitting around the table, and the next morning she would come in from the garden and say,

"CHIPPER IS STILL THERE."

"Daddy," said Alice, "How are we going to stop her from digging up Chipper's old body every day?"

Daddy whispered something to Alice and Johnny and added, "If you will do that, I will surprise you tonight." Daddy went off to work and after lunch when little Janie was taking her nap, Alice and Johnny went to the garden with their small shovels and moved Chipper's body to a different place, under a big, scratchy raspberry bush where Janie would never go.

At suppertime Daddy came home and called, "Oh Janie, will you go see if Chipper is still there?"

Then after Janie had trotted off, important in her red overalls, Daddy went out to his car and came back into the dining room with a cardboard box which had holes punched in it. Johnny and Alice jumped up and down when they saw him open it and put a new, blue parakeet in the birdcage, and then they ran over and hugged him.

* Doctrinaires, persevere to end of story.

"Quick! Sit down at the table," their mother called from the kitchen. "Here comes Janie."

Janie hurried in. "HE'S GONE," she said out of breath, "CHIPPER'S GONE!" Her big brown eyes looked up at Daddy. No one said a word. Suddenly came a shaking noise, a pecking, and chirping. Janie ran over to the birdcage.

"Here he is!" She squealed. "Chipper came back! Chipper, nice Chipper, pretty boy," she said to the bird. "You came back!" And her trusting eyes turned back to the other children, "I knew he would."

"But really Daddy br——," Johnny blurted out, but Daddy said,

"Shh, Johnny, please pass the baked potatoes!"

That night after Janie had gone to bed, very happy, and Alice and Johnny were in their pajamas, their father sat down in his big chair and put them on his lap. "I am glad to see," he said, "that you understand so well about bodies being buried in the earth and souls going to heaven."

"Janie doesn't," said Johnny quickly, (a bit jealous of the amount of attention Janie had attracted during the past week.)

"No," said their father, "But she is more right about parakeets than you think."

"We are right about people," said Alice.

"But she is right about Chipper," said Daddy. "you can always get another blue parakeet, just the way when flowers die in the fall the seeds grow more flowers in the spring."

"But the flowers are different flowers," Alice said, "The same ones don't grow up the next fall."

"And our new Chipper is not the old Chipper." added her brother.

"That's true," said Daddy, "but it doesn't make so much difference in animals and birds as it does in people, because Chipper was born for a different reason than you were. He was born to be a pet and live in a cage."

"Flowers are born to make things pretty," said Alice. "But why are people born?"

"To learn about the little Lord Jesus, born away in a manger, and to learn the difference between good and bad, and to be good on purpose," Daddy answered.

In the dining room, happy in his new home, the new Chipper began to sing and whittle away at the cuttlebone. "I think he's awfully pretty," said Alice, "But I have a feeling Daddy is right: I don't think Chipper could understand a story in his head about Jesus in the manger . . . or that he could be good on purpose, the way we are."

"You mean sometimes," said Johnny. Then the children went to bed while their father covered the new Chipper's birdcage for the night.



The Swedenborg Student

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

ARCANA CLASS I—April, 1956 Volume XII, 10591—10683

April

1-7	10591—10608
8-14	10609—10632
15-21	10633—10648
22-30	10649—10683

The Bible story in this month's reading is the giving of the second two tables of stone after Moses had broken the first tables. Spiritually interpreted it tells how revelation followed men down to reach them in their lowest states.

We read in Isaiah lv, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." There must be some means by which the Lord can make Himself known to men, that there may be conjunction with Him, for He is the source of life and without this conjunction men would perish. So there has always been a revelation adapted to the capacities of men to receive it. For the Divine Love and Wisdom cannot be immediately received. This is true of the revelation to the Most Ancient Church as well as of those to the succeeding Churches. The Ancient Church had a written Word adapted to its needs. The opening chapters of our Bible are taken from that Word. Apart from this the Word that we have today is different in its letter from the Ancient Word. It is adapted to the states of natural men, written in language that they can in some measure understand. "The external of the Word is the sense of the letter." The second tables were given because men had become wholly natural and the inner planes of their minds were closed. In Matthew xxix, 8 we are told that the Old Testament was given through Moses in its particular external form because of the hardness of their hearts. When clothed in this most external form the Word reaches men in all states of life. So it was commanded, "Hew thee two tables of stone like the former ones, and I will write upon the tables the words that were upon the former tables." Though the external form of the Word would be different, its internal meaning would remain the same. In one sense the Word we have is more marvelous than previous revelations, for it can meet the needs of all men, not only the wise and good but even the wicked. It has reached and converted even savages.

Testimony as to this power of the Word to reach all people is the ever-increasing number of copies printed. No other book ever approached it in this respect. Today it is just as living as when its first chapters were given thousands of years ago. It will never become "out of date," but will continue to give forth greater light through all future ages. That is because it is a living Book; the Lord is in the midst of it. "Let the Lord, I pray, go in the midst of us." Just as the affections and thoughts are the man, so the Divine affections and thoughts that are within the letter of the Word are the Lord. "In the beginning was the Word, and the Word was with God, and the Word was God." Children love to hear the Bible stories, for the Lord is present with them as they hear or read them. Even those who hold the Word in contempt are indebted to it for whatever orderly life they have, for the fundamental precepts of the Decalogue are incorporated in the laws of the society in which they live. In the explanation of the words "And called, Jehovah, Jehovah, God, merciful and gracious" we are told that the Word was given in its present form from the Divine love and mercy toward all mankind. In its internal meaning it tells how He deals with us in whatever state of life we may be.

Notes

10591-10596. A remarkably clear statement of the internal and external man and of the nature of the resurrection.

10602. A good statement of just how the representative church among the Jews could serve to keep the connection of men on earth with the heavens and with God.

10603. The Temple was built at Jerusalem and the people were commanded to go there to worship in order to keep them from falling into the worship of the gods of the Gentiles among whom they dwelt. 10624. On religious errors. Note particularly the last sentence.

10637. External rites and ceremonies were abrogated by the Lord when He came on earth.

10638². Those who acknowledge the chief precepts of the Word, namely, "that they should not acknowledge any other God than the Lord and that from Him is all good and



truth; and also that salvation and eternal life are from Him," can receive enlightenment.

10640. Care must be taken against appropriating any teaching that supports what is evil.

10661. "All good that a man has from the Lord is given him by truth."

ARCANA CLASS II—April, 1956 Volume VII, 5633—5727

April

1-7	5633—5651
8-14	5652—5671
15-21	5672—5702
22-30	5703—5727

The forty-third chapter of Genesis tells of the return of the sons of Jacob to Egypt bringing Benjamin with them. They are fearful as to how they will be treated. Joseph receives them kindly and prepares a feast for them, but does not make himself known to them.

The Jewish Church was a representative of a church. A church has no real existence except as it is embodied in individuals. The Jews of Jacob's day were a very external people, and the Lord could be with them only as they kept outwardly the commandments, statutes, and precepts given them through Moses and the prophets. The letter of Scripture testifies to this, and the Lord when on earth spoke of them in the same manner. Yet we need to remember that all the Apostles were Jews. Today anti-Semitism is under condemnation among enlightened people, but we should not let any popular trend blind us to facts. Every nation by its own choices over the years has developed shortcomings as well as virtues. Evils and falsities are harmful wherever they are found and need to be pointed out. A Rabbi who is a reader of Swedenborg said recently that when he first read the condemnation of the Jews in the Arcana, he was angry and put the book down. But he later took it up again, and when he found that Swedenborg said just as harsh things about Christians, both Protestant and Catholic, he felt better about it.

One of the most obvious impressions one gets from the literal story under consideration is that of the

fear of bondage which almost overwhelmed the sons of Jacob. Spiritually the reading treats of the subjection of the external man to the internal, or of the natural to the spiritual. This is the process of regeneration: from natural men we are to become spiritual men. Regeneration involves a change in the aims of life. Instead of living for self and the world we must, if we are to become regenerate men and women, learn to have regard to "the neighbor, the public, the church, the Lord's Kingdom, and thereby to the Lord Himself" (5660). How many today are "afraid" to join a church, thinking that they will have to give up what is most dear to them! They feel that they will come under bondage. Indeed the self life must be given up but, unknown to them, this will bring freedom and not bondage. All good and truth and all happiness come from the Lord alone. If we give up selfishness, we gain unselfishness—a gain rather than a

loss. Read 5647 and 5660 carefully.

Notes

5639. "The spiritual is the very affection of good and truth for the sake of good and truth, and not for the sake of self, and also the affection for what is just and fair for the sake of what is just and fair, and not for the sake of self."

5648. "The internal sense is especially for those who are in the other life." That this internal sense is also for men is stated forcefully in the closing sentences of this number.

5658. An important statement concerning the golden, silver, copper, and iron ages, and also the age of clay.

5663. It was the Divine Human that the Ancient Churches worshiped. This number emphasizes the necessity of a right idea of God, of thinking of Him as the Divine Man. "For if we think of the Divine Itself the thought falls as it were into a boundless universe, thus is dissipated, whence there is no conjunc-

tion." We are created in His image, and we cannot think of Him except as possessing in an infinite degree those capacities and qualities which are in us in a finite degree. All our faculties are from Him.

5771 ff. On diseases. All things have a spiritual origin and cause. The natural world exists and subsists from the spiritual. Diseases have a spiritual cause. When, however, a disease comes into outward existence, it may become a cause in itself in a lower sphere. Hence diseases may become contagious.

5717. "Such spirits as had slain whole armies." We read in the Word of an "angel" destroying armies, and in some instances of soldiers turning against each other. This number shows that the "angel" used was an evil spirit inspiring terror and madness.

5718. The principle here mentioned—"Divide and conquer"—is one of the recognized methods of communism in the world today.

THOUGHTS FOR EASTER

Have you ever thought how keenly the Lord disappointed the earthly hopes of His Disciples? And have you realized that all the New Testament literature, Epistles, Gospels and Acts was written to prove that in spite of difficulties and appearances to the contrary, Jesus was the Messiah, the Christ, The Anointed One? To believe this required a new interpretation of the Scriptures which all Jews held as sacred and true. The Lord gave the first lesson of this interpretation of the Scripture in *Luke 24:25-27* and *44-48*, but it does not tell just how He interpreted.

It is not the usual thing in history to consider a man great who lets himself be put to death by his enemies without even allowing his followers to fight for him. Also, the idea which even good Jews might get of the Messiah from the Law and the Prophets, their Scripture, was quite different from the person they saw in Jesus of Nazareth. The "Day of Jehovah" was often described by the prophets in language which did not suggest the miracles of healing and the day by day teaching of Jesus of Nazareth.

The great effort of all the writers of the New Testament was to explain that Jesus was the promised Messiah and confirm it by Scripture. The Epistles do this by expounding a religious system, the Gospels do this by a straightforward account of the life and works of Jesus of Nazareth. How

the Lord used their efforts for His purposes, is another story.

The New Church has a new interpretation of Scripture which overturns many of the cherished traditions of both Christians and Jews. The teachings of the New Church unfold a great deal about the Lord's inner life so that we can understand something of how the Lord glorified His Human Nature and made it Divine so that ever since His life on earth He can be with us as He never could before, because He has lived through and conquered all the evils that could ever attack a human being.

Thus the New Church has an interpretation of Scripture that is different from the ordinary and the usual "Christian" interpretation of Scripture. The Messiah which the New Church proclaims in His Second Coming is as different from the Christ the Fundamentalist Christian expects as Jesus of Nazareth was different from the Messiah the Jews hoped for and could be led by some of their Scripture to expect.

The literature of the New Church, given through Swedenborg, explains a Messiah Whom men and women of our own day and age can accept, if they know enough about what the New Church has to offer and are willing to accept the new interpretations of Scripture the New-Church teachings make necessary.

Cornelia H. Hotson.

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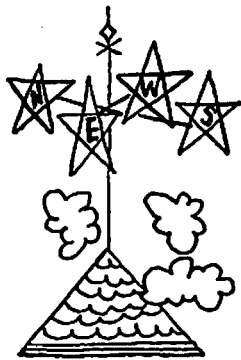
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NEWS By Carol Lawson

The famous father of Lesley Beth Alexander, who was baptized recently in the Wayfarers' Chapel, (see *Baptisms*), is none other than Ben Alexander who co-stars with Jack Webb as Frank Smith in *Dragnet*. Mr. and Mrs. Smith were married in the Church of the New Jerusalem, San Francisco, and, according to the Rev. Kenneth Knox, have a "deep appreciation of our religious concepts."

The ministers of the New York, Pennsylvania, and Maryland Associations met in the Wilmington, Del., Church, Mar. 5. This was a busy month for the Wilmington minister and his family, the Ernest O. Martins, for the following week Mrs. Martin's birthday was celebrated Mar. 12, their fourth child and second daughter was born Mar. 13, and Mr. Martin was scheduled to depart from New England Mar. 14, for meetings of the Commission on Religious Education and the Board of Managers of the Theological School. But he had to be back in Wilmington, Mar. 16, for the annual meeting of the Wilmington Society!

A special meeting of the Detroit Society was called for Mar. 19. This was expected to be the final move before building operations on the upper part of the church commence.

Mr. and Mrs. Al Esser, arranged for free tickets to be Ice Capades for the children of the St. Louis Sunday School. The children escorted by teachers and parents spent a glorious afternoon at the ice show, Mar. 3.

Indications are that the St. Petersburg Society may need a larger place of worship in the near future, so that the Southeastern Association has opened a building fund, of which Mrs. Chas. H. Kuenzli is treasurer, and the St. Petersburg Society itself has started such a fund for which Mrs. Leslie Marshall will receive contributions. . . J. C. Williams, Richmond, Va., who

has generously supported the Southeastern Association's broadcasting for some years, has made a gift to the Association of \$1600.

Everyone likes to hear about weddings, especially New-Church weddings, and there are two of them on the next page. Mr. De Mars, the groom of Feb. 25, is in the U.S. Naval Air Service and is stationed at Cecil Field in Florida. He and his bride will have an apartment at 4250 Melrose Ave., Jacksonville. The other newlyweds, the Frank Vincents, will live in their attractive home on Squirrel Hill in Pittsburgh, 1919 Murray Ave.; Louise Vincent, (then Louise Dally), was surprised at the February Ladies' Aid meeting by the grand finale, when the ladies aided the bride-to-be with a shower of gifts.

Everyone likes to hear about babies too, especially Student Ministers' babies, and one of those arrived, Feb. 23, to Paul (and Pat) Zacharias, Elmwood, Mass. He was given a warm welcome, all 7 lbs. and 14 ounces of him, and the name of Matthew Paul.

Everything sounds well organized at the El Cerrito Hillside Church, California, where Sunday, Mar. 4, all functions had fine functionaries: Candlelighters were Terry Husa and David Pillsbury, Greeters were Mr. and Mrs. El Ellsworth Seibert, and Ushers were Alfred Bateman, Lloyd Delahaye, Charles Foster, and E. Ellsworth Seibert.

La Porte will be a nice place to be in during June, for it lies in the midst of several pleasant lakes and Lake Michigan is only 12 miles away.

We sympathize, and San Diego dwellers can feel complacent, at this wistful note in the Boston Church's bulletin: "Can Spring be Far Behind?" The bulletin then goes on to ask for plant cuttings, bulbs, house plants, and seeds for Spring Garden Day, April 27, proceeds of the sale to be used for the renovation of the Sanctuary. Oh, that long New England winter!

A near-fatal accident on St. Valentine's Day had a happy ending. Mr. Clarence Wiebe, North Battleford Society, Canada, who was so seriously injured in a highway collision that it was reported to his family at first that he had died, is going to fully recover, soon! . . . Incidentally, North Battleford has been chosen tentatively as the site for a one week experimental camp next summer, a Canadian Fryeburg.

Ethel Swanton is the director of

Dark Hammock, spring production of the Alpha Omega players, San Diego Society. April 28 will be opening night.

Calorie watchers, better not join the Kenwood Society in Chicago, who ate their way through Sunday, Mar. 18. Dinner was served at The Swedenborg Centre following the morning worship service. Next came the regular business meeting of the parish, and then everyone was invited to a snack at the new home of Mr. and Mrs. Vincent Ewald.

Immortality and the distinctive features of New-Church teachings about it, was the theme of the Rev. Harold R. Gustafson's talk, Mar. 11, at one of the Lenten Sunday Evening talks—a project of the Southern Area Council—at the Elmwood, Mass., Church.

There will be a New-Church camp again this summer at Green Pastures, the sheep farm of Miss Serena Dandridge.

The new Cherry Park Church, Portland, Ore., which held its opening service Dec. 4, was dedicated Mar. 4, by the President of Convention, the Rev. Franklin H. Blackmer. The week-end was a festive one beginning with the Friday night reception of Mr. Blackmer, which was high-lighted by a play written by Mr. E. A. Hobson, *A Message from Swedenborg*. Saturday evening open house was held at the parsonage by the Rev. and Mrs. Calvin E. Turley with Mr. Blackmer as the guest of honor. Mr. Turley graduated from the New-Church Theological School during Mr. Blackmer's presidency of that institution. The Cherry Park bulletin says,

"Rev. Blackmer past President of the New-Church Theological School has closely followed the construction and development of our Church. Through his sympathetic interest our requests for financial assistance have been successfully steered through committee at the national level of our church. We feel deeply grateful to Rev. Blackmer for his part in bringing the vision of Cherry Park Church into reality and we anxiously look forward to having him with us on this historic occasion."

From Japan the Brockton Society welcomed back Mr. Warren Rich and his Japanese bride, Hideko, better known as Jackie. They were presented with an electric percolator from the Society. Mr. Rich has returned from three years of army duty, two of which were in Japan. This same church had two of its regular 11 a.m. services broadcast over WBET in recent weeks.

Births, Baptisms, Weddings, Memorials

BIRTHS

LUNDBERG.—Born to Mr. and Mrs. Merle Lundberg, Los Angeles, a son, Michael Allen.

HODGESON.—Born, Feb. 11, to Mr. and Mrs. Ken Hodgeson (Anna Wiebe), Saskatoon, Sask., a son, Scott Andrew.

Freeman.—Born Feb. 15 to Mr. and Mrs. James Freeman (Leslie Washburn), Boston, Mass., a son, Curtis Edwards.

LINDQUIST.—Born Feb. 15, to Mr. and Mrs. N. R. Lindquist (Carol Walker), Bath, Maine, a daughter, Meredith.

PERRY.—Born Feb. 18, to John C. and Anne (Brooks) Perry, a daughter, Lauren Rae. The grandparents are Mr. and Mrs. F. Gardiner Perry and Mr. and Mrs. Milton Brooks, all of Needham, Mass.

ZACHARIAS.—Born, Feb. 23, to Mr. and Mrs. Paul Zacharias, Elmwood, Mass., a son, Matthew Paul.

HYATT.—Born, Mar. 5, to Mr. and Mrs. Kent Hyatt, Wilmington, Del., a son, Colin Glenn.

MARTIN.—Born, Mar. 13, to the Rev. and Mrs. Ernest O. Martin, Wilmington, Del., a daughter, Rachel van Rensselaer.

BAPTISMS

EDE.—Lila, daughter of Mr. and Mrs. Harold Eide, Venice, Calif., baptized, Feb. 5, at the San Francisco New Church; the Rev. Othmar Tobisch officiating.

CALDWELL.—Elizabeth Joleen, daughter of Mr. and Mrs. Gerald Caldwell, San Francisco, baptized, Feb. 12, at the San Francisco New Church; the Rev. Othmar Tobisch, grandfather of the child, officiating.

ALEXANDER.—Lesley Beth, daughter of Mr. and Mrs. Ben Alexander, baptized, Feb. 26, in the Wayfarers' Chapel, Portuguese Bend, Calif.; the Rev. Kenneth W. Knox officiating.

EDSON, GOWEN.—Kevin Bruce Edson, son of Bruce and Barbara Edson, Elmwood, Mass., and Wendy Lynne Gowen, daughter of Willard and Constance Gowen, Elmwood, were baptized, Mar. 4, in the Elmwood New Church; the Rev. Edwin G. Capon officiating.

WEDDINGS

LECERF-POCOCK.—A quiet double ring ceremony was solemnized at the home of the Rev. and Mrs. Henry Reddekopp, Saskatoon, Feb. 18, when Helen Rosina Pocock became the bride of Paul Ens LeCerf; the Rev. Henry Reddekopp officiating. Mr. LeCerf is a grandson of the late Mr. Gerhard Ens.

WONG-TONG.—Cary Wong and Gloria Tong were married in the presence of over one hundred guests, Feb. 28, in the San Francisco New Church; the Rev. Othmar Tobisch officiating.

VINCENT-DALLY.—Louise Dally and Frank Vincent, Pittsburgh, were married Feb. 29, in the New Jerusalem Christian Church, Pittsburgh; the Rev. Leon C. Le Van officiating.

DE MARS-BROWN.—Marlow Charles De Mars, Jacksonville, Florida, and Sarah Louise Brown, Wickford, Rhode Island, were married at the home of the bride, Feb. 25, 1958; the Rev. Harold R. Gustafson, Bridgewater, Mass., officiating, assisted by the Rev. Harold J. Friend, Wickford.

MEMORIALS

CHURCHILL.—Forest White Churchill, 60, Bridgewater, Mass., died at his home, Feb. 20, 1958. He was the husband of Amy Churchill, and a brother of F. Loring Churchill, West Dennis, Mass.

Mr. Churchill was born in Brockton, the son of Fred and Lillie (White) Churchill. He attended Brockton schools and Wentworth Institute, Boston. He was first employed as a plumber in Bridgewater in 1915, and began his own business in 1949. He served in the Navy during World War I from 1917 to 1919. He was a life member of Paul Revere Masonic Lodge, Brockton; a member of Bridgewater Post American Legion; the Bridgewater Men's Chorus; and the Brockton Society of the New Jerusalem Church. Although he was very active in the New Church in Bridgewater, he always retained his membership in Brockton.

Services were held in the Bridgewater New Church February 23; the Rev. Harold R. Gustafson, Pastor of the Bridgewater Society, officiating.

STEARNE.—Allen M. Stearne, Justice of the Supreme Court of Pennsylvania, passed into the higher life from Hahnemann Hospital, Philadelphia, Feb. 28.

Of English heritage (he was a descendant of Laurence Sterne, author of 'Tristram Shandy') the family came to America in 1765 and settled in Frankford (Philadelphia). His grandfather, Thaddeus Stearne, was among the earliest members of the New Church. His grandfather, his father, Edwin Stearne, and Justice Stearne himself were all officers of the Frankford Society of the New Jerusalem during their adult years—the Justice being president and Honorary President up to his decease.

His larger church affiliations are well known to many members of Convention. Serving repeatedly on our General Council, he helped to shape the policies and manage the finances of Convention. In addition he was for many years a Trustee of our Building Fund and active on our Committee on the Conservation of Church property.

Justice Stearne was educated in the public schools of Philadelphia, later entering the Law School of the University of Pennsylvania from which he was graduated cum laude in 1905. He practiced law in Frankford and Philadelphia until appointed to the Orphans Court of Philadelphia in 1927, an appointment confirmed by election for a ten-year term the same year, and renewed again in 1937. From this bench he was elected in 1942 to the Supreme Court of Pennsylvania, on which he served until his decease.

Justice Stearne carried his New-churchmanship into a great number of activities outside his Church, activities which made him a man much sought after for advice and counsel. In addition to Church and bar associations, he was active in the general work of his community: the Union League, Frankford Hospital, University Club, Sons of the American Revolution—to mention but a few. He was a 33rd degree Mason and active in the local Blue Lodge. Justice Stearne is survived by his wife, a sister Mrs. Marian Marriott, a daughter Mrs. Dorothy M. Starkey, and three grandsons.

Resurrection services were held in Philadelphia on Friday, March 2; the Rev. Willard D. Pendleton, Bryn Athyn, officiating.

L. I. T.

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