

The NEW - CHURCH MESSENGER

Forgiveness

Whoever wishes to be saved must confess his sins and repent.

To confess sins is to know what things are evils, to see them in oneself, to acknowledge them, to admit one's guilt, and to condemn oneself on account of them. This, when done before God, is confessing one's sins.

To repent is, after having thus confessed one's sins and in humility of heart implored remission (or forgiveness), to desist from them, and to lead a new life in accordance with the precepts of charity and faith.

Declaring in only a general way that one is a sinner, and admitting guilt for all sins, without carrying out self-examination, that is without seeing one's own individual sins, is making confession, but it is not the confession that is of repentance. The man who does no more than this, has not arrived at a knowledge of his own particular evils, and so he continues to lead the same life as before.

He who is living the life of charity and faith, daily carries out repentance, reflects upon what the evils are, to which he is prone, acknowledges them, is on his guard against them, and implores the Lord for help: for of himself a man is continually falling, but by the Lord he is being continually lifted up and led to good.

(The New Jerusalem and Its Heavenly Doctrine, 159-163)

THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press

Published bi-weekly at 183 South Jefferson Street, Berne, Indiana, by The New Church Press, 108 Clark St., Brooklyn, New York.

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

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

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

Vol. 176, No. 8 Whole No. 4677
April 14, 1956

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE LUXURY OF GUILTINESS

By Howard Davis Spoerl

EVER since the promulgation of the "crisis theology" some 25 years ago various distinguished leaders of religious thought have insisted that human existence can be understood and spiritually developed only from the starting-point of acknowledging participation in universal guilt. The first world war had occurred in a supposedly Christian culture; God had authorized, or not prevented, or had permitted it. Western civilization seemed to be threatened with complete collapse. For many sensitive persons, faith itself seemed to be a cruel, empty mockery. Thereupon some understandably distressed theologians reformulated the infinity of God, undertook to preserve "faith" even to the extent of making it practically useless, and "discovered" the finitude of man, awareness of which is supposed, in neo-orthodox circles, to be the basis of pervasive and inevitable "despair." Somebody found that the century-old writings of Søren Kierkegaard had already outlined the general attitude; thus (somewhat oversimplified in the telling) a new theological outlook was born. The second war helped it along by seeming to confirm its doctrines; universal guiltiness became the watchword for the atomic age.

Is Breast-Beating Needed?

Is it really news that if God is infinite, man is finite? And is finite existence necessarily a source of anxiety? Surely it is possible to accept the proposition that 'the fear of the Lord is the beginning of wisdom' without going into a routine of unrelieved 'despairing' breast-beating and self-accusation. Any honest person can recognize that we are all heels a good part of the time without buying a metaphysical gold-brick of universal guilt on the salesman's insistence that it is somehow *necessary* for our welfare. One of the oldest camp-meeting tricks is to convict everybody of a 'sense of sin' in order to start traffic moving along the sawdust trail. To some of us it is impossible to see any essential difference between the old and the new technique, once the dialectical sophistication has been stripped from the latter.

To say this is not to deny that an actual sense of guilt is extremely widespread in what psychiatrists increasingly regard as a neurotic civilization. In its numerous disguises it is symptomatic of the neuroticism, and it is therefore viewed as undesirable. It drives people to the cover of reactionary social attitudes and paralyzes individual initiative; it helps to create and maintain war scares and political witch hunts; above all it motivates demands for vengeance upon non-conformists of all stamps. The removal of the sense of guilt involves

reduction of the neuroticism itself, on the generally accepted principle that causes, rather than symptoms, are what require cure. From a social, moral, and spiritual point of view this task calls, among other things, for a relocating of personal responsibility.

In a general way it is quite true, as neo-orthodoxy claims, that individuals are ultimately responsible in one way or another for the distintegration of Western civilization; it is also true that this is a concern of religion and an affair of the religious life. But to suggest that 'sinfulness' coloring the total human situation is irremediable, a product of 'original sin' in its present-day theological guise, or a function of 'total depravity' (that too, has been brought back under new-fangled names) is to replace hope with essential despair and to make a farce out of any intelligible conception of a divine providence. The new orthodoxy 'saves' God by pricing Him out of the market (thus Barth's insistence on the 'absolutely other'), and leaves mankind with the grim self-preoccupation of dealing with the universal sense of guilt. Neo-orthodoxy is well-named or nicknamed; followers of Swedenborg will at once detect in it the implications (in a new form) of salvation by faith alone, the vicarious atonement, and a number of other doctrines against which he continually inveighed.

Nurturing the Neurosis

The sense of guilt people are urged to cultivate is no necessity. It is a *luxury*—in the same way that any disease symptoms are a luxury to a neurotic malingerer. The only 'necessity' is relative, in the sense that the neurotic 'needs' his illness because it serves a purpose; it staves off total collapse and it keeps the neurosis going. The sense of guilt is a luxury both in regard to the general state of the world and in more immediate situations bearing on individual regeneration.

The term 'guilt' is rarely used by Swedenborg, who of all men had a great deal of intimate experience with its ins and outs. About the nearest thing to a description he offers is in connection with the state of contrition; he mentions "a certain kind of anxiety, grief, and terror . . . called contrition" by the "reformed Christian world." After mentioning it he immediately asks "(i) Is it repentance? (ii) Is it of any importance? (iii) Is there any such thing?" All three questions are promptly answered in the negative (*True Christian Religion*, No. 515). In a few places he says that in self-examination one locates a sin, "makes himself guilty"—and supposedly proceeds at once to the work of repentance.

Lead Plates

Swedenborg agrees with most Christian theologians that sin is essentially a *deliberate* intention to disrupt what one believes or suspects to be the divine order. He tells us that this is determined, in true repentance, by the simple expedient of asking oneself this question: Knowing that the intent is supposedly contrary to divine order, would you continue to harbor it or act from it if you felt otherwise perfectly free to do so? If the answer is yes, there is as yet no repentance; if it is no, repentance has begun. Meanwhile no time is to be wasted in indulging in the fine luxury of a sense of guilt. All guiltiness can do is confuse the issue or at worst, delay genuine repentance. The rest of the work of repentance is "to make restitution and satisfaction, according to the utmost of your powers, for all the injuries and wrongs done by you to any other . . . being likewise ready to forgive others that have offended you" (*ibid.*, 526).

He takes it more or less for granted but also explains that practically speaking, a sin or crime against God will have the form of an actual or intended injustice to a fellow-being. This is what must be squared, as far as possible. Prolonged confessional self-accusation before the Lord is irrelevant to the main job. Repeatedly there is insistence that the fault must be recognized in the form of intent as well as overt action. Charitable action is that part of the cure for sin which lies within our power, and even unbelievers can utilize it if they have some awareness of spiritual values.

As for the one who indulges in the luxury of guiltiness, this rhetorical question is asked:

Who cannot understand, from the reason with which he is endowed, that it is no repentance for a man to confess with his lips only that he is a sinner, and to utter many things about sin . . . ? For what is easier for a man, when he is in pain and anguish, than . . . to pour forth sighs and groans through his lips, and also to beat his breast and make himself guilty of every sin, when yet he is not conscious of a single one in himself? But does the crowd of devils, which reside in his loves, depart with his sighing? (*ibid.*, 529)

Swedenborg knew a lot about the 'crowd of devils' from a great deal of extremely painful experience, as his diaries show. He was also well aware of the fact (which modern psychology emphatically confirms) that the usual result of indulgence in the luxury of guiltiness is to judge others in a self-righteous and pious manner. He recognized that feelings of guilt can function as a temporizer, to postpone getting down to actual repentance, just as the neurotic's physical ailment postpones coming to grips with the neurosis.

The Inner Intent

Perhaps the outstanding feature of Swedenborg's teaching on the subject is the necessity of eliminating distractions, including the sense of guilt, the shortcomings of others, and the taking of oneself too seriously. In one memorable passage he

mentions people in the spiritual world who had lived in the manner of their peer group "with respect to ornaments of dress, delicacies of food, making money by trade and merchandise, frequenting playhouses, indulging in improper conversation" (*True Christian Religion*, 523), with the result that some of them were charged with sin and others not. The inner intent made the difference, regardless of the outward action. And one guilt-ridden man in the spiritual world accuses himself of every imaginable sin and evil. On examination it is found that while he was correct in all particulars, he had no way of knowing this for himself because of the distracting emotional terror.

Is the method Swedenborg recommends possible for everybody? His rejection of the luxury of guilt, as has been pointed out by others, identifies his outlook with that of William James's famous category of the 'healthy-minded' in religion. It is not clear that his recommendations could easily be utilized by the more 'desperate' of the guilt-ridden Kierkegaardians. In justice to Kierkegaard, by the way, it should be noted that he died young, several years younger than Swedenborg was when he became cognizant of his own spiritual crisis. While Kierkegaard did not live to perfect further phases of his thinking, Swedenborg had thirty years in which to order his own spiritual discoveries.

Rationalization Not A Cure

There is no easy way to cure a neurosis or attachment to chronic guilt feelings. Both are frequently 'logical' enough, so logical that the attitudes they produce may be supported by large numbers of people who share the neurotic inclination. And in a neurotic climate many of the neo-orthodox conclusions are (we hope temporarily) correct. There is well-nigh universal guilt—a luxury rather than a necessity. It is manifested by our habit of deploring war while continuing to support militarism, demanding scrupulous 'morality' in petty matters while allowing an immoral business system to waste and pillage for its own advantage, worrying about 'national security' while cheerfully re-electing corrupt governments. Blaming it on original sin is a neat rationalization of the neo-orthodoxy. But Swedenborgians who cultivate the luxury of guiltiness have their own rationalizations. There is, for instance, the one about the righteous citizen's attitude toward 'the larger neighbor.' It covers any amount of inaction and failure of repentance, in a situation once hopefully defined by an idealist as a "government of the people, by the people, and for the people."

Perhaps the most active devil among the devils that lurk within guilt feelings is the one who persuades you that *your* status of never-quite-begun regeneration is the most important thing in the entire cosmos. Therefore tend it carefully. Search your soul anxiously, playing all the angles of possible

intention—along with a few rationalizations. Be conservative and conforming, lest you commit a breach of 'charity.' Remember that the Lord permits evil—among those other people who never studied correspondences. Your freedom entails Responsibility; therefore disparage freedom, or at least be very cautious with its use. And even if civilization is at death's door, it is only the 'consummation of an age'; don't impolitely tell atomic scientists

to 'drop dead', for that might disturb the divine harmony. Whatever else goes to pot, you need to be in the best society of heaven—second row on the aisle.

It is to be hoped that not many of us listen to this devil.

(Dr. Spoerl is professor of philosophy in the International College, Springfield, Mass., editor of the New Christianity and an instructor in the New-Church Theological School.)

We Are All Inadequate

By Gwynne Dresser Mack

ONCE there was a cartoon showing a teacher saying to a mother and her squirming boy: "It's not that he doesn't try; it's just that he's stupid." This was supposed to be funny because humor is said to reside in the element of the unexpected—and surely it is unexpected to be told unflattering truths!

How simple yet how distasteful to us is the art of calling a spade a spade! We go to ridiculous lengths to prevent 'hurting' the feelings of others, and especially to avoid hurting our own pride. The ads about 'even our best friends' not telling us, show that it is considered a courtesy not to be frank with one another about shortcomings; and how blissfully we think we are adequate, as long as we do not see ourselves as others see us!

T. S. Eliot wrote, in one of his plays, that most of the harm done in this world comes from people's desire to seem important; they do not intend to do harm or even realize that they do it, because they are so completely absorbed in their frantic effort to think well of themselves.

This obsession for feeling *adequate* dwells with us in all phases of our living these days. Even kindergarten children are rated on whether they make an 'adequate adjustment' to the group, and what qualities of leadership they show. Parents are persuaded by many books and lectures that nothing is more necessary to a child's development than a sense of adequacy, and nothing is more important to his sense of adequacy than security. To feel secure, the experts say, children must be given affection and must be assured of acceptance. This is true—up to a point; just as it is true that we can not live without water. But there are other things we also can not live without; and there are many more things besides a sense of adequacy, needed by a child.

What is security? What is affection, and what is acceptance? If feeling secure means being able to count on having everything as one wishes to have it, is this realistic? If having affection means being the center of attention, is this necessarily love?

If acceptance consists of being welcomed just as one is, does this contribute anything toward growth?

Someone Else's Doorstep

In recent years the trend, among psychologists and psychiatrists, has been to explain a person's inadequacies in terms of "hurts" imposed upon him by environment. In this damaging environment parents have been the worst offenders. They have failed to make the child feel secure enough, to give him affection enough, to make him feel important and admired; and the child apparently has therefore felt so inadequate that he has been unable to function in the competitive adult world when he arrived there. So the maladjusted have retreated with their wounds to the shelter of the analyst's office, and there have been assured that they need only blame a neglectful father, a possessive mother, a domineering brother, or a new baby sister, and all their troubles will thus be explained.

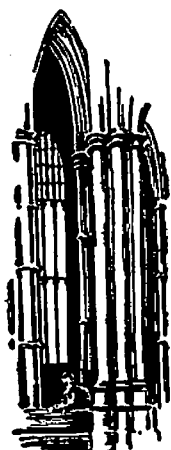
It is true that we are 'hurt' again and again by those with whom we must live as we make our way from the cradle to the world at large. But psychologists start off on the wrong premise when they see these injuries as calamities instead of as part of the normal wear and tear of life. These psychologists make the great mistake of assuming that the individual is sound and perfect to begin with.

Therefore whatever of inadequacy shows up, in time, must come from something which happened to him. Therefore he is not responsible for it, and can be free of it by leaving it at someone else's doorstep.

Murky Forces

The tenor of Christian thinking is quite opposite to this. Here we have a concept of the individual weighed down when born with the inadequacies built into him by ancestors. The most enlightened religious thought maintains that although man is not to blame for inherited tendencies, he is fully responsible for what he does with them. And his life, from birth to death, is the struggle between these inadequacies with which he was born and his

vision of the adequate person he would become. In this framework we see security, affection, accept-



There is no burden of the spirit
but is lightened by kneeling
under it.

ance, as quite different in quality from the psychologist's impression of them. We see them not as conditions to be pre-arranged for the individual, but as states to be achieved by him through his own efforts. We see them as results of a reciprocity.

Dr. Abraham A. Low is a psychiatrist whose point of view departs refreshingly from the current traditions. States he: *we*

are all inadequate; the first step toward mental health is to admit our inadequacy, and then see what we can do to become better. He does not allow his patients to say: "She made me angry" or "It gave me a headache"; he requires the absolute honesty with self which can admit: "I became angry" and "I got a headache."

Carried over into religious thinking, this is the concept of self-examination, preceding repentance, so essential to any doctrine of regeneration. If the individual is to be born again, how can it be done except by comparison with what was born the first time?

To the Surface

Swedenborg wrote that *evil must appear* in order to be overcome. The doctor must hear the cough, the plumber must see the leak, to know how to remove them; and we must all look squarely at our inadequacies where they are, within ourselves, before we can see where to go in order to leave them behind.

Once we acknowledge that we, like everyone else, are creatures animal-like in childhood, prone to selfish strivings and cruel tendencies, not at all wise nor capable to begin with, then we do not find it necessary to waste time and energy keeping up the pretense that we are exactly right as we are. Then we can get on with the business of becoming as exactly right as we would like to be. Far from trying to enthrone our children on a *status quo*, we can teach them that they have a job to do, that they owe something to the world instead of the other way around.

Especially we can be freed from the reluctance to discover evil in ourselves, and from the delusion that a sense of guilt is neurotic. Knowing that if we can see guilt in others (with which we have no difficulty!) they also can see it in us—and that it is in fact a great common denominator—we can

with honesty and clarity move forward in the understanding that we ourselves can change whatever we intelligently assume responsibility for. We can then see that to be inadequate is only not yet to have arrived—and that it is our destination, not our starting point, for which we are responsible.

The psychologist does a brilliant, and often helpful, piece of work in disassembling a personality to show where friction lies and how the parts do not quite fit together. But then can he provide new parts and a new engineer to control the mechanisms? What does the patient do if told that his troubles are caused by the bending and twisting and warping that others have inflicted on him? The Christian religion says: no matter how bent and twisted you are, there is a Power at your disposal. All people are bent and twisted by inherited self-loves, and the only reason for the stay on earth is to find and use that Power which is given for the process of getting straightened out.

Thus does one learn what security really means: having a Power always here, larger than self; and affection: going to meet halfway this Power as it comes in; and acceptance: being forgiven for one's guilt by bringing it to this Power's light for purification. The true feeling of security and of acceptance comes from knowing one's self to be inadequate and guilty of much, yet understanding that this is the normal starting point for human endeavor.

The Perfect Father

The sense of guilt, like any right emotion, can be distorted. It is this distortion which concerns the psychiatrist and leads him to the extreme of calling all guilt-feelings neurotic. To recognize one's sins and then to wallow in them, as in a quicksand from which there is no return, is a denial of the great Christian principle of forgiveness and becomes a sickness of the mind and spirit. But to explain and dismiss guilty feelings as neurotic to begin with, is to take away the first step in self-realization without which there can be no growth. Divine Forgiveness presupposes the fact of human guilt and makes it the starting-point for man's personal friendship with God.

The sense of guilt is the voice of conscience; without it, how would man ever be inclined to turn his back upon unworthiness? This does not mean that to be aware of one's guilt is enough. It is the recognizing of guilt yet doing nothing about it that makes for unwholesomeness. We do wrong from inherited tendencies; and we are to blame for whatever of this wrong-doing we appropriate—that is, accept and keep as our own, and repeat. If seeing the evil in ourselves impels us to reject it, then our sense of guilt is a good and cleansing thing. We will then desire to be free of the cause of it, and will strive to find the way.

And here again the Christian approach gives the answer, in Christ's words: "Without me ye can do

EDITORIALS

Explanation Or Forgiveness?

"Sin is an anachronism and a confusing superstition." So declares the well-known psychologist, Harry Elmer Barnes. Many psychologists will agree with him. This idea stems largely from the Freudian school which teaches that conduct of an anti-social nature is mostly the result of unconscious motivations and compulsions. This has disturbing implication in that it pictures the individual as at the mercy of forces over which he has no control.

As a result it is not uncommon in our criminal courts to hear lawyers for the defense pleading that the accused just 'blacked out' and did not know what happened, or that he was mastered by a compulsion he could not resist. Frequently such pleas are buttressed by the testimony of competent psychiatrists. This is not really very far apart from a plea of demon possession, although the latter would likely receive scant consideration in our courts. There is no need to deny that there are such subconscious compulsions, but to what extent can human beings in general be exculpated from moral responsibility for wrong-doing on the grounds of overpowering subconscious impulses? In our opinion, only in rare instances. Man's free will is taken away from him by Divine Providence under certain exceptional conditions, but with those we are not concerned here.

A short time ago a popular columnist who writes 'sage' advice for the love lorn, distressed wives, etc. solomonly told an inquirer, that the latter's husband could not help being mean, jealous and quarrelsome, because he was the victim of a neurosis that had its origins in childhood experience. Maybe she could have quoted recognized authority in the psychoanalytic field for this. But to us this seems like a dangerous moral alibi.

Closely allied to this idea of subconscious control is the notion that the explanation, or possible explanation, of misbehavior absolves man from moral responsibility. This has come to be used by some as a therapeutic measure. Tell the patient the reason for his action and show him that he could not have done otherwise, and you relieve him of the feeling of guilt that results. It is true that a moralistic approach which condemns the wrong-doer is

(Continued from preceeding page)

nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

(The author is a trained psychiatric nurse. A recent book by her, "And I Shall Be Healed", published by Daniel Krebiel, Pretty Prairie, Kan., states clearly the spiritual factor in diseases of the body or the mind.)

not the way to lead him to regeneration. Here the Lord's admonition "Judge not that ye be not judged" and the implication of the words "Neither do I condemn thee" need to be remembered. However, this does not mean that the sense of obligation to God is to be dismissed. It is with the help of this sense that men are led to adjust their lives to the demands of the moral order of the universe. Without it ethics is little more than an advanced form of etiquette—a loyalty to the mores and customs of the society in which we live. And this will easily justify anyone, independent in thought and spirit, to do whatever is right in his own eyes.

The psychoanalyst may meet with some therapeutic success in resolving an inner conflict arising from a battle between his patient's behavior and conscience by assuring him that his 'guilt complex' is just a false idea concerning his actions, that what he has done is natural and could not be otherwise, so why worry about it. A sounder method is that urged by the Christian religion. It calls for repentance, but gives an assurance of forgiveness. Swedenborg says:

The Lord will always forgive (remit) a man his sins, for He is Mercy Itself; but, no matter how earnestly a man believes his sins to have been forgiven (remitted), they cling to him none the less: he can only put them away by living in accordance with the precepts of the truths of faith. In the measure that he lives in accordance with these, are his sins put away, and to the extent that they are put away, to that extent have they been forgiven remitted.
(The New Jerusalem, 185)

In short, from the standpoint of religion the feeling of guilt is not to be just explained away. It is a prompting that may lead to repentance, and if it does it leads to forgiveness by the Lord; and in this lies the resolution of the feeling of guilt.

LETTERS to the EDITOR

THEOLOGY IN MANIFESTATION AND IN FACT To the Editor:

Manifestations of religious interest today have little direct connection with theology. A certain church society has run down and run down so far that its membership is approaching the vanishing point. Its collections have become meager, its young people few, indifferent and are falling away to other churches, and its officers aside from a devoted few are serving from a sense of duty rather than zeal. But along comes a minister of a certain type and the picture changes almost over night. There is no alteration in the statements of faith upon which that particular church is based. The new man may repeat the same formulas. The ritual itself may not be materially altered. Yet the whole church comes alive. Officers are eager to attend committee meetings, the young peoples' societies grow, the older members are always in their pews

and always wide awake, and strangers begin to drop in until there are few or no vacant seats on Sunday.

No doubt this means that the new minister has absorbed the meaning of the spiritual life and knows how to get it across to others. Such men simply "know what it takes." They know how to reach the minds of certain segments of mankind, and their appeal is in most cases on the spiritual level, but, it must be confessed, not always. There is natural magnetism about them and when and where they lead people follow. Readers of "A Man Named Peter" have presented to them the incidence of a life of this type.

Without detracting anything from the stature of these men and the good they have done in our world, it must yet be admitted that the necessity so many thousands of people exhibit to lean on magnetic personalities and accept their faith at second hand does not speak too well for the personal independence and democratic instincts of the followers. However, I wish to call attention particularly to the fact that such leaders have arisen from very different backgrounds of faith and personal attraction seems to have had more to do with their success than theological distinctions.

The case of the Rev. Peter Marshall presents an interesting example of this. On one occasion, when the sinfulness or otherwise of certain acts was being called in question, he is reported to have said, speaking of the after life, "I think I may have to go through the agony of hearing all my sins recited in the presence of God. But I believe it will be like this—Jesus will come over and lay His hand upon my shoulders and say to God, 'Yes, all these things are true, but I'm here to cover up for Peter. He is sorry for all his sins, and by a transaction between us, I am now solely responsible for them.'" (See p. 114 of the above work.)

Outstanding ministerial success can thus be associated with belief in God and Jesus as two distinct beings, or only metaphysically one, and that the sins of mankind have been taken over and atoned for by Christ. Quite divergent forms of theology were associated with the success stories of the eminent divines above mentioned and many others. Of course, some kind of theology, or at least philosophy, was involved in each case, but it would seem that attainment of truth of this character, and such as we incidentally are particularly concerned to offer, would be best served if made a distinct science and divorced from sectarian appropriation. At the present time it is tied up with and obscured by divisive emotionalism.

John R. Swanton
Newton, Mass.

THE CASE OF

Joseph Weiss, M.D.,
San Francisco, California
Dear Joe,

Enclosed you will find publication *The Messenger*. We are now planning an analytic Approach. In trying psychiatry whom we might for *The Messenger* on the s came to my mind . . . We a whether the psychoanalytic feeling of guilt is an advance forgiveness when there is r

Dear John:

I enjoyed hearing from you and seeing your church the relationship between psychoanalysis and religion, as s on your question in this letter. It occurs to me that you n Freud." In the last part of the book Zilboorg discusses at l of psychoanalysis.

Now for a few ideas that did occur to me while s scientific study of human behavior, and psychoanalytic t understanding of his own behavior. In other words, the ide motive in a patient's behavior, it would be discussed with there are many problems that patients present that are

Psychoanalysis is very concerned with unconsci portant one. If the guilt is unconscious, the patient cannot have considerable unconscious guilt to her husband, feeli enough. She may be entirely unaware of her guilt, but ha long as he is 'bad' she can deny that she feels 'bad' (guil to see that her criticism of her husband is the result of forward if she could feel the guilt rather than deal with it without this insight into her behavior. In fact, a forgivin her feel all the guiltier (unconsciously) and hence all th

As I said before, psychoanalysis strives to be a sci same way as it studies other facts of human behavior. T ality is not necessarily "explaining it away." In fact, the them. According to psychoanalytic concepts, if a patient l choice at least of retaining or condemning them, whereas

I hope these crude notes will be of help to you . heard I am married now, and I am mainly in private prac Psychoanalytic Institute and am on the teaching staff of Psychiatric Clinic.

THE GUILTY WIFE

Cincinnati, Ohio
January 11, 1956

... of our Church's national
... subject of parapsychology.
... Forgiveness and the Psycho-
... ink of a professional man in
... interest in writing an article
... you were the only one who
... concerned with the question of
... roach of explaining away the
... the traditional church idea of
... nce.

Sincerely,

John S.

San Francisco, California
January 23, 1956

... per . . . I have not been especially interested in studying
... analysts have, but I would be glad to make a few comments
... interested in reading Gregory Zilboorg's book, "Sigmund
... various views of guilt and compares these with the views

... g your letter. First of all, the psychoanalysis strives to be a
... consists, in large part, in conveying to the patient an un-
... treatment is self-knowledge. Should guilt be an important
... the same way as other factors in his behavior. By the way,
... the result of guilt.

... ctors in behavior, and in a given case guilt may be an im-
... relief from repentance. I'll give an example: A woman may
... instance, that she is neglecting him or not loving him
... unconsciously by seeing him as neglectful and unloving. As
... or a patient such as this it would be a real step to maturity
... n guilt feelings to him. In other words, it would be a step
... nial or projection. Forgiveness would be of no help to her
... ude on the part of her husband, for example, might make
... e critical.

... human behavior, and it studies religious experience in the
... rstand the motive, its origins, and its place in one's person-
... t, after understanding his various motives, may well retain
... es aware of his unconscious drives and motives, he has the
... ng as they are unconscious he is helpless to deal with them.

... ou'd like, you may publish this letter. . . . You may have
... n San Francisco. I am a Candidate in the San Francisco
... niversity of California Medical School and the Mount Zion

Best wishes,
Joseph Weiss, M.D.

A FAMILY WRITES

To the Editor:

We read and praised the letters of Adeline Nunez Baker, Rutherford, N. J., and Florence A. Hanson, Willowdale, Ont., (*Messenger*, Nov. 26). We love and agree with every word they wrote. We do wish we had many more members in our New Church like those beautiful souls . . .

In our opinion if sermons are preached to the people about life after death, heaven and hell, the Second Coming of the Lord, and the Last Judgment in the spiritual world, people will be interested to hear. I used to fear death, but no more. Now I know where I am going when I leave this earth. . . I live the life of faith in the Lord and Heavenly Charity. Five years ago I joined the church, and one year later my two young daughters, Elizabeth Ann and Betty Thomas joined also. We were baptized in our home by the Rev. Leon C. Le Van who comes to see us every summer. We belong to the National Association and have many good friends all over the country. Even Elizabeth gets letters from Australia New-Church people. We write letters for two Round Robins in the N. A. We are happy and we want all to be happy and feel as we do. God bless you all. We are your friends.

Pete, Elizabeth Ann and Betty Thomas,
New Martinsville, W. Va.

STAMPS FOR MISSIONS

It would have surprised a member of the well known Schlatter family, Philadelphia New-Church people of long ago, if someone ever had told him that a letter he wrote June 17, 1832, might pass through the hands of numerous stamp dealers and one day come to rest—though not for long—in the stamp outlet room of the Board of Missions!

Still in a fine state of preservation, the ink fairly bright, the letter speaks of the writer's interest in Swedenborg's teachings, and enters quite a discussion about them. Noting this, a stamp dealer of our acquaintance, knowing of our adherence, sent the letter with his compliments to St. Petersburg.

Hardly a day passes without something of an unusual character coming along with the packages, boxes and even sacks of stampic material which reach the outlet continually. In February, more than half a million stamps, large lots of envelopes, picture cards, etc., were disposed of to collectors and the proceeds, less expenses, turned over to the Mission Board.

The Outlet continually is in need of stamps of every kind and country, preferably left on pieces of envelope or wrapping paper, with just a small margin left. Picture, cards, old U.S. or foreign envelopes, government postals, except current issues also are wanted. Small quantities or large from individuals, churches and commercial houses are earnestly solicited. Please send to Rev. L. Marshall, Bx 386, St. Petersburg, Fla. Transportation cost will be refunded if requested.

OUTGOING AND INCOMING PRESIDENTS



The Board of Managers of the New-Church Theological School, Mar. 15, received the request of President Everett K. Bray that he be relieved of the presidency of the Theological School at the end of the current school year.

In acceding to the request of President Bray the Board of Managers unanimously adopted the following resolution:

"The Board of Managers expresses to Mr. Bray its affectionate appreciation of his services as President of the School these past years. Into the work he brought the rich experience of many years in the ministry, and gave the School and its students a many-sided service, remarkable for a contagious spirit of devotion.

"The Board also records its gratification that Mr. Bray continues to serve as a member of the Faculty and wishes him further years of useful activity."

The Rev. Mr. Bray will, as a member of the Faculty, teach Pastoral Care and Christian Social Ethics and will also, as he states, "have the opportunity the Board opens to me to carry forward studies with some writing that I have long been hoping to accomplish."

Faculty members in 1956-1957 in addition to President Edwin G. Capon and the Rev. Everett K. Bray will be the Rev. John C. King, the Rev. Antony Regamey, Dr. Howard D. Spoerl, and Mr. Horace B. Blackmer.



Following the resignation of the Rev. Everett K. Bray, the Rev. Edwin G. Capon was elected president of the New Church Theological School at the March meeting of the Board of Managers of the school. Mr. Capon has taught at the school for four years and has held the position of vice-president of the school for the past three years.

Born in Boston, Mass., he was educated in the public schools of Newton and attended the Newtonville New Church and Sunday School. He received an A.B. from Harvard, a B.D. cum laude degree from Andover-Newton Theological School, and a diploma from the New Church Theological School in 1949. Following his graduation he held pastorates in Bridgewater and Elmwood, Mass., and at one time held both pastorates simultaneously. In 1952 he was the Convention preacher and in 1954 represented Convention at the World Council of Churches in Evanston. During this time he has held many offices, among them: President of the Bridgewater Council of Churches, Board of Directors of the Mass. Council of Churches for five years, President of the Mass. Association of the New Jerusalem for four years, its secretary at present, a member of the Executive Committee of the Council of Ministers for three years, member of Convention's Nominating Committee for two years, on General Council now.

BOOK REVIEWS

THE SPIRIT OF THE POST ROAD: A STORY OF SELF-HELP COMMUNITIES, by Robert Meyers; D. W. Freisen and Sons, Ltd., Altona, Manitoba; 151 pp.

Some of these co-ops in the Mennonite Reserve of Southern Manitoba I have seen for myself, thus being enabled to realize the social importance of the task performed by Robert Meyers in writing *The Spirit of the Post Road: A Story of Self-Help Communities*. In a world suffering from centralization of power the residents of half a dozen rural settlements strong along the international boundary have over a period of some 25 years become the masters of their own satisfactory fate.

Though the Canadian farm population has been steadily declining in the aggregate, this is not the case along the Post Road, that pioneer trail across the featureless flat land marked only by a row of posts. Since the establishment of a cooperative plant for extracting oil from sunflowers the rural community of Altona has doubled, and Winkler has gained 40 per cent.

The miseries of the depression years, the forced migration of young people to seek jobs in distant cities, the failure of the grain markets, all these forced the remnant remaining to take thought and seek new answers.

Study groups in community after community prepared the way for new crops and a diversified agriculture. A cooperative creamery kept pace with increased dairying. The finest of vegetable oils came to be produced in the co-op processing plant that matched the expansion of sunflower growing into a major crop.

Stripped of all details, this is the thrilling account of a growing population, an increasing standard of living, the decentralization of industries to provide local employment and the organization of consumer cooperatives to improve purchasing power.

The author misses none of the ingredients of this recipe for re-making the life of the people without the necessity for seeking new geographical locations. Quoting a great Danish folk school authority, Peter Manniche, (that the natural life of a cooperative without an education program is a generation and a half), Mr. Meyers emphasizes the importance of the cooperative study groups that still continue in Altona, Gretna, Winkler and the other communities. These and the emergent credit unions appear to be fundamental to such very practical operations enabling rural populations to raise themselves by their own bootstraps without depending on distant governmental direction and controls.

Paul Greer

THE WHITE HORSE: by Emanuel Swedenborg, published by the Swedenborg Society, 20, Bloomsbury, Way. London, W.C.I., 2/6.

THE Swedenborg Society has now published a new translation, by the Rev. B. S. Willmott, of this little but by no means unimportant work. The first edition was published in London in 1758, and the first English translation in 1788.

The work treats of the Word and in particular of the internal sense of the Word and sums up the principal points of doctrine on that subject. It opens with an exposition of the internal sense of the vision of the white horse, seen by John and described in the Book of Revelation, chapter 19, hence the title of the book. The reader is shown that this vision is a description of the internal sense of the Word and then is led on into further doctrine concerning the Word. The style of the work is very bald, for the most part merely stating the various doctrinal points and referring to passages in the *Arcana Coelestia* for proofs and illustrations.

This should not be taken to imply that *The White Horse* is a mere index, or is of no value without the *Arcana*; It is, on the contrary, an exceedingly valuable little work stating the essentials of the doctrine of the Word in a most concise manner, though its value is undoubtedly enhanced when it is used in conjunction with the *Arcana*.

The present translation, though faithfully rendering the original, is in eminently readable English, particularly so when the nature of the text is taken into consideration. This edition is also furnished with an adequate index of subjects and an index of Scripture passages in tabular form.

(Reprinted from *The New Church Herald*, Jan. 14.)

TEACHER: ANNE SULLIVAN MACY. By Helen Keller; Doubleday; 247 pp., \$3.50.

As the spotlight of renown has steadily brightened around her, Helen Keller has been more and more haunted by a feeling that her teacher's lifelong effort and accomplishment have never received adequate appreciation. "Teacher" is Helen's tribute to Anne Sullivan Macy, from "the Foster-child of Her Mind", to tell the world why she feels that all her honors and acclaim should have been given half to Anne. It is also a spontaneous and loving tribute to the New Church whose teachings Helen has chosen to live by.

The book had been in the making for twenty years when it was destroyed by fire, in 1946, which burned Helen's house and all her possessions. This material loss, however appalling at first, suddenly gave to Helen a new sense of security in her "spiritual home" and in the work she had to do of combatting the really terrible fires of war and hate

that were devastating all mankind. In this work she felt keenly aware of Teacher's presence and leading, although Anne had died ten years earlier; and when Helen took up the task of re-writing her tribute, she found she could bring to it a clearer and deeper perspective than she had had before.

The story tells, from the beginning, of the developing relationship of two remarkable souls, and the richness of life which each was to bring to the other. Helen's amazing achievements resulted from the combination of her superior mind with Anne's superior teaching ability, and the extreme sensitivity with which each was able to respond to the other. It wasn't until the two had spent twenty-five years together that Helen learned of Anne's poverty-stricken and tragic childhood.

Daughter of poor Irish immigrants, Anne with two other children was left motherless at eight, and was abandoned by the father two years later. She was suffering from bad eyesight, her little brother had tuberculosis, and both were sent to the almshouse where the boy soon died. Anne yearned for education, and an inmate told her there was a special school for blind people. She begged to go, and finally at the age of fourteen she was sent to Perkins Institute. Six years later she was graduated from there as valedictorian of her class.

Meanwhile she had operations to help her eyes, but her sight remained impaired and there were few jobs open to her. An opportunity to go to the Kellers, as teacher for their deaf-mute and blind child, was not at all appealing but the best available. So, at twenty-one, Anne Sullivan took charge of Helen Keller, and never left her until death at the age of seventy.

The day she arrived in the Keller household is called by Helen "my soul's birthday," although it must not have seemed so then to young Anne. Helen was an uncooperative, savage little creature, whose responses to an environment which she could not comprehend were fiercely angry. Anne's methods of dealing with her were of necessity stubborn and severe; at the time only such methods penetrated Helen's dark world. It took a month for Teacher to win a mental response to her repeated "manual talk"; and, in relation to New-Church teaching about correspondences, it is wonderful that the

first word-association that Helen grasped was "water".

From then on, her progress was eager and rapid. Anne had many other things to teach besides recognition of objects and words. She patiently taught the child to play and to laugh, to understand and enjoy companionship. Helen was clumsy and rough, with a habit of shoving aside anything that impeded her; and so she had to learn gentleness, good manners, and the right habits of personal care. By "reading aloud" through finger-work, Anne began to give knowledge to the child from the books of the world. At length, she taught her to speak. The teaching never ceased until Helen had been graduated from Radcliffe College, *cum laude*, after the normal four-years' course of study. Thereafter, Anne's responsibility continued to be to protect her protegee from curiosity or exploitation, to help her with her writing of articles and books, and to prepare her for the service to humanity which Teacher believed Helen's life could be.

"My development as a human being was Teacher's lifework" which Helen wishes "to invest . . . not with the commonplace of miracles, but with the dignity of human events ordained by God and brought to pass by His divine love."

In later years it was Helen who was to feel responsible for Anne, from the viewpoint of financial security. Writing did not bring in enough funds, and the two went on lecture tours, into vaudeville, and even attempted a film in Hollywood, in their gallant effort to be self-sustaining. They finally found their niche with the American Foundation for the Blind when it was organized.

Teacher had an immense appreciation for beauty and excellence. To give Helen the knowledges and culture in which she herself had never been educated, Anne continuously overtaxed her partially blind eyes by reading omnivorously. As they grew older and became more and more friends, Helen began to know her teacher as a many-sided personality with moods and melancholies and explosive reactions—a person who loved poetry and music and animals, nature and perfection and nonsense. She loved people, too, yet she could not be patient with their stupidities, their dullness, or tendency to limit one or another.

One of the author's many tributes to her teacher is a way of using terms that have to do with sight. She speaks of "seeing" lace in Brittany, or wanting to "glimpse" a moose in Maine; she says "we saw the simple room" where Thomas Hardy wrote. Throughout their life together, Anne expected and trained Helen to behave normally, to be like other people, without overprotection and without praise unless earned. Anne's attitude was that if one is handicapped, one simply finds what else one has to work with—and proceeds from there.

Although Anne was sometimes accused of using

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Helen for a mouthpiece, the two actually in many ways did not think alike, and Anne nurtured in Helen every possibility for freedom of thought and will. Anne's religious convictions were based chiefly upon her feeling that "religion is a way of living and not of believing only"—that dogmas are often hypocritical and conflicts over religious beliefs useless. Helen tried to show her how helpful to life Swedenborg's teachings are, and how happy she had been made by his revelation of personal immortality. But Anne would not accept the idea of immortality; this life was, to her, the important and only reality.

However, she completely respected Helen's right to independence of religious thought, cautioning her only to keep clear of competitive creeds and fanaticism. The two had many discussions of religion, Helen telling Anne of her joy in New-Church teachings and Anne finding that she was glad Helen had them. To Teacher the Bible was beautiful poetry and no more; she could not understand Helen's delight with an inner meaning to its words nor her awareness of an unseen spiritual world pervading the material one. Yet in spite of not being willing to share Helen's religion, Anne devotedly read to her about Swedenborg and the New Church, and admired Helen's ability to live by her beliefs.

Part of Teacher's plan was to prepare Helen for life without her, if and when that should be necessary, and she carefully trained Polly Thompson in the many duties of Helen's care. During Anne's last years her health steadily failed, and she became increasingly blind, and to this her active and independent spirit could not be resigned. She made every effort to be cheerful and useful still, continuing faithfully to drill Helen in speech. In her work with the American Foundation for the Blind, Anne was often consulted and her advice valued. She ceaselessly emphasized the importance of *touch* as a tool for the sightless, and the hindrance to them that *pity* could be. Her philosophy was, always, that the handicapped are first and foremost *human beings* who should be dealt with and educated as such.

A few years before her death, an honorary degree was bestowed upon Anne Sullivan Macy by Temple University, and Helen thrilled to this as an expression of the world's appreciation which she felt had been far too meagre.

It took Helen a long while to adjust to life without her teacher. But she had promised Anne that one day she would go to Japan to help the blind there, and it was fulfillment of this promise that rekindled in Helen her flame of usefulness. On this trip, she says, "I knew positively that Teacher was with me". And she has, ever since, been aware of this presence and help as through the ensuing years she has done her greatest work, traveling in tireless service to all the handicapped the whole world over.—G.D.M.

KNOW YOUR SOCIAL SECURITY. By Arthur Larsen. Harper and Bros. \$2.95.

The author is the Undersecretary of Labor, but he specifies that he writes only as an individual and the book should not be "taken to represent an official government policy or interpretation". The author seeks to explain the law on social security in language that anyone can understand. Also he shows how the theory of security through government payments fits into traditional American individualism and free enterprise. He stresses that there is no disgrace attached to receiving social security benefits for the law on this subject arises from a deep-seated belief "in the worth of the individual human being, which more than any other single thing, separates America from communism and totalitarianism."

Out of it has come at last, according to Mr. Larson, "the realization that a man is no less possessed of the attributes of divinity and human dignity because he has lost his job, contracted polio, or been retired as over-age."

There is nothing new, Mr. Larson writes, about the ideas that a self-respecting community can not let its poor starve and freeze; we have had poor laws for three and a half centuries. What is new is the idea that means should be provided whereby people can be protected from wage-loss without any accompanying humiliation.

The only way this can be done is by income insurance. People have, it is true, sometimes tried to take the stigma out of public relief . . .

Social insurance and other income-insurance plans are solidly based on the proposition that the benefits belong to you as a right. You do not have to beg or apologize. The benefits are yours—bought and paid for. They are not a handout. They do not mark you with any stigma whatever. After all, it is probable that the retired corporation president in your town is also drawing his social security and feeling none the worse for it.

(We are indebted to John F. Seekamp, Brooklyn, N. Y. for the material in this review.)

The Old Man Said:

Three ways toward courage?

Many more.

Three ways to aid man's might?

And more.

Gritting jaw,
Lowered head,
Plunge through night.

Lift in ecstasy,
Transfused, upright;
Voice from unanswering shore.

Focused, restrained;
Know in bitter plight
God's gimlet has spiral height

Man's courage to restore.

"And sometimes, son", the voice went on,

"You know you're standing just outside
His door".

—Melrose Pitman

the NATIONAL ASSOCIATION of CONVENTION

Dear Friends and Fellow-Members of the National Association:

The Editor of the New-Church Messenger has kindly offered us a column in this magazine, and in return for this large favor, we of the N. A. propose to see to it that every one of our members subscribes to this official publication of the Church of the New Jerusalem. Most of you are already taking the Messenger, and in the future we ask that you renew same by sending your \$3.00 to Mrs. John Grosch, N. A. Treasurer, or to Clark Dristy, and this simple act will also renew your membership in our organization for another year.

To those of you who are now receiving the Messenger for the first time, let me say that the N. A. is taking on itself the responsibility for your first year's payment to the Messenger. We felt that we had not the time to contact each of you by mail, though we did tell you of this project in the March Bulletin and asked for your comment and your opinion. Those who responded, were in favor of our making this change, and also all of our Executive Committee felt that the change would be for the better. Should any of you wish to assume the obligation, or part of it, for your Messenger during this first year, you may do so, though we do not go so far as to ask you to do this. But we do hope that every one of our members will re-subscribe for the Messenger when his subscription expires, and that he will do this through the National Association. Thus for the small sum of \$3.00 per year you can receive a good magazine twice each month that will give you all of the important news of the whole Church, and have your membership in the N. A. paid, as well. We of the Executive Committee felt that the N. A. would receive many advantages under the new plan, one of which would be the saving of much of the money-cost of getting out the Bulletin each month. And we hope that in time the Messenger will profit by the gain of many new subscribers. Is it not the duty of all of us to try to increase the circulation of our Official New Church Publication, and at \$3.00 per year, do we not receive it at less than cost of publication? We believe you will like the Messenger, and if you do, write and tell the Editor.

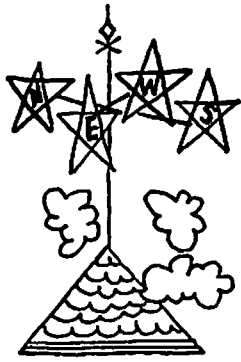
HERE AND THERE

Remember—the annual meeting of Convention this year is at La Porte, Ind., June 19-24. . . . A friendly letter comes in from Otto Severin of Gaylord, Minn., expressing the thought that he hopes some of our N. A. members can have a get-together at the Lenox Church (Ia.) this Spring. If this becomes a reality, Frank Eisenhardt will probably set the date and engineer it. . . . News items for

this column should reach us about a month before publication. Therefore what you read here is not just off the wire. . . . Robert Gass of Portland, Maine, sends us a card but it's postmarked Reno, Nevada. (What's he doing in Reno?) He's supposed to attend a DeMolay meeting in Los Angeles, and says we shall hear further from him. . . . Alice Denzien writes that one of the advantages of ranch life is a big 18 ft. freezer filled with beef, venison, and chicken. Guess we'll go over for dinner some time—it's only 125 miles from Rapid City. . . . Greetings to Lovic Dean, a new member from Atlanta, Georgia. He is hungry for reading material and we have sent TCR, AR., Arcana 1, and other books that should last him a year or two. . . . Did you know that less than 20% of Convention members contribute to the Annual Appeal? I wonder why? This is true of the N. A., too, or nearly so; though this year (and last) we contributed much in excess of our quota, it was largely through the efforts of the few. . . . We have before us a page from *The Spinning Wheel* (Dec. 1955) and it pictures a large beautiful kitchen furnished with antiques. The kitchen belongs to Nadine Mills Coleman, and the article about it is written by Mrs. Coleman, and is called, *Antiques In The Kitchen*. Mrs. Coleman has also written an original story called *The Return Of The Three Wise Men*, based on the view-point of the *Three Wives*, which she hopes to sell to a national magazine. We understand that in it are given some of the conclusions she has arrived at from her study of Swedenborg. More power to your versatile pen, Mrs. Coleman. . . . Professional humorists are said to be unhappy in their private lives. When the Lord was in the world, he found little or nothing to laugh about, but is said to have wept on at least two occasions. . . . Do you sometimes feel old and tired? Consider George Chism of Washington, D. C. age 75, who walked 100 miles in 21 hours and 25 minutes. (Washington to Baltimore and return, Sept., 1926) . . . In the December 27th, 1899 issue of *The Helper*, William H. Alden wrote in part, "Some years ago a small list of about 400 members of the Society of the Isolated in the Lord's New Church was published. Since that time the list has been extended, so that we have in hand material for printing a Directory which would contain upwards of 2,000 names of Receivers of the Doctrines of the New Church living in all parts of the country, who are so situated that they cannot worship with any organized society of the Church."

Mr. Alden hoped to publish what he called a Directory of the Isolated. Whether he succeeded or not we do not know. But the idea is as good now as it was then, and if there be any who would like to co-operate in such an effort today, we would be glad to hear from them.

Clark Dristy,
President of the National Association



NEWS By Carol Lawson

Through our rose-colored glasses we see that all sorts of fascinating things developed in the various Annual meetings held lately. Some societies elected officers via the new broom method, and some retained their officers as in the case of the New York Church, which, despite "an impassioned plea by Dr. (John S.) Peck in favor of rotation of officers," returned him to the presidency by unanimous vote. Gustave Bischoff, Vice-president, and Ronald Strath, Secretary were also unanimously reelected. In Chicago a new president was elected—Mr. Thornton Smallwood; while the former president, Mr. Vincent Smallwood, was voted into a good kibitzing position where he can lend a helping hand as Vice-president. In Detroit it was announced at the Annual Meeting that an offer of \$37,000 for their church property had been received and turned down. The Society authorized the Trustees to proceed with the erection of the building but voted to defer action for one month, in order to explore the possibilities of selling the present property at a satisfying price and securing another site in another location.

Mr. Paul Zacharias won't have to move for another year anyway, it was decided at the Elmwood, Mass., Society's Annual Meeting. And after June when he graduates from the New-Church Theological School and is ordained in Elmwood, we shall have to take on a more ponderous tone whenever Mr. Z. crosses this column. Incidentally, he did his undergraduate work at Boston University in liberal arts, achieving fame as the perpetual student who attended college around the calendar, winter and summer.

According to the F. B. I. and the Lenox Community New-Church News, \$750 are spent for worldly pleasures for every 50 cents spent on religion.

One potential leader planning to attend the leadership institute at Almont from July 20-28 is Mrs. C. Wickham Skinner, Wayzata, Minn., the daughter of the Rev. Franklin H. Blackmer, Convention president. Mrs. Skinner has a Master's Degree in Social Work.

As March, and the Annual Appeal, drew to a close, some societies had dug deeper into their pockets than others; the Pittsburgh Society had met 92% of its quota and was expecting to go 'over the top,' as usual. Members of the St. Louis Church had contributed 85% of their quota with no help from the church treasurer and were hoping to make it 100% for the third year in a row. Wilmington was sitting pretty having topped its goal with only nine members contributing, and San Diego was able to reach 64% of its quota by the contributions of only seven generous contributors.

"Martin Luther", the film which received wide acclaim, has been purchased for the film library of the New York Association by two generous members. The film may be borrowed by any New-Church society for showings in their community. It is an excellent attraction, lending itself to an introduction of Swedenborg and the distribution of New-Church literature. If you wish to show this film write to John F. Seekamp, 151 Remsen St., Brooklyn, N. Y., suggesting two or three dates.

While on the subject of films: Funds have been voted or are in sight for purchase of a new 500-watt filmstrip projector for use in the Pittsburgh Church. The Ladies Aid, Swedenborg Fellowship, and Sunday School are the 'angels' in this case.

'Concentration' seems to be our new watchword, with the Swedenborg Foundation blitzing one city at a time advertising focussed on a particular book; and now the St. Louis and El Cerrito churches have each had a period of concentration. St. Louis Church members had what they called house-parties Mar. 24, one on each side of town, to converge everyone's brain on the subject of the particular problems of that church. According to their News letter, they cannot maintain even their limited program much longer without some radical changes. While in El Cerrito, parishioners devoted Mar. 19-22 to 'sharing and visiting,' with laymen visiting homes in the community to extend an invitation to church member-

ship. No other activities were scheduled for that lively Society during those four days.

The fourth little Woofenden, (see *Births*), is the second son of the Rev. and Mrs. William Woofenden (Louise Dole), making the score even between the sexes as far as numbers go. However, unless they are endowed with as much vigour as their indefatigable maternal grandmother, those two little girls had better watch out for the balance of power, since the newcomer weighed into the family at 8 lbs. 10 oz.!

The California Association will congregate in Portland, Ore., the first week in August.

For several years the National Alliance of New-Church Women has made a donation to each New-Church summer camp. but this year, because of a scarcity of funds, these contributions were not continued. It has been suggested that each Alliance might 'adopt' a camp . . . And speaking of the Alliances; from Bath, Maine, comes this claim: "We are the most inconspicuous Ladies' Aid in the country."

Local talent will present THE PRINCESS by Lord Tennvson at the Boston Tea Party, April 27, under the direction of Mr. William E. Weeks, with solos and a mixed quartet under the direction of Mrs. Stewart L. Cushman.

Strictly for men is the rummage sale to be held toward the end of April by the Men's Club of the Lakewood, Ohio, Church, when all kinds of tools will be for sale, from old screwdrivers to old-fashioned hand-power lawnmowers.

A broken leg was suffered by Mrs. Esther C. Perry when an automobile knocked her down, Feb. 5. Mrs. Perry, vigorous and well at 89 years, is the librarian of the church library of the Riverside, California, Society. More about this accident in a coming issue.

Paul Greer, former Editor of the state edition of the *St. Louis Post-Dispatch*, and contributor to *The Messenger*, has been elected head of the Missouri Adult Education Association. Mr. Greer plans a trip to Scandanavia this summer to gather material for a book on the co-operative movement there. He has written one book about the British Co-ops.

Much in the minds of those in the Ohio Association, of which he is General Pastor, is the Rev. Henry Giunta, who is ill.

* * *

Births, Baptism, Confirmation, Memorials

BIRTHS

WOOFENDEN.—Born, March 22, to the Rev. and Mrs. William R. Woofenden, New York City, a son, Trevor George.

GARRETT.—Born to the Rev. and Mrs. David Garrett (Priscilla Alden), St. Louis, a son, Daniel.

BAPTISM

SMITH.—David, baptized, March 18, in the Harlem New-Church Mission, New York City; the Rev. William E. Fairfax officiating.

CONFIRMATION

ROBINSON.—Walter, confirmed, Feb. 12, in the Harlem New-Church Mission, New York City; the Rev. William E. Fairfax officiating.

MEMORIALS

GODWIN.—Frances (Tuttle) Godwin, wife of Merrit A. Godwin, Brockton, Mass., passed away at her home Mar. 18. She had been caring for her husband who is seriously ill, and her death was unexpected. She was born in Bridgewater, Mass., daughter of Charles and Julia Tuttle and had resided in Brockton for many years. Besides her husband she is survived by two daughters, Mrs. Elizabeth Appleton, Springfield, Mass.; and Mrs. Helen Hammond, Brockton. Her daughter, Helen, had come from St. Louis, Mo., to make her residence in Brockton just a week prior to her mother's death.

Resurrection services were conducted in Brockton, Mar. 18; the Rev. Harold R. Gustafson, Bridgewater, Mass., officiating.

* * *

HUEBNER.—Sam George Huebner, his wife Ruby, the daughter of Mr. and Mrs. Henry J. Graber of Pretty Prairie, and their 13 year old son Gerald died Sunday morning, March 11, in a traffic accident eleven miles north of Lyons, Kansas. The family was on its way to Pretty Prairie for the morning worship service, which was to be followed by a birthday dinner in honor of Mrs. Henry J. Graber.

This tragedy has been a profound shock to all. With the members of this family we share a heavy sorrow. It is at such a time that the warmth of the heavens envelops us most lovingly. Our heavenly Father does all He possibly can to ease our grief—to strengthen our faith in His abiding assurances. His everlasting arms are still holding us up.

Mr. and Mrs. Huebner were teachers not because of outward influences. Teaching was their first love—love of young people—enjoying the enthusiasm of youth. They gave their talent to the guidance of youth and in giving they received riches high above material gain.

Gerald, the youngest of five sons, took

an active part in his Boy Scout Troop and in a wide range of school activities. Guiding him in the ways of his new surroundings will be companions excellently chosen. The Lord in His particular love for children will lead him gently to his full development.

Sam Huebner and Ruby Graber met while attending Teachers' College at Emporia, Kansas and were married in 1934. Five sons were born to them — David, Glenn, twins; Ray and Jay, and Gerald. They taught in a number of Kansas Schools. Prior to moving to Glenn Elder, they taught in the Wilson, Kan., schools.

The New-Church commanded a strong loyalty from Ruby Huebner. Her love for its teachings stood firm over the years. In her youth she filled the position of church pianist. She willingly taught the Adult Sunday School class whenever the opportunity availed itself.

At Christmas and Easter, the Huebners have always been present to add their wonderful family spirit to the season. The Lord has in His heavens many mansions. Our friends will not find the new land bewildering. The path they so surely trod while here will lead them to where all is most full of the presence of the Lord.

Resurrection services were conducted by the Rev. Eric J. Zacharias.

(Pretty Prairie Bulletin)

Dr. Friedemann Horn, who visited this country last summer, writes from Zurich, Switzerland, that the work of the publishing house there is progressing very well. Special success has been achieved in sales of the translation of Helen Keller's *My Religion*.

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LIBRARY NEEDED

According to the Rev. Chungsum Lee, one of the Korean students at the Theological School, an important need of the New Church in Korea, which it may be possible for readers of the *The Messenger* to supply, is books for a church library. The present condition in Korea is such that the societies of the New Church there have scarcely any books. The only public library in the area is the one at Seoul. Any one who wants to use this library must wait two or three hours in line in order to get in and use the books. Even then one who desires anything on religion may not find what he wants because of the lack of religious material there.

It would be greatly appreciated by Mr. Lee, as well as a great service to the Church in Korea, if we could donate used books to the Korean New Church. It would be desirable to have the writings of Swedenborg and New-Church collateral works for the nucleus of a library in Mr. Lee's church at Seoul. Any other books of a general religious nature would be welcome, because it is hoped that this library will be useful to the general public also. Since there are at present almost no books at all, it would make no difference whether duplicates of any books were donated. We quote Mr. Theodore Foster who says, "I am sure there must be many used books scattered among the readers of *The Messenger* that would be useful for such a library. Mr. Lee has asked that books be sent care of my name to the Theological School, 48 Quincy St., Cambridge, 38, Mass. He will see that they are sent on to Korea from here."

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The
**NEW - CHURCH
MESSENGER**



April 28, 1956

Spring

THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press

Published bi-weekly at 133 South Jefferson Street, Berne, Indiana, by The New Church Press, 108 Clark St., Brooklyn, New York.

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

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

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

Vol. 176, No. 9 Whole No. 4678
April 28, 1956

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TO THE MEMBERS:

Notice is hereby given that the Annual Corporate Meeting of the Members of Swedenborg Foundation, Inc., will be held in Room 1603, No. 51 East 42nd St., New York City, on Monday, May 14, 1956, at 4:00 p.m., for the election of four members of the Board of Directors, to serve in the class 1956-1960 in succession to Messrs. Karl R. Alden, Clarence W. Rodman, John F. Seekamp, and Charles R. Trobridge, whose terms of office then expire, and for the transaction of such other business as may come before such Corporate Meeting.

In accordance with Section 1-A of Article II — Directors of the By-Laws of the Foundation, the Nominating Committee filed report with the Secretary nominating the four above-named Directors for reelection for a term of four years beginning May 15, 1956.

Henry W. Helmke,
Secretary.

Dated: New York City
April 20, 1956.

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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.



CREATIVE ENTHUSIASM

By Wilfred G. Rice

LONG years ago, a Church of England pastor was given a very unusual epitaph. It read, "He preached forty years without enthusiasm." The words were meant as a compliment, for they grew out of the satisfaction of his parishioners that during his forty years as an Anglican minister he had not been carried away by the new teachings of John Wesley. In a strict sense, and from their own point of view, the composers of the epitaph were probably correct; for the radical meaning of the word enthusiasm is, "An ecstasy of mind, as if from inspiration or possession by a spiritual influence." It is also true that a commonly accepted extended meaning of the word is, "Predominance of the emotional over the intellectual powers."

But since nearly all words have a variety of meanings, I prefer to choose the one most in keeping with the present purpose, which is to suggest that we all could be better New-Church men and women if we were moved more often by creative enthusiasm. The meaning which I have in mind is stated in one standard dictionary in these words, "Ardent zeal in pursuit of an object." We are taught in the doctrines of the Church (*Coronus* 39:2), "Religion is not possible except through some revelation, and through the propagation of this from nation to nation." This is in keeping with our Lord's final words to the disciples,

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

A Daily Reality

Can you think of any human activity which has required more "ardent zeal in pursuing the object" than the divinely appointed task of evangelizing the world? If there had not been a tremendous amount of creative enthusiasm among the early Christians, the Church could not have survived its bitter persecutions. To them, Christianity was something which gripped their entire lives, making them eager to share it with others. And so, in spite of handicaps which would be regarded as insuperable today, they spread the gospel to all quarters of the globe. Their religion was a daily reality to them, not something to be practiced at stated intervals.

Without in the least minimizing the work of present day missionaries, let me ask what they would do

without the aid of the printed word? We take printing for granted, as we do so many of the advancements of science; but in the days of the apostolic church the gospel was spread, in the vast majority of cases, by word of mouth. There are comparatively few epistles in the Bible, for one reason, because only a fraction of the early Christians could read or write. But this did not make them inarticulate. Those who had listened at the feet of the Master could never forget His words, nor were they content to keep them to themselves. In daily conversations with their friends and acquaintances, with members of the nobility and with slaves, they testified with such earnestness that the most powerful nation on earth could not silence them.

Needed: A Catalyst

We need more personal missionary efforts today. It is all too easy to leave this work to the clergy and others with specialized training, or to feel that one is doing his full duty by distributing a few tracts in a somewhat apologetic way; but those whom the Lord sent out two by two had more courage than that. They also had more enthusiasm for their cause, a burning zeal that would not let them rest until their mission was accomplished. If the New Church means what it should to us, we shall count that day as wasted in which we do not put in a few good words for it.

Let us assume, and I believe that we may do so correctly, that we have all the elements of a sound religion: a Divine revelation, a body of doctrine drawn from it, a reasonable amount of faith, and a willingness to be guided by the Lord. Why is it, then, that our progress is so slow? One possible answer is found in the laws of chemistry; perhaps all that we need is a catalyst. Scientists discovered long ago that the speed of a chemical reaction is materially altered by the presence of some additional substance which itself remains unaffected by the reaction. Because of this discovery, the length of time required in a multitude of chemical operations is greatly reduced. And so it will be with that very complex equation which represents progress in religion—the desired reaction will be much more rapid if enthusiasm is present as a catalyst.

Just one word of caution: enthusiasm, like fire, can serve either a good or a bad use. Enthusiasm of the wrong kind causes mob violence, often resulting in

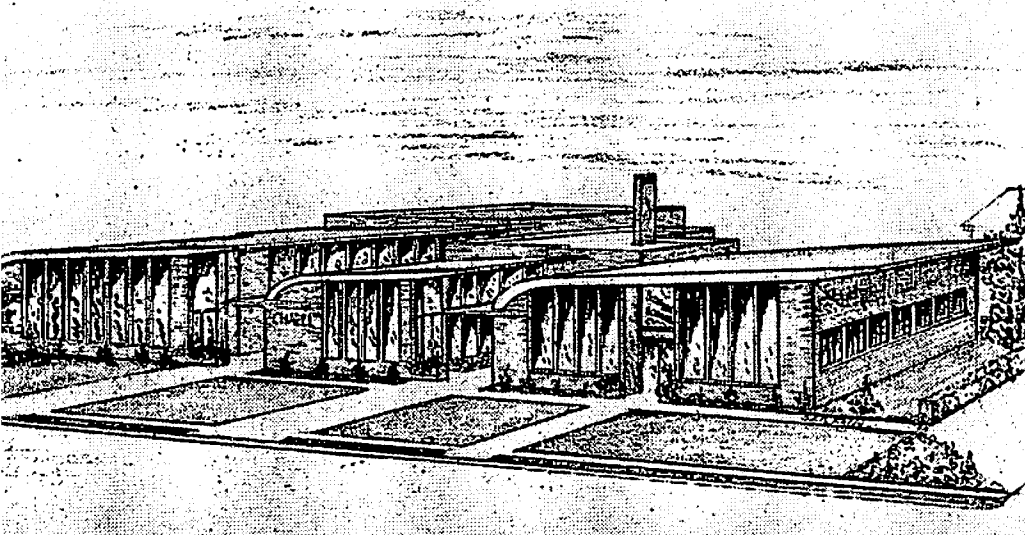
lynchings and other disorderly acts. It can be very dangerous in religious matters, especially if personal ambitions or prejudices are involved. But there is a sure way to guard against such evils; as we read in the First Epistle of John:

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false

prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

(Mr. Rice was born in Bath, Me., and attended Bowdoin College previous to entering the New Church Theological School. He is pastor of the St. Paul, Minn. New Church Society and general pastor-elect of the Illinois Association.)

DEDICATION



A New Spring in Portland

Portland, Oregon, has been the scene of much activity in New-Church affairs during recent months. Founded in 1882, the Portland group reached an end of its "long and waiting hours" on April 24, 1955, when ground was broken for the Cherry Park Church. Following an inspirational sermon by Rev. Calvin E. Turley, the building site was committed "to the love and service of God and the fellowship of man." Work progressed rapidly during the summer with much volunteer labor given by the men and women of the church, and the first service was held on December 4, 1955. Rev. Fred L. Broad, Executive Secretary of the Portland Council of Churches, was speaker at the cornerstone laying service, which took place at that time. Following the address, an historical narrative of the Portland Society was given by Mrs. Esther Bowman, Vice-President. A tribute to early "pioneers" was voiced by Edwin A. Hobson, dedication committee chairman, and thanks given to General Convention and others who helped to make the community project possible.

'Dedication Week' was an event

of March 2, 3, and 4, beginning with a family dinner on that Friday evening. Following the dinner 'A Message from Swedenborg' in three acts, was presented by the Cherry Park Players. Open house at the parsonage followed on Saturday evening. Dedication week speakers included Rev. Franklin H. Blackmer, Judge Alfred Sulmonetti and the Rev. Mr. Turley. On Sunday, Mar. 4, formal dedication of the chapel and educational wing took place at the morning service. Rev. Franklin H. Blackmer delivered the dedication sermon to an overflow crowd on that occasion.

A booklet is to be prepared, commemorating the entire series of events.

The group is now busily engaged in further endeavors, including a summer camp on a 40-acre farm, the gift of fellow-member Claud Davis. The present rate of progress at Portland bids well for fulfillment of the long-standing dream of their minister—a church to better serve the needs of men.

Our thanks to General Convention and to the many kindred societies who have helped us so generously.

In Many Tongues

Some part of the Bible has been published in 1,092 languages and dialects as of December 31, 1955 according to a statement issued by the American Bible Society. Eight new languages have been added to the list since the last report.

With the publication of the Old Testament, by the American Bible Society, the entire Bible is now available in Luvale. This language is spoken in Northern Rhodesia, Belgian Congo and Angola, Africa.

Complete New Testaments were published, for the first time, in six languages: *Bari* spoken in the Sudan; *Asho Southern Chin* (Burma); *Conob* in Guatemala; *Gbari*; *Matai* (Nigeria); *Hula* one of the languages spoken in Papua, and *Kim* (French Equatorial Africa).

There are some 80 languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

In addition the Bible Society has announced the publication for the first time of the New Testament in Portuguese Braille. The entire New Testament in seven large volumes is just off the press. A number of copies are already on the way to Brazil, according to Miss S. Ruth Barrett, the Society's Secretary for Work for the Blind. They will be welcomed there by the Portuguese-speaking Blind, Miss Barrett said. The Society has also recorded a small volume of Scripture passages from both the Old and the New Testament on five Talking Book records in Portuguese for blind persons unable to read with their finger tips.

Interesting, also, is it to hear that the prisoners at Western State Penitentiary in Pittsburgh, Pa., have made plans for a Bible-reading campaign. The men planned the Bible-reading crusade themselves and distributed several hundred daily reading bookmarks, furnished by the American Bible Society, to fellow inmates.

EDITORIALS

Will Man Become Superfluous?

The old time spinning wheel has a certain sentimental value for some people as shown by the fact that it appears as an ornament in many living rooms. But in this day it would rate as a very inefficient machine. It really began to go out of use when the steam engine was invented. Also, with the advent of steam, human and animal muscles as the power for getting the world's work done, started on their way out. In the mechanized



civilizations muscles find their chief use in guiding and controlling the power-driven tools.

But now we are told that a new revolution is in prospect. It is called automation. It is something more than just continuing mechanization, something different from the familiar machines in which one lever releases another lever. It is a new technology made possible by recent discoveries in electronics. It substitutes an 'electronic brain' for a human brain—at least, so we are told. Some engineers assert that a change in the methods of production as far-reaching as the industrial revolution may be in the making. Even so cautious a person as Ralph J. Cordiner, president of the General Electric Company, is quoted as saying, "Automation may do for the present age what the invention of the steam engine did for the past." Recently we had the privilege of visiting an exhibition of this new development. With our own eyes we saw wire and other material automatically fed into one end of a machine, and—untouched by human hands—emerge as a finished product on the other end. The guide, who accompanied us, declared that the 'electric brain', which controlled the process, detected mistakes much faster and more accurately than could the most alert human brain and—what was more—corrected them instantaneously.

According to one account, automatic machines guarantee quick action. They are equipped with a 'memory core' in which anything can be stored. A coded word or number stored in the magnetic core memory is available for calculation in 12 millionths of a second. The memory is expandable to 327,000 decimal digits. Speed is another important factor. It is estimated that 70 per cent of its internal operations are performed at the rate of 41,700 per second. For example, it can multiply or divide two five-digit numbers 4,700 times a second, and get the decimal point in the right place every time.

One writer seeks to comfort taxpayers by telling them that automation may be the answer to the growing federal payroll. By using these machines, the Post Office Department may even be able to wipe out its deficit!

Into the Valley

Tiger Flowers was a Negro and a prize fighter. But he was also a devout Christian and a deacon in the little church where he worshiped. It is said of him that he prayed before entering the prize ring. Tiger Flowers died the other day, failing to rally from an operation thought to be only a minor one. But Tiger Flowers was prepared. Just before he inhaled the ether he murmured the little prayer he had so often lisped at his mother's knee—

Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take.

Let unbelievers continue in their unbelief, and let the doubters continue to doubt. But there are millions who will continue to pray as this Negro, prize fighter and Christian, pugilist and believer. "If I should die before I wake, I pray Thee, Lord, my soul to take." And, like this square-shooting, clean-living Negro fighter, they will meet death with a smile and be able to say, "O death, where is thy sting? O grave, where is thy victory?"

If the faith such as this Negro had, prize fighter though he was, is sufficient to carry one without fear into the Valley of the Shadow, is it not worth having; is it not worth holding? To teach it is worth all effort; to destroy it is to strike away the props that have sustained untold millions.

(Reprinted at the request of Clark Dristy from an Omaha Paper)

THEME FOR THE 1956 CONVENTION: POWER FROM THE LORD

Look up
Psalm 124:8
Micah 7:7

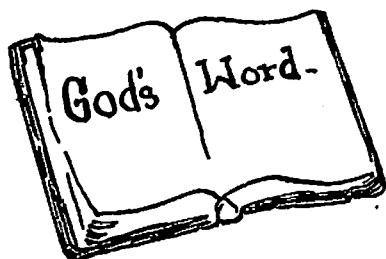
Lift up
Psalm 121:1
John 12:32

Abide in the Lord
John 15:4-7
Matt. 28:18

With particular reference to contemporary struggles for power and to the implications of new sources of material power available to men, consider Revelation 11 and especially A. R. 490. Observe that the Two Witnesses describe the two essentials of the New Church:

I. The Lord is God of heaven and earth.

II. Conjunction with the Lord by a life according to the precepts of the Decalogue.



..... has a spiritual sense with

A Practical Use

By Louis A. Dole

"The words that I speak unto you, they are spirit, and they are life." John vi, 63.

"Through this sense (the spiritual sense) the Word is Divine, and . . . without it, it is not Divine." Arcana Coelestia No. 10277²³.

THESE two quotations, one from the Word and one from the Writings, reveal the true nature of the Word of God. The spiritual sense is the spirit of the Word and the celestial sense its life. We are told that the spiritual sense is in the Word as the soul is within the body, that the spiritual sense alone would be like a soul without a body and the natural sense alone like a body without a soul.

There are three principal interior senses in the Word: the internal-historical sense, which treats of the spiritual history of the human race; the spiritual sense, which treats of the development and regeneration of the individual soul; and the inmost or celestial sense, which treats of the Incarnation and glorification of the Lord. Each of these senses, as well as the literal sense, has specific uses for us.

The Literal Sense

The Word was written at a time when men had become wholly natural, and it was written so as not to compel belief in it. The literal sense speaks to the apprehension of the natural man. It reaches him in his lowest states. Today, if a man reads the Scriptures believing them to be the Word of God, even if he knows nothing of the internal senses, God is able in a measure to enlighten him and reveal His presence to him. Few, however, read the Word in this simple faith and their numbers are decreasing, because we are in a new age and are capable of knowing more.

We all must read and study the letter of the Word constantly, because the Word in its letter is in its fullness and power, just as each of us has to manifest his desires and thoughts by means of his body, and apart from the letter there is no access to the spiritual sense. But we should no more be satisfied with knowing only the letter of the Word than we should be satisfied with knowing only what our friends look like. There is in the sense of the letter sufficient for salvation, but we should not be satisfied with the minimum.

We are living in the beginning of a new age, and the man of today needs more. He sees more deeply into nature, and he must see more deeply into spiritual things. The inner meaning of the Word has

been revealed to meet the growing mental power of mankind.

The Internal-Historical Sense

The opening chapters of Genesis are, in the Writings, interpreted in the internal-historical sense, that sense which lies nearest the letter. An immense amount of labor over many generations has been spent in the attempt to learn about the past of the human race, its beginnings and development. This work is valuable, but for the true interpretation of the facts discovered it is necessary that God be seen as the Creator and His overruling Providence acknowledged. The development of the human race is not from man's own efforts alone. It is not, as one writer has suggested, "an ascent from anthropoid simplicity to H-bomb dismay." Nor is it an ascent from savagery to civilization.

The internal-historical sense gives the spiritual history of the human race. It tells why man was created. It tells of the Divine operation in history and is the internal of all history and the key to its interpretation. We cannot understand either history or modern life without this knowledge.

The Spiritual Sense

As the internal-historical sense applies to the development of the human race, the "spiritual sense" proper treats of the development of the individual soul. In the literal sense the Divine truth is brought down to concrete expression in which the Divine wisdom can be contained, telling of nature, of the sun, rain, snow, winds, trees, harvests, and the deeds of men. Through the spiritual sense the literal sense becomes alive. The spiritual sense also harmonizes the Word, explaining the apparent contradictions in the letter.

It tells us what we are and what we are passing through, giving us a foreknowledge of the states through which we must pass in our regeneration. It forewarns us of our temptations and shows us how to guard against them and overcome them. It enables us to see the deeper things in our lives and in our experiences, giving us a spiritual view of life. Through it we get genuine truth, the true doctrine concerning ourselves and life.

The Celestial Sense

The celestial sense relates to the Lord and His life in the flesh. This is the most interior sense and the ultimate key sense of the Scriptures.

All the Scriptures treat of the Lord. This sense helps us to fill out the account of the Lord's life on

earth as told in the Gospels. It tells us what was going on in the "silent years."

It gives us the true doctrine of the Lord and enables us to understand it, satisfying both the mind and the heart. From the letter of the Word alone it is difficult if not impossible to understand the terms "Father, Son, and Holy Spirit." By means of the celestial sense we can see the meaning of the words, "He that hath seen me hath seen the Father." True knowledge of the Lord is the key to all enlightenment, and through this inmost meaning we can have a logical, satisfying doctrine and can come to know our Heavenly Father.

Two things result from this. Our gratitude to Him increases with our understanding and also our dependence upon Him increases. Knowledge of God is the center from which the Lord operates directly into the natural degree of life.

And we come to realize what a tremendous work was accomplished in the Redemption and in Salvation, and what it does for us and for the world.

The more we understand this celestial sense the more our minds are enlightened. Above all it brings us nearer to the Lord and reveals to us the necessity of laying down the love of self in order that love to the Lord may be established in us. A man's position in the heaven's is determined by his idea of God, provided he has carried this idea out in his life.

Summary

The general terms "spiritual sense" and "internal sense" are frequently used to include all three of the inner senses. In the Writings many things are said about this internal of the Word. I shall here note two: "Without the spiritual sense the Word cannot be called holy, and in very many places cannot even be apprehended" (*Arcana Coelestia* 10227¹⁰). "The spiritual sense is not given to anyone except by the Lord alone; and is guarded by Him as Heaven is guarded for Heaven is in it" (*Sacred Scriptures* 56^e).

The spiritual sense was well known among the Ancients, and was their chief study and delight, but in the decline of the Ancient Church it was perverted and turned into idolatry and magic, and finally with the Jewish dispensation it became completely lost.

The primitive Christian Church knew something of the internal meaning of Scripture. It is recorded in *Luke* xxiv, 27: "And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." Falsities, however, soon began to invade this church and its insight into the true meaning of the Scriptures became lost, and along with it true knowledge of the Lord.

Swedenborg writes, "The spiritual sense has been disclosed at this day for the New Church for the sake of its use in the worship of the Lord" (*True*

Christian Religion 669). This is the principal reason why the Word has been opened, and we are told also that because of the falsification of the letter of the Word heaven was closed, and that the falsities which had invaded the Church could not be dispelled except through genuine truth opened in the Word, and that the New Church is conjoined with heaven through the Divine truths of the Word which are in its spiritual sense.

Also we are told that the New Church has not been instaurated and established by miracles, but by the revelation of the spiritual sense, and "that the spiritual sense will not be recognized for a long time; and that this will be solely owing to those who are in falsities of doctrine; especially concerning the Lord, and who therefore do not admit truths, is meant by 'the beast' and 'the kings of the earth' who would make war with Him who sat on the White Horse" (*Sacred Scriptures* 26).

"They who lay stress on the sense of the letter of the Word alone, and neither have, nor procure for themselves from the Word, doctrine that is in agreement with its internal sense, can be drawn into any heresies whatever. . . . As the Jewish nation did not acknowledge anything holy in the Word except in the mere sense of the letter, which they completely separated from the internal sense, they fell into such darkness that they did not recognize the Lord when He came into the world. . . . Therefore unless the Lord had come into the world and opened the interior things of the Word, the communication with the heavens by means of the Word would have been broken; and the human race on this earth would have perished,—for man can think no truth and do no good except from heaven, that is, through heaven from the Lord; and the Word is that which opens heaven" (*Arcana Coelestia* 10276^{8, 9}).

(The author is the pastor of the Bath, Me. Society; general pastor of the Maine Association, and conductor of the "Swedenborg Student," a feature that appears monthly in this paper.)

BOOK REVIEWS

THE MAN WHO FORGOT. By Clarence E. Macartney; Abingdon Press, Nashville, Tenn. 140 pp. \$2.

Mr. Macartney is a prolific writer of sermonic literature. Twenty-two books of that nature are listed on the dust cover of this book. Some feel that his productions lack profundity, and others disagree with his theological outlook. But no one will accuse him of the sin of dullness. There is drama, human interest and sparkle in his homilies. This he attains by building his sermons around Biblical characters, human situations, human foibles and errors. At his hands the character comes alive, even though in the

Scripture he may have played an undistinguished role. From his life, or some aspect of it, the author develops a moral and religious theme. There is a skillful blending of narrative, drama and homiletics. The style is rapid but smooth; the tone evangelical. With this method the writer gives effective treatment to such problems in Christian living as ingratitude, impatience, lack of sympathy, jealousy, faith and high devotion.

The sermon on "God in History" is worth anyone's reading time. The writer declares that history is not a 'happen-so' but that God directs all its events. The following sentence will not seem altogether strange to New-Church readers:

"That God can use the most terrible chapters, the most wicked acts, and the most wicked men for His great and beneficent purposes, is witnessed by the history of Christianity" (p. 26).

BETTER THAN GOLD: *A Pocket-Book for Young People of the New Church (And Others)*. By Dennis Duckworth. Published for The Missionary Society of the New Church, by New Church Press, Ltd., London. 73 pp.

The opening paragraphs of this book stress that the New-Church teachings are drawn from the Word of God; hence the New Church is not a sect, but rather the 'Christian Church reborn and renewed', and that like the Kingdom of God is found 'within us' rather than in an external church body. There follows a brief biographical sketch of Swedenborg, in which is included a list of his chief writings.

A wealth of information is packed into this little pocket-size book. There is a summary of the main doctrines of the church. The inner meaning of the Word is illustrated by a succinct statement of the natural, spiritual and celestial senses of the Ten Commandments. Included also are a sketch of the beginnings of the New Church; a section on the church body as it is today, with a mention of periodicals published; of its principal auxiliary bodies, and a final section on going to church.

The book has a good index, is neatly bound and well printed.

Summaries such as this are intended to stimulate the reader into wanting to read more, and this book seems admirably adapted for that purpose. The book is primarily aimed at reaching young people.

SWEDENBORG'S WRITINGS

To new readers, 10 cents; regular, 25c each:

HEAVEN AND HELL
DIVINE LOVE AND WISDOM
DIVINE PROVIDENCE
THE FOUR DOCTRINES

Swedenborg Foundation Incorporated
51 East 42nd St. New York 17, N. Y.

Mission Notes . . .

By Leonard I. Tafel

Of the outposts among German-speaking people in Europe which the Board of Missions has maintained over the years, several have risen to the stature of established societies comparable to ours in America.



Dr. Tafel

The largest of these are Berlin, Vienna and Zuerich. We shall speak here of the Berlin Society. Until 1920 the group was dependent for ministerial leadership on the Rev. Fedor Goerwitz who visited Berlin from his headquarters in Zuerich, Switzerland. In his report to Convention in 1901 Mr. Goerwitz wrote:

"The main purpose of my journey to Northern Germany was a visit to a circle of receivers in Berlin. They have rented a room which they have fitted up for Divine service. Here I lectured and preached several times, and administered the Holy Supper to 27 communicants. I drew up a constitution for the formation of a regular New-Church Society for them. This has since been accepted and signed by 14 members, among them Mr. August Schmidt, who some years ago deposited 1200 pounds with the English New-Church Conference for the benefit of a future New-Church Society in Berlin".

The Society credits Mrs. Theresa Richter with being its founder. This lady formed a circle of readers in her own home. Among the first 14 members was Mrs. Anna Reissner, who founded the first New-Church Sunday School in Germany in 1901. Her strong influence and unflagging zeal did much to keep the work alive down the years, and to provide eventual ministerial leadership for the group. In 1912 she sent her son, Ehrich, to our Theological School in Cambridge where he studied until 1915. This was the period of the First World War, and after graduation Mr. Reissner served first the Baltimore (German) and later the Buffalo Society. In 1920 he was sent back to Germany by the Board of Missions to minister to the two societies of Berlin and Vienna: a dual pastorate he held for seven years. On his arrival in Berlin the society numbered but 25 but increased in the following decade to a hundred, and was prospering.

As before in 1848 the New Church suffered in the late 1930s from the changing political situation. National Socialism was coming into power with its threat to all religious activity—even that of the powerful Roman Catholic Church. In 1941, the Gestapo ordered Mr. Reissner to notify all members of the New Church in Germany that the Church had ceased to exist. The alternative was the usual Nazi formula. Although he complied, Mr. Reissner was imprisoned for several days and the Church property confiscated.

The plight of the minister and the society members

during the troubled years of the war need not be detailed. The minister found lay employment, some members were called to the colors, others were scattered during the long period of bombing which the city underwent. It seems unbelievable that our people could be collected again, and the society reconstituted, within the short time these were accomplished. Two years after the war the group was again strong enough to ask the Board of Missions to put Mr. Reissner back in Berlin as its pastor. This was done, and the following year, 1948, on Good Friday and Easter, Mr. Reissner administered the Holy Supper to 33 and 24 communicants—the double celebration being necessary because the only room available in the bombed city was too small to accommodate all at once.

Things have moved along steadily since the above date. Last summer the Board of Missions sent Mr. Horand Gutfeldt to Berlin to work under Mr. Reissner for the year intervening before his ordination, and Mr. Gutfeldt and his American wife have worked zealously during this time. Present plans are for Mr. Gutfeldt to receive ordination from our General Pastor in Europe, Rev. Adolph Goerwitz, in Zuerich during the annual meeting of the Swiss Bund in the late summer of this year.

The Berlin Society has always been handicapped by the lack of a Church home for services. Rental is almost impossible today because of the acute housing shortage. Mr. Reissner, with Mr. Gutfeldt, has canvassed available sites in Berlin and finally chosen a most desirable residence, and secured an option on it. With only a small building fund of its own the Society appealed to the British Conference for the Schmidt Fund (mentioned in Mr. Goerwitz' report of 1901 above) and the Conference has granted the request. In addition the sum necessary to complete the down-payment was requested of the General Convention, and our General Council has granted this also.

For the remainder of the sum necessary to acquire its projected church home the Berlin Society asked the Board of Missions for permission to appeal to the generosity of our membership in Convention. At its January meeting the General Council authorized the Board to conduct such an appeal through the *New Church Messenger*. A picture of the residence selected and an appeal for your help for this long-established, earnest and faithful group of fellow New-churchmen will appear in a coming issue of our *Messenger*.

PUBLIC RELATIONS

The Rev. Edwin G. Capon showed slides and spoke in Bath, Me., April 6. April 22 he preached in Baltimore on the subject, "A Ministry for Today," as well as speaking to the Adult Class. April 23, Mr. Capon showed slides and spoke to the Philadelphia Society at the quarterly meeting.

LETTERS to the EDITOR

WHEN LAYMEN TAKE HOLD

To the Editor:

Reading the other day about the dedication of a new temple of worship for the New Church in Portland, Oregon, and recalling some of the pessimistic letters in the *Messenger* about the decline of our Church, I was reminded of the condition of the New Church in Portland during the years of 1938-45 (approximately). The Society was then in a sad state of disorganization. The more active members had left or, at least, were doing very little and the faithful ones despaired of any future for the Society. Then something happened. A few lay-people became active. I recall the names of Mr. and Mrs. Axel Lund, Mr. and Mrs. Oscar Elfsten, Mr. and Mrs. George Laker, the Read family, Mr. Larsen. There were some others. The Society experienced something like a revival. When the Rev. Everett K. Bray, then president of Convention, and Gardiner Perry, then executive secretary of Convention, came to Portland in 1945 they were much encouraged by the new spirit in the Society. Shortly afterwards the Rev. Henry Peters was called as the minister. Conditions continued to improve. Now under the leadership of the Rev. Owen Turley a new church has been built in a new location and the future seems full of promise. What Portland has done other societies can do.

An Oregon Reader.

ABOUT CONVENTION

To the Editor:

In a recent issue of the *Messenger*, a letter to the Editor suggested that some year Convention time should be used solely for a discussion of the growth of the Church. I think that we should do this in 1956 before it is too late. . . I love the New Church and its teachings, and I do not want any more societies to close, so do it this year at Convention *before it is too late*.

Robert Locke
Detroit, Mich.

GREAT TRUTHS: SMALL CHURCHES

To the Editor:

The Church of the New Jerusalem is like the heart and lungs in the human form, which are the seat of the external life. Thus the Church in this life is the external of that in heaven: consequently, not a denomination, but the center of the universal New Church.

The Christian world believes that the Bible is of God and is to be depended upon, even though many do not understand it. But when anyone brings in another name as a reference between man and God, automatically there is a barrier set up between the teacher and student. Yet the main point that may be gained through religion is to come into all the

degrees and states, the truths and goods from the Lord, each more interior than the other, and to live them among others. Many people of the Christian world miss the opportunities of growing into more interior good which they would do if they could accept still more interior truths.

If everyone in the heart and lungs of the universal New Church would study the Bible more, and from it see that all the general things of Swedenborg's writings are in complete agreement with it, then in the teaching and preaching of all truth and good in the Sunday Schools, in the pulpit and in conversations, Swedenborg's name might be dropped. Then all outsiders hearing for the first time these marvelous truths, coming straight from the Bible, would accept them gladly, because they are obviously true. *Our dear and beloved Swedenborg will be appreciated in the proper time and place, after the truths from the Bible in the three degrees have been accepted*, because from this everything that is true comes forth.

But the world is not going to accept Swedenborg first, because it is fighting against his name, just as I would if some one brought up his man and the importance of understanding him, before I could understand the Bible.

Along these lines I have prepared a list of fifty keys from the Bible that point out in the literal sense that which the Writings so wonderfully tell us on various subjects. If there are some who see our point of view and would like to get started in this thinking and service to the end that the Church might grow more quickly, I will be delighted to mail this list without charge or obligation to any that send me a stamped, self-addressed envelope.

Edwin R. Herrick
P. O. Box 783
Bonita Springs, Fla.

"FEAR NOT, LITTLE FLOCK. . ."

(Luke 12:32)

To the Editor:

This incident took place in San Francisco, about fourteen years ago. The other parties were George Berry, who was then a law-book editor at Bancroft-Whitney Co., and his bride, Anne, daughter of our managing editor, H. B. Clark (author of *Clark's Biblical Law*). The newly wed couple had invited me to their apartment for supper, and the dessert was pie. Anne had baked two small pies—one apple and one cherry. We voted to eat the apple pie that evening. I did eat my portion, insisting, against their remonstrances, that it was perfectly edible. George and Anne only sampled their portions.

Two days later, George greeted me at the office. "Anne and I tried to eat that other pie, last night" he said, laughing profusely, "and we couldn't. It

tasted exactly like the apple pie. Then we figured out what was wrong with the pies—instead of using a quarter cup of sugar, Anne had used that amount of salt!"

Why are some members of the New Church not content to be small in numbers?

Cleveland Smith
Coronado, Calif.

THE STAMP WINDOW

By George Patterson

Nearly 18 years ago a man walked into the shop of a stamp dealer in New York City. Under his arm was a small album, its pages filled with the fabulous Cape of Good Hope triangular stamps in all denominations.

"How much is this worth?" the man asked. If the offer came anywhere near his mental calculation it would be a tremendous one. And the money? There were so many things to do with it he hardly trusted himself to think about it.

The stamp dealer examined and reexamined each page, the look on his face unchanging. Then:

"These are all fakes . . . counterfeits," the dealer said.

For the Rev. Leslie Marshall a bright dream collapsed before his eyes.

The album was given to him by a lady who wanted to make some contribution to his church but who had no money. He had planned to use whatever he got to further the work of Swedenborgian missionaries throughout the world.

Gift Worthless

They were fakes all right. Dr. Steven Rich, of Verona, confirmed it. The lady's gift was worthless, but only indirectly so, for this incident opened a new and exciting chapter in Mr. Marshall's life.

Now, 18 years later, he manages the world's largest mission stamp outlet at 380 Van Houten St., Paterson, (Since moved to St. Petersburg, Fla.—Ed.) besides his varied chores as pastor of the New Jerusalem Church, and guiding light of the Swedenborg Press.

It was the dealer's suggestion that he organize a stamp packet service. Mr. Marshall already knew a good deal about postage stamps, and the idea quickly took form. A ready source of stamps was the attics and storage boxes of the followers of Emanuel Swedenborg's philosophy throughout the world.

"Everyone can help," Mr. Marshall thought, and he got to work on an appeal letter. Within a few months, there was probably more rummaging about in dark places for old envelopes than at any other period of history. Not only members of the 100-odd Swedenborgian churches, but their neighbors

and friends were asked to comb through old papers.

That the idea was a good one is borne out by the brisk business done on the third floor of the church rectory on Van Houten St. Boxes and bales of envelopes move regularly into the sorting room from affiliated churches, missions, business houses and organizations. They are broken down into nations and then reassembled into \$1.00 packets which contain about 1,000 stamps on paper.

"We do not pick over stamps," Mr. Marshall points out. "There is little to pick out of the average missionary accumulation except waste paper, debris, and mutilated stamps. They consist mainly of the ordinary every-day varieties used by individuals, business houses, and other institutions."

So, instead of "picking out" in the stamp dealers' parlance, "we put in stamps out of albums donated and collector's duplicates which are sent in," Mr. Marshall explains. It is a share-alike proposition when the stamps are weighed up and packaged, and gives the buyer the pleasure of finding something unusual.

About 99 per cent of the Mission Outlet's business is done by mail, Mr. Marshall says, although a file of special demands is kept and items specifically requested very often are filled. Area collectors sometimes drop in, but since this interrupts the sorting and packaging, personal visits are discouraged in the main.

Some Nice Tea Bags

It isn't all stamps that come into the sorting room. Mr. Marshall has a very tidy collection of old teabag tops that someone sent in and for which he'd like to find some practical use.

Just as fascinating as the story of the Mission Stamp Outlet is the story of Emanuel Swedenborg and his followers.

Swedenborg is classed with Aristotle and Da Vinci as the three great geniuses of the world. His followers span a great range from Victor Hugo, Emerson, Sir Arthur Conan Doyle, Benjamin Franklin, Calvin Coolidge, Andrew Jackson, Helen Keller, Abraham Lincoln, and George Washington to plain John Chapman, known in history as "Johnny Appleseed."

Swedenborg had sketched plans for a machine gun, submarine, pianola, and invented the decimal system for coinage before he was 56 years of age. He made an ear-trumpet, discovered the association of the lungs to the blood stream, and wrote the first Swedish text book on algebra. He originated the nebular hypothesis of the solar system, explained the nature of the "milky way," and wrote volumes on mathematics, astronomy, chemistry, physics, metallurgy and anatomy.

It was once said of him that "no single individual in the world's history ever encompassed in himself so great a variety of useful knowledge."

At the age of 56 he gave up the study of world

Wayfarers' Chapel Cited

The Wayfarers' Chapel, Palos Verdes, Calif., is among the eighteen Protestant churches that were recently cited for architectural excellence.

The list was compiled by the thirty-five members, mostly architects, of the Commission on Architecture of the National Council of Churches. First place went to Christ Evangelical Lutheran Church in Minneapolis. All the churches are of contemporary design.

Selection of the eighteen churches from seventy-two nominations made by members of the commission was announced by Walter A. Taylor of Washington, the commission chairman. Mr. Taylor is director of the department of education and research of the American Institute of Architects.

Mr. Taylor said that "preconceived ideas of what a church should look like and traditional concepts" were being abandoned "in favor of modern design tailored to the functional needs of each church."

ANNUAL MEETING

The annual meeting of the Corporation of the New-Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held in the rooms of the Massachusetts New-Church Union, 134 Bowdoin Street, Boston, Massachusetts, Friday, May 25, 1956, at 4:00 p.m., daylight saving time.

Montgomery Reed, President.

Fred R. French, Clerk.

ANNUAL MEETING

THE NEW CHURCH BOARD OF PUBLICATION

In conformity with its by-laws, notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held in the rooms of the Board on Wednesday, May 9th, 1956, one o'clock in the afternoon for the election of officers and five directors to serve in the place of Marie Warner Anderson, N. Y., Charles T. Cushman, N. Y., Irene Lister, Pa., Elisabeth Randall, Fla., Elizabeth F. Rowe, D. C. To adopt the annual report to the General Convention; and for the transaction of such other business as may be presented.

Preceding the corporate meetings, there will be a meeting of the Board of Directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly-elected Board will organize for such business as may be brought before it.

Luncheon will be served at 12:30 R.S.V.P.

Virginia Morgan Obrig, Secretary.

sciences and became a theologian. In his last 28 years he devoted himself to giving the world a new religious philosophy which grew into the founding of the New Jerusalem Church in London in 1787, fifteen years after his death.—*Evening News*, Pater-son, N. J., Oct. 22, 1953.

The National Association of Convention

HERE AND THERE—Several pictures of the Wayfarers' Chapel have appeared in the magazine, *Foto-Rama*, under the heading "One of the most remarkable Churches in existence—" . . . More than 2,000,000 tourists come into these Black Hills of South Dakota annually. . . . Dan Pedersen who lives near Madison, Wisconsin, is thinking of a Children's Home located on his farm. We don't know what will come of it, but more power to him. . . . The Catholic Church in the Chicago Diocese alone, owns and operates 14 orphanages that shelter 3,700 children. Is there any good reason why the New Church couldn't own and run one Children's Home? Lets hear from you people who might be interested in this subject. . . . Carol Lawson, in her excellent column called **NEWS** reports the coming wedding of the Rev. Robert W. Shields who is known to many New-Church people. Why should it be set for May 13th? Because 13 is the bride's lucky number. We'd like to say that the bride, Dr. Billie Bichacoff, is not only charming, brilliant and intellectual, but also belongs to some very interesting organizations. She is a senior member of the American Chemical Society, a member of the New York Academy of Sciences, and of the American Association for the Advancement of Science. The Dristys are invited to the wedding and to the reception later at the Alex Johnson Hotel in Rapid City, South Dakota, and join in wishing them a long and happy wedded life. . . . In recent weeks Forrest Dristy has visited the Rev. Adolph Goerwitz, Zuerich, Switzerland, and the Rev. Horand Gut-

feldt, Berlin, Germany. Both were surprised to see him. Forrest has also contacted others of the New Church. He plans to go to London for the General Assembly in July The great orator, Robert Ingersoll, referring to death said that one "went down into the tongueless silence of the dreamless dust." Isn't it better to pass into "a land that is fairer than this"? And to have the hope of seeing those who have gone before? . . . To member Gene Burrell, Fort Worth, Texas: knowing of your interest in the Gideons, I thought I'd mention that I saw our local Gideons on TV recently, and they had just placed 250 more Bibles here in Rapid City. . . . Elbert Hubbard made the two following statements: "God will not look you over for degrees, diplomas, and medals, but for scars." "We are all children in the Kindergarten of God." . . . Among our interesting members is J. S. Gordy, owner-operator of a good fishing boat out of Moro Bay, Calif. And Bill Rawlinson down in Los Angeles, who gets out a good little sheet all on his own, called the *New Heaven Report*. In his February issue Bill gives us a very sensible explanation of the Bridey Murphy case and one that has nothing to do with reincarnation Odd, isn't it, how often some Swedenborgian will get the idea that his thoughts ought to be spread around? He will then get out some mimeographed sheets, a pamphlet, or even a full sized book, and mail out hundreds or even thousands of copies. I have heard that many years ago John Ellis, M.D., of New York City, published and gave away 27,000 copies of a full sized book called *The Wine Question*. Incidentally, I'd like to have a copy of that book, if one can still be bought. . . . Remember the New Church Summer Camps and try to attend one.

—Clark Dristy,
President of the National Association.



The Swedenborg Student

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

ARCANA CLASS I—May, 1956
Volume XII, 10684-10837

May

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| 1— 7 | 10684—10724 |
| 8—14 | 10725—10753 |
| 15—21 | 10754—10806 |
| 22—31 | 10807—10837 |

With this month's reading Class I completes the Arcana. Our assignment numbers cover the last few verses of Exodus 34 and chapters 34 to 40 inclusive, completing the book of Exodus. Except for the few verses in chapter 34, Swedenborg gives

letter to chapters already explain no interpretation of these closing chapters. The reason given is that these chapters are similar in their ed and so no further explication is necessary. The key to their interpretation has already been made known. So the bulk of the reading is on interchapter material—on the doctrine of charity and faith and on a fifth and sixth earth in the starry heaven, earths that are beyond our solar system.

In the explanation of the closing verses of Exodus 34 we might note especially the representation of Moses and Aaron. It is recorded that Moses spoke to the people from Mount Sinai and that when

he had finished speaking, "he put a veil upon his faces." Moses represents the external in which is the internal. His covering his "faces" with a veil means that the internal of the Church and of the Word and of worship would not appear to the Israelitish nation, but only the external without the internal. Aaron represents this external without the internal and was as a mouth to the people for Moses. The Israelitish nation was wholly in externals and was but a representative of a church.

In the explanation of the opening verses of chapter 35, we find a good statement concerning representatives and representative worship.

The natural world exists from the spiritual. "All things that appear in the three kingdoms of nature are ultimates of Divine order, because in these close all the things of heaven." Thus the spiritual is represented in the things of nature. The worship of Israel had to do with these external representatives.

In the interchapter readings on charity and faith we find many important statements, of which 10749 is an example.

Number 10765 repeats the statement made several times in the writings that there are good people outside of the Church, people who live in acknowledgment of the Divine and in charity. "No one is condemned who believes in God and lives well."

Number 10777 answers the question of why the evil sometimes succeed in this world. It is because every man must act from freedom and from reason; therefore unless his efforts succeeded according to his skill, there would be no rationality to life.

10794. Priests must teach men "according to the doctrine of their church, and they must lead them to live according to it."

The last reading on the doctrine of charity and faith (10815-10831) is a helpful development of the doctrine of the Lord.

The readings concerning the different earths in the starry universe seem at times strange. We should expect this. They are important in that they show similarities as well as difference between the inhabitants of the various planets. Doubtless we and our customs would seem strange to others also. Our way of life is not necessarily attractive to others. Number 10768 is interesting as showing just how it was made possible for Swedenborg to see things on these earths.

When the Arcana was finished, Swedenborg had completed a monumental work, the foundation of all his later writings.

ARCANA CLASS II—May, 1956 Volume VIII, 5728-5866

May

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The Scripture under consideration this month is the story of the attempted return of Jacob's sons after their second visit to Egypt. Joseph has had the money which they brought put back in their

sacks, as before, and he has had his silver cup put in Benjamin's sack. When this is found with Benjamin, all Joseph's brethren are brought before him again.

In the letter of the story it appears that Joseph's brothers were forced by subterfuge to come back and were falsely accused. But the inner meaning is quite different. Joseph's command, "Up, follow after the men," expresses his yearning to be adjoined to them. The brothers protest their innocence. This is the acknowledgment in the understanding that all good and truth are from the Lord. But acknowledgment in the mind is quite different from acknowledgment in the heart. Truth is not a part of us until it is received in the will and carried out in life. The words, "Wherefore do ye return evil for good?" reveal Joseph's perception that his brothers were not yet ready to acknowledge from the heart or from the will that all goodness and truth are from the Lord alone.

Concerning this we read, "This is a matter of so great moment, that a man after death cannot be admitted into heaven until he acknowledges at heart that nothing of good or truth is from himself, but all from the Lord, and whatever is from himself is nothing but evil."

The external story in Genesis 44 is the humbling of the brothers before Joseph. And this is representative of the inner meaning — the humbling of the natural to be a servant of the spiritual. The natural does not readily submit itself to this service, yet this control is for our own good and blessing. Joseph's command to fill with food "as much as they can carry" is the desire of the spiritual to endow the natural with good and truth in abundance. The spiritual seeks only to bless.

The silver cup was placed in Benjamin's bag because Benjamin represents that part of the mind which communicates with both the natural and the spiritual. When the cup was found in Benjamin's sack, "they rent their garments," picturing the grief when it is first acknowledged that one can claim no good or truth from himself.

Their confession of guilt, of having sold Joseph into Egypt, and their recognition of Joseph as having dominion over Egypt—though as yet they do not recognize him as their brother—is their assent from the heart to the fact that the spir-

itual has dominion over the natural. No regeneration is possible until the self-will is humbled.

The Joseph stories give one of the clearest pictures in the Bible of the Lord's life and temptations. This particular temptation to attribute truth to self for one's own glory recalls the temptation in the wilderness where all the world was promised the Lord if He would serve self. The Lord could, by mighty miracles, have made Himself King and the world subject to Himself. And because His power was so great, His temptation was equally great.

The interchapter reading about the angels and spirits with man tells us how truth and good come to us.

Notes

5732. In the conversation of those in heaven "there is nothing of command from one to another, for no one desires to be master and thereby to look upon another as a servant; but everyone desires to minister and to serve others."

5741. Note the two meanings of the "ass."

5764. This is an interesting commentary on the evil of considering a man as guilty by association.

5779. Even sensation is from the internal.

5798^o This shows how the evil are kept in order through fear.

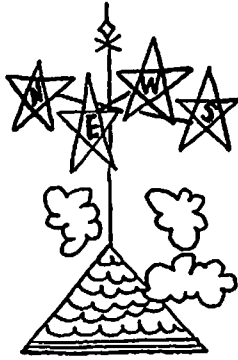
5804. Good bears in it a desire for truth. This is a very helpful number in distinguishing between the "good of truth" and the "truth of good." A regenerate man can see truths which he could not know before.

5828^a We read here of the important universal law that influx is according to efflux.

5843. Doing good from affection is internal good. Doing good from obedience is external good.

ALL MEMBERS OF THE NATIONAL ASSOCIATION are urged to be present, if possible, the last two days of the Annual Meeting of Convention, Saturday and Sunday, June 23-24, at LaPorte, Ind. Among the many important matters to be taken up will be the rewriting of our constitution, and the reorganization of our Association. We will also discuss the possibility of incorporating. But best of all you will have the pleasure of meeting a lot of other fine New-Church people. If you feel that you might be able to go, notify our Secretary, Mike Wilmoth.

The Exec. Committee. By C. D.



NEWS By Carol Lawson

Mixed up about the whereabouts of the Rev. Clyde W. Broomell? Let *The Messenger* set you straight: after a quiet and recuperative sojourn in California since November, Mr. Broomell is returning to Steamboat Springs, Colo. But before leaving the State of milk and honey he gave one of his eloquent sermons at the Wayfarers' Chapel, April 15, of which he said: "I . . . was delighted with the many improvements inside and outside of the Chapel. Mr. Knox is doing a fine work especially in maintaining its original purposes, keeping it free of a Society's limitations and open to serve all people."

Although still recuperating from his recent illness, the Rev. Everett K. Bray preached at the services at the Cambridge Church, Palm Sunday and Easter, resting between Sundays at the home of his daughter in Greenfield, Mass.

In Washington, Dr. Robert K. Sommers has been named to the vacancy caused by the loss of Mr. Sperry on Convention's Board of Trustees of the National Church.

Many years ago, Paul Habeny, husband of Irene Habeny, (see *Memorials*), hurried into a railroad station to catch a train. There was one just pulling out. He ran and jumped on it only to find that it was going in the wrong direction. He got off at the first stop and went to the local hotel. In the lobby was a young lady—instead of taking the next train back, he stayed and courted and won her.

Mr. John F. Finerty (see CONFIRMATIONS), is the Assistant Librarian at the Los Angeles Church . . . Mrs. Marcelite Kline, who transferred to the L. A. Church from Cincinnati some years ago, entertained members of the Women's Alliance this month at her home in San Gabriel.

A bigwig confab was held in Philadelphia early in April where the Executive Committee of the Council of Ministers mapped out the program for Convention in La Porte. Those present were the Reverends Martin, Spiers, Johannson, R. Tafel, and Johnson. In the offing was the Rev. David Garrett, St. Louis, waiting to meet with Mr. Martin to map out another program — that of the Leadership Training to take place in Almont at the end of July.

Other publications made note of recent articles in *The Messenger*. The two sermons on *Time and Space* by the Rev. Kenneth Knox were mentioned in the April issue of *Faith and Freedom*, published by *Spiritual Mobilization*, a national organization on the West Coast; while in England a February number of the *New-Church Herald* reprinted the article by Elizabeth K. Jacobson, St. Paul Society, entitled *How the Light Came*.

Everything about Easter at the El Cerrito Hillside Church, Calif., sounds wonderful! There were three services starting with one at sunrise in which several other churches of the neighborhood joined. At the 11 o'clock service a total of 70 people came forward to be confirmed, 30 as senior members, 26 as junior members, and 14 as preparatory members! Forty one of the 70 were baptized! . . . Another thing that sounds wonderful to us is that the Elmwood, Mass., New Church was open each day of Holy Week from 2-8 p.m. for private meditation.

Golden Anniversaries galore, were being celebrated by the Pittsburgh Society couples in April, Dr. and Mrs. A.F.P. Huston, Mr. and Mrs. Harry Markley, and the Ralph G. Vogelys. Oops! that last one wasn't quite golden, but we'll let the heading stand.

Helen Keller film wins 'Oscar': *The Christian Science Monitor* recently published an article on the new prospects for the film on Helen Keller, *The Unconquered*, following award of an 'Oscar' for the best documentary of 1955. The San Diego Church plans to show the picture this spring and has asked Pittsburgh for suggestions on procedures. A new film producer, Louis de Rochemont Associates, is moving towards what we hope may be popular showings in average American theatres.

News from newly formed groups is that the Philadelphia YPL will present a play tonight, (April 23) called *Nothing But the Truth*, and the new boys group in Kitchener have named themselves the 'Double Y'. Could this be Young Youths? (Ages are 9-12). (Non-salaried, no doubt.) Call in Dorothy Kilgallen.

Eileen Johannson daughter of *The Messenger's* editor is a Registered Nurse employed at the Rock-Ola Manufacturing Co., Chicago, and met her husband on her job. He is an engineer for the same company. The newlyweds are starting married bliss off on the right foot in a new, ranch-style home. The Rev. and Mrs. Johannson journeyed to Chicago for the wedding.

According to the Rev. Harold Gustafson, Mrs. Churchill (Amy), whose husband's burial address (see *Memorials*) was given by Mr. Gustafson, heard the service and the address at her bedside, read by Mrs. Gustafson at the same time that it was being conducted in the Church. Mrs. Churchill has been an invalid for many years, as well as totally blind. She depended very much on her husband who took wonderful care of her, being an excellent cook and an expert nurse. Mrs. Churchill is an accomplished knitter, keeps up-to-date on current events, knows about all the radio and TV stars, and is familiar with most of the latest books (which are read to her by several friends). She always knows just how her room is arranged, the colors of her bedjacket and bedspread, and also knows just where everything is in the house and can tell anyone just where to find it. (Imagine a husband who had the ability to keep house in such perfect order!) Mrs. Churchill has now gone to live with her sister, Mrs. Louis F. Fillebrown, R.F.D.1, Middleboro, Mass.

Perhaps a record attendance worshipped at the Easter service of the St. Petersburg, Fla., Society, when 63 were present, 51 taking Communion. Five were newly received into membership.

FRYEBURG RESERVATIONS

Those desiring reservations for the Fryeburg New-Church Assembly, Aug. 5-Aug. 26, are urged to write:

F. Gardiner Perry
105 Pine St., Needham 92, Mass.

According to the Kansas bulletin, study meetings continue to be held in Denver, Colo., on alternate Sundays from 10 to 11 a.m. under the leadership of Mrs. Mildred H. Her- rick. In addition to this a second group meets on alternate Sunday afternoons from 3-4 p.m. . . . The Rev. Eric J. Zacharias, Pretty Pra- rie, recently received a fourteen page book, mimeographed, devoted entirely to the subject of worship. He says, "This book is the product of a great deal of work and study. We feel sure that the Utopia Sun- day where this work is being used will benefit much from it."

BOOKS AVAILABLE

After reading "A Lady of Fash- ion" in the *Messenger*, (Nov. 7, 1955), Mrs. Esther C. Perry, librari- an of the Riverside New-Church Library, Riverside, Calif., wrote to say that her library has a copy of Anna Cora Mowatt's autobiograp- hy. She added that they have the following duplicate books in their library which perhaps another library can use:

Children's New Church Magazine (Vol. 4, No. 5, 1865, Boston)

Children's New Church Magazine (Vol. 2, sewed together, 1881)

Children's New Church Magazine (Vol. 1-12, bound, good)

Children's New Church Magazine (V. 3, N 1; 2, 10, 12; V. 5. No. 8; V. 10, No. 1; V. 8; 4, 6; N. 953 V. 11: 1, 3; V. 12:35, 1870—"72)

The Children's Hour, T.S. Arthur, Ed.

Daisy Dryden, Mrs. H. S. Dryden, Boston 1909. Colonial Press 1909. Paper.

Arcana, V. 2, London, 1848.

Apocalypse Explained. leather, good, New York, John Allen, 1887.

Apocalypse Explained, cloth, old., New York, John Allen, 1846.

Arcana V. 2, Boston, N. C. Print- ing, 1838.

Arcana V. 4, Boston, N. C. Print- ing, 1840.

Arcana V. 9 Boston, N. C. Print- ing, 1845.

Arcana V. 10, Boston, N. C. Print- ing, 1846.

Two Vols., bound, Children's New Jerusalem Magazine, 1847 and 1848.

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Baptism, Weddings, Memorials

BAPTISM

LUNDBERG.—Michael Allen, infant son of Mr. and Mrs. Merle F. Lundberg, Los Angeles, baptized Mar. 25, at the Church of the New Jerusalem; the Rev. Andre Diaconoff officiating.

CONFIRMATIONS

BECKER, FINERTY.—Otto William Becker, Edward Joseph Finerty and John Francis Finerty were confirmed into the Church and faith and life Dec. 25, 1955, at the Church of the New Jerusalem, Los Angeles; the Rev. Andre Diaconoff offici- ating.

TAFEL.—Barbara Anne, daughter of Mr. and Mrs. Leonard Immanuel Tafel, II, and Frederick Robert Tafel, younger son of the Rev. and Mrs. Immanuel Tafel were confirmed April 1, at the Kenwood Parish of the Chicago Society; the Rev. Immanuel Tafel officiating.

WEDDINGS

ELAM-GOLDSCHMIDT. — Mr. Richard Elam, San Francisco Society, and Mlle. Danielle Goldschmidt, married in the American Cathedral, Paris, France, Mar. 13.

BOOKO-JOHANNSON. — B e n j a m i n Booko and Eileen Josephine Johannson, daughter of the Rev. and Mrs. Bjorn Johannson, Cincinnati, married April 14, Chicago.

MEMORIALS

FIELD.—Mrs. Fred T. (Mary Jane), Monrovia, Calif., passed away at the age of 88. Mrs. Field, who was born in Eng- land, was a charter member of the River- side Society which was founded in 1885. She is survived by two daughters.

HABENY.—Mrs. Paul Habeny (Irene), an active member of the Riverside Society, Calif. Interment was in Riverside; the Rev. J. L. Boyer officiating.

BRADLEY.—Anne Carey, beloved artist of the Fryeburg, Me., Society, passed into the spiritual world Mar. 31. Miss Bradley, the only child of William and Almira Blake Bradley was born Aug. 19, 1884, in the house on Main Street, Fryeburg, where she lived during the summers after the death of her mother in 1928. She spent her winters in Portland.

Miss Bradley was a painter of some re- nown in New England Art circles. She had also received favorable notices for her exhibitions in the Grand Central Palace Salon, New York, several years ago. Many of those who have attended the Fryeburg Assembly may be in posses- sion of one of Miss Bradley's watercolors, not a few of which she donated to the Annual Sale to be auctioned off.

Resurrection Services were held, April 3, in Fryeburg at the Church of the New Jerusalem; the Rev. Horace W. Briggs, and the Rev. Louis A. Dola, officiating.

RIDGEWAY.—Mrs. Lucille M. Ridgeway, Washington, D. C., passed into the spir- itual world Mar. 17.

Mayer—On February 4th, 1956, the Rev. Norman Edward Mayer, M.A., LL.B., was called to his eternal home, after many months of ill-health and de- clining powers.

Although Mr. Mayer did not figure very prominently in the public activities of the Church, he was a steadfast, loyal and able exponent of the Heavenly Doctrines.

Born on April 13th, 1888, at Vacoas in the island of Mauritius, he was the fourth of a family of six. He lost his parents at an early age, and was brought up within the sphere of the Church by an aunt, who devoted herself to the education of Nor- man and his brothers and sisters. He de- veloped into a brilliant student, winning a scholarship to the University of Cam- bridge, where he received the M.A. de- gree with First-class Honours, and was successful in the LL.B. examination. He afterwards was called to the Bar at the Inner Temple. He joined the Army at the outbreak of war in August 1914, serv- ing first in the trenches, but subsequent- ly in the British Intelligence Service, as he possessed a wide knowledge of lan- guages. On returning into civilian life, his knowledge of New-Church doctrine developed in him a burning desire to impart to others this knowledge. This de- sire became so strong that, after a few months spent as a schoolmaster in Os- westry, he determined to study for the New-Church ministry. The late Rev. H. G. Drummond directed his studies, and he was ordained for service abroad on June 26th, 1923, at the annual meeting of the General Conference held at Black- pool. His first charge was the Society at Lausanne. In 1928 he removed to Paris, and become the pastor of the Society there. Again his life was disturbed by war, and in 1940, the occupation of France by the German armies caused him the loss of his home and all belongings. As Treasurer of the Conference it was my privilege to be of slight service to him in those very hard times. At last he reached England via Spain, Portugal, and Gibraltar. He immediately placed his services at the disposal of the British War Office and the Foreign Office, but to his great regret, his age and health prevented acceptance. He then accepted temporarily the Nottingham pastorate, but his heart was all the time in France, and he return- ed there in 1946 to minister again to the Paris Society, whose property and mem- bership had been almost entirely destroy- ed. He co-operated with the Rev. Maurice de Chazal in missionary work. He be- came, however, greatly depressed and felt frustrated at the disappointing results

of his work. The effect of this continued wearisome work told on his constitution and he found himself increasingly unequal to the arduous effort to which he had devoted his life.

On the eve of the 1914 war he married Yvonne de Chazal, and they had a family of six children. Mrs. Mayer survives him.

His son, Mr. George E. Mayer, writes of him, "He was to me the finest man and the finest companion one could hope to know, and I am proud to have known him so intimately. He was my father and throughout the years my best friend."

Mr. Mayer was a steadfast and earnest New-Churchman, zealous for the spread of the Heavenly Doctrines, especially among French-speaking peoples. I remember well the impressive address he gave at the Blackpool Conference at the time of his ordination. He was then at the height of his intellectual powers. He loved to converse on the Doctrines and it gave me great pleasure to have him at my home to talk of the Church and its prospects on the Continent. He grieved at the condition of post-war French politics. His letters became very despondent as the illness from which he died progressed, but his faith never wavered. I greatly cared for him, and would gladly have secured a greater reward for his self-denying labours. Well done: good and faithful servant!

A. E. FRIEND.

(The New-Church Herald, March 24)

HOECK.—James Hoeck, formerly of Cincinnati, passed into the spiritual world March 26 in Columbus, O., at the age of 54. He was the son of the late Rev. and Mrs. Louis G. Hoeck. He was born in Vermont and brought up in Cincinnati. After graduating from Yale University he became a reporter in Paris on the Parisian edition of the *New York Herald*. He then returned to Cincinnati where he worked on a Cincinnati newspaper before being sent to the Philippines by the Scripps-Howard Syndicate. This job was followed by one in China on the staff of the *Shanghai Advertiser*, and then Mr. Hoeck returned to Cincinnati to work for the Cincinnati Post. It was at that time that he became seriously ill, and was incapacitated thereafter. He is survived by his brothers, William, George, and Gordon Hoeck, two nephews and one niece. Resurrection services were held in Columbus, March 29; the Rev. Bjorn Johansson officiating.

CHURCHILL.—Resurrection services for Forest White Churchill, who passed away, Feb. 20, were held, Feb. 24; the Rev. Harold R. Gustafson, pastor of the Bridgewater New Church officiating. The remarks of the Rev. Mr. Gustafson, as these appeared in the *Bridgewater Independent*, Mar. 1, are reprinted here in full at the request of the Massachusetts Association:

My duty this afternoon is a difficult

one, for as you know, Forest Churchill has been a close personal friend for many years. Our friendship has been deep—and understanding. His was a friendship that I appreciated and valued very much. It is therefore with a heavy heart that I conduct this service. Sometimes, when I have been called upon to conduct resurrection services for people who were strangers to me, or whom I have known less intimately—I have wondered if the words which I uttered had the ring of sincerity and real conviction. Did they ever give real hope—real comfort—real assurance? Today I have found the answer! For today I do not come before you just as a minister, but also as a friend and fellow-mourner. Let me say, dear friends, that I do find real hope; I do find real comfort; I do find real assurance!

His sudden passing from our midst has been hard for us to bear—and difficult for us to understand. We cannot comprehend the ways of the Divine Providence. We are shocked and grieved! We are brought face to face with the mystery which surrounds the operation of the Divine Law. To our dim eyes his passing seems unnecessary and unjust. From our point of view, it appears that he was needed here. Why should he be taken away? . . . I confess, I do not know the answer! But this I do know: I know that God is good, and that He is a God of love and mercy. In spite of my dim vision—and my dull understanding—I still have absolute faith in Him.

I shall not eulogize Forest Churchill. You who are here were his friends. You knew him and loved him. You know that he would prefer that we refrain from praising him. He was happy in the appreciation of his fellowmen—but embarrassed by their praise. So, may we express our appreciation for his many kindly acts of service; for the many things that he did for this church; for his fine friendship; for his many years of devoted care of his wife. There are many more items that we might add to the list! From our hearts we say, "Thank you, Forest."

The most precious gift we can have is the gift of life. It is given to us by God and we hold it very dear. It is therefore only natural that we should feel sad when the life of a loved one has been removed from the material body which has contained it. But we must not allow our grief to blind us to the true nature of this experience which we call "death". How inaccurate is our speech! He is not dead! He is a spiritual being. He can not die. He is an immortal, living soul. The Blessed God clothed that soul in a body of flesh which should be that soul's abode, that soul's servant, that soul's means of expression in this material world. It is the soul of the eye that sees. It is the soul of the ear that hears. It is the soul that shines through the face. It is the soul that is the real

friend whom we know and love. In laying aside his earthly body our friend has completed the first stage of his life.

We must not think that this change, which we call "death," has brought to an end his ability to love us and to be useful and of service. On the contrary, this transition opens countless avenues for the exercise and expression of his abilities and talents. The world into which he has gone is a real world. He is a real person. There he will be able to develop his abilities and talents to their fullest extent.

We must not think that he has gone far away from us. He is not far away. Those who love one another can never be far apart. We know that this is true in this physical world—it is even more true in the spiritual world. If we love him—if we think of him—he will be very close to us. He can still help us and inspire us with his love. "Those, moreover, who have loved in true marriage love are not separated by the death of one: but the spirit of the one deceased dwells continually with the spirit of the one not deceased, and this even until the death of the other, when they meet again and love each other more tenderly than before, because in a spiritual world." (*Book of Worship* P. 190).

Our sympathy goes out to those who have been bereaved—especially to his dear wife, Amy. We are sending loving thoughts to her. We are praying that the Lord will give her courage and strength to bear her sorrow. We implore the Divine that He will give her comfort and surround her with His tender Love. Let Us Pray. (*Prayer* Page 190-191 in the *Book of Worship* 1950 Edition.)

HALLIWELL.—W. H. Halliwell died suddenly Friday, April 20. Resurrection services were held Monday, April 23. Mr. Halliwell was a member of the Board of Missions, and editor of the "Shepherd's Voice." He resided in Kitchener, Ont.

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