

The **NEW - CHURCH MESSENGER**

Things to Look Forward to This Summer:

CONVENTION, June 19-24

Council of Ministers (June 19-20)

Women's Alliance (June 21)

American New-Church League (June 21)

BLAIRHAVEN

Ministers' Institute (July 16-21)

Seashore activities for Mass. Assoc. all summer

ALMONT

Leadership Training (July 20-28)

Camping dates to be announced

FRYEBURG

Assembly (Aug. 4-27)

SPLIT MOUNTAIN

Camping dates to be announced

YARMOUTHPORT

Sunday Services on Cape Cod

July and August

May 12, 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.

SOMETHING DOWN DEEP

By Lina D Miller

HARRIET had not counted on having Laura's mother a permanent member of her brother's family when she came to take over the management of the household. She ponders her new problem as she would a new assignment in college, assessing all the elements, all she knows about this crabbed old personality. How had she become so disgruntled? Why so bitter? Yet, on the credit side, why had she labored all her life to create beauty? Grandma Maier's flower garden was the showplace of her community. She had strained her eyes making many exquisite piece-work quilts. But, she shared nothing. Passersby often stood outside the white picket fence admiring her flowers, but no one ever was given as much as a bud. And her quilts, after each new one was displayed at the County Fair and invariably took first prize, were then stored away in a trunk in the attic never again to be seen, nor ever used.

"O, yes, once she did give away some flowers!" Harriet exclaims aloud as she recalls a beautiful bouquet Grandma sent to Laura's house years ago when Robert Jr., Laura's first-born came into the world. Yes, *once*, flowers had been plucked from that garden to bring joy to others. "And a little child shall lead them," comes to Harriet's mind as she realizes that that had marked the beginning of reconciliation between mother and daughter. For Grandma had violently opposed her daughter Laura's marriage to Harriet's brother, Robert.

Yet when trouble came following the birth of Laura and Robert's third baby Grandma Maier had come, despite her handicap of enfeebling age and near blindness, believing she could be of help. And, during the year-long illness of Laura that followed, she had stayed on. Robert had come to accept her presence as a matter of course. She had been useful, he told Harriet, especially in helping to care for the children, but at times her attempts to dictate against the more modern methods of the nurse and the housemaid irked these young women almost to the point of quitting. However, for the sake of Laura, they had encouraged her to think that the children were her sole concern. The low rocker in the warm corner of the roomy kitchen became the center of her domain. Now she sits there all day with the year-old baby on her lap, even when the chubby little one is asleep.

Harriet sighed. And now Laura was in the other world, the nurse was gone, and Harriet had come to help her brother.

"She's my baby; mind your own business," Grandma snaps whenever Harriet tries to advise this constant cuddling is not good for the child. But a possessive instinct had become an obsession with the old woman. In the year's time before Harriet's arrival it completely dominated the children's lives, influencing them against their own father. At the sound of his footsteps they run away and try to hide, and the baby cries. Robert is deeply hurt by it but he does not know how to cope with it. This is why he had turned to his sister Harriet. Harriet can guess that his announcement that his sister would come to manage the household, was gall to the old woman's soul. Mrs. Maier would have resented any woman's coming to take the place of her daughter, as she puts it, but most of all this *young* one.

"Huh" she grumbles, "Why do we need her? What does a college girl know about managing a house? Jes' let me keep the hired girl and I can do the managing. Guess I've had enough experience."

There must be something good down deep, something precious concludes young Harriet. Suddenly she is deeply moved to compassion as she realizes that now, in her declining years, the almost blind producer of beauty is deprived of the pleasure of beholding the fruits of her labor. Then she recalls a slogan of her father's.

"If we let God take our hand, He will see us through." That's it! Her resolve springs alive. This is a challenge, an adventure in understanding. Harriet Turner approaches her problem, chin up.

II

It is slow work. Many days follow when she almost despairs of achieving any progress. But, being essentially honest, she then recognizes a need for self-examination. She discovers a tendency in herself toward nervous impatience, a hurt pride in the feeling of failure. Can it be she has not let God take her hand? Was she forgetting it is He who does the work? She must not let Him down! She should be a better tool in His hand. So, from time to time, her resolution needs replenishment.

Plans, plans, new ways must be found to occupy Grandma's mind and time. New games to play in which all can participate. How to coordinate the group into an harmonious whole? These efforts are the daily task. Of the various programs, dominoes are the favorite game. This serves a dual benefit in

that at such times the baby must yield her place in Grandma's lap to the dominoes which she there assembles and familiarizes herself with. It is a never ending wonder to Robbie and Stella how she so often wins.

"Why," exclaims the boy, "She knows everything that has been played and she can even block the game, sometimes. How can she do that?"

But, at other times, the obstinate habit of holding the baby on her lap persists. Harriet sees danger in this because Grandma, herself, occasionally drops off to doze awhile. Then one day it almost happens. As Harriet quietly tries to remove the sleeping child from the aged and weary woman's relaxed arms, like a flash comes a bony fist, striking her squarely in the eye.

"Keep your hands off my baby," shrieks the startled woman.

"But, Grandma" pleads the younger one, "She's too heavy for you, you'll both fall off the chair and get hurt," as she determinedly completes the transfer of the child to her crib. Exhausted by the unexpected emotional outburst, the drowsy old woman slumps in her chair and is soon fast asleep.

At supper time, that evening, when the family has gathered around the table, Robert has not yet come in. He is often late and they do not wait for him. The children are unusually quiet this evening as they stare wide-eyed at Aunt Hattie, whose bruised forehead has become swollen, dark and ugly. She has coached them not to speak of it. Grandma continues to sulk. Suddenly Robert appears, happily greeting them and receiving a like response. Gone is the frustration of a year ago; the children no longer fear him. He takes his seat at the head of the table; then noticing Harriet, in shocked surprise asks:

"What on earth has happened to you, Sis?"

Three voices call out at once.

Robbie: "Grandma socked her in the eye."

Stella cries: "She got slapped because . . ." then remembering the admonition, the little girl hesitates.

Harriet commands: "Hush!" Then turning to Robert with finger on her lips: "It was an accident." And immediately to the boy: "Now, Robbie, suppose you tell Daddy about your newest invention."

"But, Aunt Hattie, it's not finished yet!"

"Yes, but this is the very best time to tell it," insists Harriet.

At the first inkling of the damage she had done Harriet that afternoon, Grandma gasps in surprise; then she droops her head in shame. A moment later, leaving her food untouched except for a sip of coffee, she rises to leave the table. Little Stella leaps from her seat and runs to guide her to her room.

"Don't bother, Stella, I'll find my way," she remonstrates.

Now Robbie enthusiastically plunges into his story, telling his father how he had discovered a scrap of

linoleum in the attic which is the perfect pattern for a checkerboard. How, with his new penknife, he is carving out the darker squares a little deeper "so's Grandma can feel which is which. Checkers will be such a nice change from dominoes. Oh, yes, he means to paint in the dark squares again. It will be a pretty thing when done. It's to be a birthday present for Grandma. The secret is out, but a situation is saved.

Later that evening when the house is quiet, Robert and Harriet sit alone, and he suggests for the hundredth time that now they should make arrangements for the care of the aged woman in some home, especially provided for such cases. Harriet says,

"We can't desert her now, Robert; the worst is over, don't you see?"

"No, I don't see," obstinately persists the elder brother. "How in the dickens could you call it an accident . . . excuse her when . . ."

"Because it was *just that*", interrupts Harriet. "There was no deliberate intention to hurt me. She was asleep when I startled her. In my psychology class they'd say it was simply an involuntary muscular reflex action traceable to a defense mechanism because of her habitual negative mental attitudes. You saw how shocked she was to learn that she had inflicted a bruise so black. Poor thing . . . I must take her some hot milk right away or she won't sleep a wink tonight."

"Gosh, Sis, you are the limit! But I don't see why we should put up with her idiosyncrasies when her own children won't."

"For the simple reason that Providence gave us the problem, that's why," persists the intrepid young sister. "The same circumstances that required the mental and spiritual growth we needed, all of us, do not exist in their homes. As a student of Swedenborg, you should be able to evaluate that." Almost impatiently she rises to go to the kitchen to prepare the hot milk to take to the crestfallen subject of their discussion, who sips it in silent gratitude.

Next morning when Harriet arrives with the customary breakfast tray, she finds Grandma sitting up as usual waiting for her. This daily habit of waiting until Robert and the children had been served and allowing Harriet to serve her in bed is one of the achievements in mutual understanding. Now this has become the quiet hour when they can talk as woman to woman. But, today, Grandma does not respond to Harriet's cheerful Good Morning.

"I'm a mean old woman," she moans from among her pillows, "mean, blind, useless."

"O, don't say that, Grandma", remonstrates Harriet cheerily. "You're still useful in lots of ways." But the quivering voice continues as if she had not heard.

"Yes, mean, blind, good for nothing . . . all worn out."

"I won't believe that, Grandma, you're really not mean, deep down," persists Harriet. "Down deep, you

are . . . " she gropes for the right word. "You're really . . . you don't really mean to . . ." so stammers the helpless girl wanting so much to reach this unhappy old soul. Then, all at once, from under the covers comes a timid, thin arm reaching out toward Harriet across the little bed table she had placed there to receive the tray.

"Lemme feel it; does it hurt?" pleads the pathetic woman.

"O, no, not much; it'll be all cleared up in a day or two; don't worry about it, Grandma," as she helps guide the outstretched hand to her face. But there's still strength in that thin arm as it draws Harriet's head down and gently strokes her forehead.

"There's healing in that, I'm sure," laughs Harriet as she resumes the business of serving the breakfast. Soon they are again engaged in small talk as the sunlight comes streaming through the windows bringing the warmth of springtime with it. The children are already romping out of doors.

A little later Grandma asks Harriet to help her up to the attic and haul out the trunks for what had become a semi-annual ritual at house-cleaning time, a sort of ceremony for herself alone. So, together they labor up the narrow staircase. When the scene has been set with Grandma on a low stool between her precious trunks, and they have been opened, Harriet returns downstairs, and awaits the call when she is to come and fetch her charge.

For an hour or more all is quiet up there under the roof. Then begins the low murmuring, chucklings, as the hands move among the folds of the many quilts. She is reminiscing with their associations, recalling the past joys of competitions, the steady winning of the blue ribbons they had brought. At long last comes the call. Harriet bounds up the stairs gladly. There she sits naming every quilt as if calling the role. Harriet is to put them back, all except two that had been laid apart to one side.

"Here" she commands. "These are to go in your hope chest. They are the sunburst and the maltese cross patterns, the prettiest I ever made."

"Why Grandma!" gasps the astonished girl. "You don't mean I'm to . . . to . . . O! . . . I, ah . . . I . . . I don't . . ." This is unbelievable!

"Never mind what I mean; do as I say and get me down stairs before you have me sniveling, too." And without further ado Harriet obeys. What a story she will have to tell them at supper time!

But instead, Grandma steals the show. She had never been so talkative when Robert was around, but this time she pours out stories from her memory that they never knew. She recalls when the railroad first had been laid through the town, and when the bridge was built across the river, stories about slave-owning families. All this is of real interest to Robert, a comparative newcomer to the town. They linger long at table that evening. And before the dishes are cleared away Grandma asks to be excused. It had been a long and tiring day for her.

"I'm not sick," she protests "But I'm as tired as if I'd taken a long trip." As indeed she had, through her memory, made a long journey reliving happier times and leaving out the bitter years.

III

With a very light heart Harriet carries the daily breakfast tray to her room next morning. It is a cloudy day; April showers are in the offing. Yet, somehow, as she opens the door there is something different here. A strange, bright light pervades the room. And Grandma is not sitting up as usual. Stranger still is what she sees there on the bed which erstwhile had held that shriveled little body. Instead, the occupant now looks like a young girl sleeping peacefully in complete relaxation.

For a long minute Harriet stands in the doorway. Then, very slowly, she turns and carries Grandma's breakfast tray back to the kitchen.

(The author was formerly a social service worker. She has long been active in the New York Society, and in women's activities in Convention. The above story was submitted to the Contest sponsored by the Messenger a year ago and received a high rating.)

"Worshipful and Convincing"

It was gratifying to note that the Wayfarers' Chapel was honored by being selected by the Commission of Architecture of the National Council of Churches, as one of the eighteen places of Protestant worship for its architectural excellence.

Walter A. Taylor, Washington, D. C., director of education and research for the American Institute of Architects, in a speech recently made in Atlanta, Ga. to church architect and designers, cited the Wayfarers' Chapel as one of the outstanding church buildings, "which drew upon special circumstances for their materials and design."

However, it does not follow that because some of

the modern churches are architecturally a success that all the recent designs for churches are. The emphasis on functionalism must not overlook that churches are, to use Mr. Taylor's words, intended to be 'worshipful and convincing.' Mr. Taylor further stated that there was a tendency 'to rely on trivia and trimmings'; even on 'shock treatment and stuntism.'

A church may attract attention because of some unusual external features, yet not be inviting for worship. It may be flawless from a certain functional point of view, yet lack the warmth, friendliness and reverence that would suggest Christian worship.

EDITORIALS

Mother's Day—May 13

A LITTLE boy expressed great pity for the incubator-hatched and brooder-reared chicks. He explained: "They are orphans—they have no father or mother."

The brooder may meet the physical needs of the chicks but not their deeper needs if they have any. The human offspring certainly has such needs. From the day of his birth the child requires love, understanding and emotional security, and a mother's primary job is to provide these. If children call their mother blessed, it will be more because she provided them with these things than because she gave them the food their bodies needed.



The good mother is attentive to the Christian nurture of her children.

She takes to heart the spirit of these words in the baptismal service of our church: "For what will he (the child) be profited if he gain the whole world and lose his own soul?" So she teaches her child about the Lord, she teaches him to pray, to observe the commandments, and the importance of doing the will of the Lord. She is concerned not only about his physical needs but also about his eternal welfare.

How painful it is to observe that sometimes there are mothers who are too busy with their social life or with keeping up with the Jones' to attend to this much higher duty.

Pentecost—May 20

Pentecost, the day on which the Holy Spirit was freely given to the disciples of the Lord in His humanity, has always been a Christian Holy Day. Some historians date the beginning of the Christian Church from this event. It was the day in which the coming of God into the world as the Son of Mary, His Crucifixion and His Resurrection as well as other less familiar things in the Lord's life upon earth were tied together and sealed by the assurance that the Divine Humanity would forever pour out His love to His children. Did not the Lord say, "I will not leave you comfortless: I will come to you"? (Jn. 14:18) And did he not assure His disciples that He would be with them always, even to the end of the world?

Because of this Pentecost is the light of hope in an otherwise dark world. It discloses that the Spirit of the Lord, 'Even the spirit of truth' will dwell in human hearts that are willing to receive Him, giving them security, joy and grace. However, the Holy Spirit does more. He prompts to action. After the Holy Spirit, or the Divine Operation, like a mighty wind had descended upon the disciples, Peter stood up and preached a sermon that resulted in bringing about the repentance and conversion of 3,000 people. (Acts 2:41) Again and again in that little work, *The Acts of the Apostles*, we find the Holy Spirit mentioned and usually with a call to action. An individual or a church really infilled with the Holy Spirit has a power that no comparison can do justice to.

Pentecost should be a reminder to every Christian of the power that is available to him. It should make alive with a new meaning these startling words of the Lord, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my father." (Jn. 14:12)

Some Errors Corrected

This is not an attempt to review Louis Bromfield's appealing *Animals and Other People*, (Harper, '45, et seq) as digested in *Omnibook* for April '56, but intended as a sort of public plaint that this gifted writer, long familiar with Johnny Appleseed, as other books and articles of his have shown, should have in the volume under notice perpetuated so many anecdotal fallacies regarding this great old mid-west pioneer and New-Church missionary.

As Dr. Robert Price shows in his definitive biography *Johnny Appleseed: Man and Myth*, Indiana Univ. Press '54, this sower of good seed did not generally wear a potato sack for his travelling garb; did not use his cook pot as a hat; did not in his old age limit his acceptance of dinner invitations to sitting on hospitable doorsteps to eat.

Admittedly, and not too customarily with writers on this subject, Bromfield does say, "It is pretty well accepted that he (Johnny Appleseed) was a Swedenborgian," but this writer cannot understand why he precedes this fact with, "It is said that Johnny's real name was John Chapman." Dr. Price reproduces the birth certificate bearing that name.

In that connection it may be of interest to note that it was Mrs. Charles H. Kuenzli's maternal grandmother, in Ohio, from whom she, and then her late husband, the New Church minister, first gained their interest in Swedenborg's teachings, and through them, again, in connection with an old copy of the *Arcana Coelestia*, originally owned by the grandmother, that the writer of these lines, and Mrs. Marshall, came into the Church, and many another.—L. M.

Outline of Convention Program, 1956

Theme: Power from the Lord

Look Up, Lift Up, Abide in the Lord

All events on Central Daylight Time (same as Eastern Standard Time)

Tuesday, June 19		
9:30 a.m.	Council of Ministers, Executive Session	10:30 Report of the Credentials Committee
11:00	Association of the New-Church Ministers' Wives	10:45 Report of the Committee on Nominations
2-5 p.m.	Council of Ministers, Executive Session	10:45 American New-Church League
6:30	The Alumni Association of the New-Church Theological School	12:00 Noon Address
	Dinner for Ministers' Wives	12:30 p.m. Luncheon at the Evangelical and Reformed Church
		1:30 Convention Business Session resumes. American New-Church League
Wednesday, June 20		
9:30 a.m.	Council of Ministers, Executive Session	3:00 Reports, with discussion, on following Convention activities:
11:00	Association of Ministers' Wives	<i>Education for Leadership</i>
2:00 p.m.	National Alliance of New-Church Women, Executive Board in YMCA	<i>Dollars and Cents</i>
2:00	Council of Ministers, Executive Session	<i>Public Relations and Publications</i>
8:00	Council of Ministers Public Meeting	5:00 Council for Social Action
Thursday, June 21		
9:00 a.m.	Meditation Period	6:00 Dinner Meeting of the Laymen's Fellowship of the New Church, at the Hotel Rumely
9:30	Council of Ministers, Executive Session	8:00 Public Meeting of the Board of Missions
9:30	The General Council	9:30 Square Dancing, at the YMCA, ANCL welcomes everybody
9:30	National Alliance of New-Church Women, Business Meeting	9:30 National Alliance of New-Church Women Executive Board
1:30-3 p.m.	American New-Church Sunday School Assoc.	
2:00	National Alliance of New-Church Women, Business Meeting	Saturday, June 23
3:00	American New-Church League, Executive Committee	9:00 a.m. Meditation Period
4:30	Tea for the Women's Alliance, at the Andrew home	9:30 Opening Worship conducted by Rev. Clayton S. Priestnal
7:30	American New-Church Sunday School Assoc.	10:00 Business Session of the General Convention, in the YMCA
Friday, June 22		
8:30 a.m.	Board of Managers of the New-Church Theological School	10:15 Final Report of Credentials Committee
9:00	Meditation Period	10:45 Election of Officers, Boards and Committees
9:30	Opening of General Convention	12:00 Noon Address
	Opening Worship conducted by Rev. Robert Young	12:30 p.m. Luncheon at the Hotel Rumely
	Annual Address by Rev. Franklin H. Blackmer, President	1:30 Forums, in the YMCA:
10:15	Business Session of Convention	<i>Education</i>
		<i>The Ministry</i>
		<i>Public Relations</i>
		<i>Publications</i>
		2:30 Business Session of the General Convention, in the YMCA
		4:00 Adjournment of Business

4:00	Meeting of Members of the Swedenborg Philosophical Centre
4:00	Meeting of the Laymen's Fellowship of the New Church
6:30	Banquet at the Evangelical and Reformed Church
10:00	Leaguers at the YMCA for games and swim

Sunday, June 24

10:30 a.m.	Convention Service of Worship, in Church at A St. and 3d St. Conducted by Rev. John W. Spiers
	Sermon by Rev. William R. Woofenden, of New York. The Sacrament of the Holy Supper, conducted by incoming President, David P. Johnson. Immediately following this Service, Convention will stand adjourned.
1:00 p.m.	Board of Home and Foreign Missions, Dinner Meeting
2:00	Meeting of the Laymen's Fellowship of the New Church

Monday, June 25

9:00 a.m.	Meeting of the General Council
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MY RELIGION

By HELEN KELLER

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One God - Not Three

By Alice Perry Van Boven

WE ARE familiar with Swedenborg's statement in *The True Christian Religion*, (174), that a Trinity of Persons was unknown in the Apostolic Church, but was hatched by the Nicene Council, and from that spread into many churches.

It is interesting to delve into the history and source materials of the first four Christian centuries in an effort to verify Swedenborg's statement. Arthur Cushman McGiffert, late of Union Seminary, in his book, *The God of the Early Christians*, comes to the conclusion that there was a primitive Christianity whose God was Jesus Christ alone. This is especially true of the converts from the Gentile world, who did not begin with the God of the Jews, but with the Lord Jesus Christ. Hitherto, historians have confined themselves to the problem of how to explain the addition of the worship of Christ to the worship of God, but McGiffert proposes the problem of how to explain the addition of the worship of God to the worship of Christ.

The source materials from the first century consist chiefly of the letters of Paul, written approximately twenty years after the crucifixion, the Gospels, written probably 30 to 60 years after the crucifixion, and most of the remainder of the *New Testament*. Paul distinguished the Father and the Son, but without hesitation he applied to Christ *Old Testament* passages referring to Jehovah. His favorite name for Christ was *Kurios*, the Greek word for Lord, which was the word used by the Septuagint translators to render the Hebrew word for Jehovah. John also made some distinction between the Father and the Son, but in the beginning of his gospel he declares that the Logos was God, and in the first epistle he states, "This is the true God". The epistle to Titus refers to the "glory of our great God and Saviour Jesus Christ". Not only were divine titles applied to Christ in the epistles, but prayer to Him is spoken of as if it were a general practice. The Christians in Paul's day in every place were in the habit of calling on the name of the Lord Jesus Christ. In the book of Acts Stephen is said to have prayed to the Lord Jesus. In the apocryphal *Acts of the Apostles* Christ appears as God and prayers are offered to Him. The religion of the common people is peculiarly reflected in the apocryphal Acts.

Second Century Documents

There are more Christian documents preserved from the second century than from the first, and in them Christ is frequently called God. In the early part of that century Ignatius of Antioch over and over spoke of Christ as God. He used the words,

"Jesus Christ our God", in writing to the Romans, to the Trallians, and to Polycarp. Ignatius understood that after the resurrection the Lord was united to the Father, for to the Romans he wrote, "Our God, Jesus Christ, now that he is in the Father", and to the Smyrneans, "After his resurrection he did eat with them as he was flesh although as to his spirit he was united to the Father."

An interesting document from 111 A. D. is the Pliny-Trajan correspondence. Proconsul Pliny wrote from Bithynia to the emperor in Rome that the Christians sang hymns to Christ as to a god.

The worship of the Lord is referred to in the *Martyrdom of Polycarp* written in 156 A. D. When the authorities refused the body of Polycarp to the Christians, for fear they would make a god of him and start worshiping him, the Christians are quoted as saying, "We can never abandon Christ or ever worship any other".

In the second epistle of Clement of Rome, Christ is described as a Father who has called us His children. He is also spoken of as the judge of the living and the dead. Throughout the epistle God and Christ are spoken of as if for all practical purposes they are identical. The writer of Barnabas refers to "the Son of God who is Lord of all".

The above quotations have been made to demonstrate the verity of Swedenborg's statements concerning the worship of the Lord in the early church; he includes in the Apostolic Church the second and third centuries after the apostles. He further states that the Apostolic Church was like a new star appearing in the starry heaven; but the Church after the two Nicene councils was like the same star darkened and lost to view. (*True Christian Religion*, 176.)

Early Controversies

We shall now show how the theological discussions of the third century led to the Council of Nicea in 325 A. D. The early Fathers wrote in a simple and direct style, like the epistles which found their way into the canon of the *New Testament*. By the third century the accepted style of writing had changed, and the Fathers expressed themselves in philosophical terminology. This was largely on account of the Alexandrian revival of Greek culture. The Greek philosophy of the period was Gnosticism. The Gnostic Christians did not care whether they worshiped one, two or more deities. To combat this the Logos Christology was developed by Clement of Alexandria, who died in 220 A. D. It was this Logos Christology which led into the bitter fight between Arius and Athanasius.

Gnosticism and Judaism stood against each other, and the church had both to contend with. To combat the Gnostics the theologians stressed monotheism; to combat Judaism they stressed the sonship of Christ. When they came out strongly for the unity of God they lost the humanity of Christ; when they came out strongly for the humanity of the Lord they lost the unity of God. So in the theological discussions God became a philosophical abstraction. McGiffert refers to it as unfortunate that permanent and irremediable confusion was caused by distinguishing God (as revealed in the *Old Testament*) from the Son of God (incarnate in Christ), and by identifying the Logos with the latter instead of with the former. He goes on to say that if Christ had been identified with God the Father the difficulty would have been removed, but as it is, it has wrought permanent confusion in theology.

The only way to appreciate much of the writing of the theologians of this period is to understand the heresies of the age. Unfortunately, the heretics left no writings, so our only source of information about them is in the works of the theologians. Gnosticism was condemned as unchristian, as was also Docetism which was related. The Docetists taught that the Lord Himself did not suffer and die and rise. To refute this, Irenaeus, Bishop of Lyons, wrote a treatise in which he quoted the *Old Testament* to show that the Lord was both God and Man. He concludes, "God then was made man, and the Lord did Himself save us, giving us the token of the virgin."

The Adoptionists were heretics who strove to preserve the unity of God by saying that Jesus was man and not God. Paul of Samosata was excommunicated for this belief in the third century. It was a combination of the teaching of Paul of Samosata with that of Origen of Alexandria that produced the Arian heresy.

The Modalists

The Modalists, also called Modalistic Monarchians, were the real successors of the primitive Christians. They sought to preserve the unity of God by saying He sometimes appeared as Father, sometimes as Son and other times as Holy Spirit. Had they only realized that God could be one in person and exist in three modes all at the same time they would have been more correct. The Catholic Encyclopedia admits they were right in saying that God is one and that Jesus Christ is God. Their beliefs found disfavor with the theologians, so Modalism was rejected by Justin Martyr, Tertullian, Hippolytus and Origen. There is a multitude of evidence in the writings of the theologians that the Modalists existed in large numbers and held the above view. Noetus was the first to be excommunicated as a Modalist about the end of the second century. He then went to Rome and almost convinced the pope that he was right. The greatest of all the Modalists

was Sabellius, who was excommunicated in 220. The fear of being labelled with the stigma of Sabellianism was still a real one in the fourth century. We cannot help wondering why Sabellianism rather than Athanasianism could not have been declared orthodox. McGiffert points out that the controversy between Arius and Athanasius was child's play as compared to the fight against the Modalists. He remarks that there was nothing in Modalism to outrage Christian piety, as was the case with Gnosticism, but it fell before the growing philosophy of the day. The outcome was that the theologians actually succeeded in convincing the mass of Christians—how they did it is one of the mysteries of history—that to call Christ Son and give Him second place was not to make Him any less divine. The theologians defended the doctrine of the Logos at the expense of two fundamental doctrines of the church, the unity of God and the Divinity of the Lord.

Arianism Defeated

The Arian controversy started in Alexandria, when Bishop Alexander stated that in the Trinity there is a Unity. Arius accused him of Sabellianism, and propounded his theory that the substance of the Son was made from nothing. The shibboleth of the council of Nicea was this word, "substance". Discussion of the substance of God and Christ took the stage, while the more important considerations of whether God was one or three, and whether the Son was conceived in time or from eternity received no attention. In fact these fallacies slipped into the creeds unnoticed because they had been a part of orthodox Christian doctrine for a century. Most of the 318 bishops present at the Council of Nicea did not understand the issue being discussed. The eastern bishops favored Arius, the western favored Athanasius. The cards were stacked in favor of the East, only five western bishops being in attendance. Yet when the vote was taken Athanasius won. In the *Doctrine of the Lord* (55), Swedenborg states that it would have been all over with the church had it not considered the Trinity one in essence, majesty and glory; this fits the position of Athanasius rather than that of Arius.

During the century following the Nicene Council the stigma of heresy was much feared, and the theologians took pains to prove their orthodoxy. A statement from Gregory of Nyssa, who died in 394, will serve as an example of fourth century train of thought: "Our opponents charge us with preaching three Gods and din into the ears of the multitudes this slander. Truth fights on our side for we anathematize any man who says there are three Gods. Then they find Sabellius a handy weapon against us".

The orthodox Post-Nicene Fathers saw that the Arian heresy produced the fallacy of worshiping three Gods. They thought they themselves were safe and correct by saying that the Son was born

from eternity and of equal substance with the Father. They did not see that they themselves were also worshipping three Gods when they thought of three separate Beings, for what one pictures in his mind when he thinks of God, that he worships, no matter how many lip confessions he may make of one essence and substance and of three persons being only one God. So we leave the church at the end of the fourth century, secure in its trinitarian philosophy, which was destined to hold for centuries.

A study of the source materials discloses that Swedenborg's characterization of the Apostolic and Nicene church is essentially correct, but he made no mention of the fact that the seeds that produced the fallacies of the fourth century were already

beginning to sprout in the late second and third centuries.

Bibliography

Source Materials:

- The New Testament
- The Ante Nicene Fathers
- The Nicene and Post Nicene Fathers
- Eusebius, Council of Nice

Modern Authors:

- Swedenborg, True Christian Religion
- Swedenborg, Doctrine of the Lord
- Swedenborg, Athanasian Creed
- McGiffert, God of the Early Christians
- Rufus Jones, The Church's Debt to Heretics

(Mrs. Van Boven, a public school teacher, has been a lifelong member of the Riverside, Calif., Society and student of the Writings.)

MINISTERS' INSTITUTE AT BLAIRHAVEN IN JULY

An Institute for New-Church ministers and theological students will be held at Blairhaven, South Duxbury, Mass., July 16-21. Plans are now being completed and all ministers will receive a detailed description soon. The committee in charge of the program includes the Rev. Ernest O. Martin, chairman, the Rev. Antony Regamey, and the Rev. John C. King.

The formal part of the Institute will consist of twenty sessions, each lasting one and one-half hours. Presentations and discussion will begin on Monday morning, July 16, and the Institute will close on Saturday morning, July 21 with a communion service. Four topics will be presented and studied each day, Monday through Friday.

Topics for study fall into four general classifications: 1) *the Church*, 2) *Doctrine*, 3) *the Ministry*, and 4) *Swedenborg and his writings*. Leadership in the study program will be provided by our own ministers. On Saturday morning there will be a summary of the high points of the week and a discussion of plans for future institutes.

The New-Church property at Blairhaven is an ideal location for institutes and seminars. It has ample accommodations, is healthfully invigorating, and offers splendid swimming. The property is owned by the Massachusetts Association and includes a beach on Kingston Bay within sight of historic Plymouth.

The Institute can be of immeasurable value to the ministers in deepening their resources, acquainting them with new developments in theology and pastoral care, and granting an opportunity to share insights and experiences. The Convention has appropriated money to assist in the expenses of the Institute, and it is hoped that a large number of ministers will be able to attend. It is urged that Societies and Associations support the venture by assisting in the payment of ministers' traveling expenses.

BOOK REVIEW

"THE MIRACLE OF LOURDES". By Ruth Cranston; McGraw-Hill; 286 pp., \$4.50.

Lourdes is a Catholic town in southern France where, for nearly a hundred years, millions of people from all over the world and of varied religions, have come to be healed of disease. Ruth Cranston is a Protestant minister's daughter, a talented writer and an authority on religious activities. She has long been interested in spiritual healing, and is now writing a book on the work in this direction being done by Protestant churches. A few years ago she undertook an intensive study of the miracles that have occurred at Lourdes. She went there to live for several months, observing the daily program, interviewing countless persons, reading many lengthy records. Her book, "The Miracle of Lourdes", is the result: a factual, sensitive, and convincing account of the life and influence of that mysterious place.

The history of the town is widely known, numerous accounts having been written of little Bernadette's visions of the Lady in the hillside grotto, and the uncovering of the spring which proved to have curative powers. Not so well known is the story of how this miraculous water has continued to work cures, year after year, under the rigid supervision of not only the Catholic church but the medical profession as well. In the beginning many scoffed or censured. Even the Catholic church was exceedingly conservative in its willingness to sanction the apparent miracles; and the majority of doctors would not demean their thoughts with such a matter. Hoax, hysteria, quackery, were the words applied. But now and again one or another physician, gifted with curiosity or an open mind, would bother to investigate a reported cure or would journey to Lourdes to find out what was actually happening there. A doctor

would see one of his patients, known to him to be medically hopeless or even dying, go to Lourdes and return absolutely well. The evidence kept accumulating; and at length the medical profession was forced to think about it.

Today there is an international medical association, comprising five thousand doctors of many nationalities, which devotes itself to scientific study of these cures. A medical commission of twenty distinguished physicians and surgeons, from various countries, investigates and approves all the records (which must be exhaustive) before a cure is authenticated. It is then reviewed again by the Canonical Commission of the church.

Although at least ten thousand genuine healings are estimated to have occurred, the Catholic church has recognized only fifty-one, so exacting are its standards. There must be recorded proof of the patient's diagnosis and condition before coming to Lourdes; the cure must be instantaneous; there must be immediate records made of the circumstances of this cure; and there must be no relapse. Many true healings have taken place and yet have not had sufficient records to win acceptance from the church. Mrs. Cranston tells in detail of various amazing instances—including cases of cancer, advanced tuberculosis, Pott's disease, meningitis, heart disease, torn muscles and splintered bones, destroyed eye-tissue, severed nerves, brain damage. All of these were in the last stages of disintegration, medically helpless, some in comas or about to die. Upon immersion in the Lourdes water, an instantaneous healing took place. Shattered bones actually knit together, paralyzed limbs moved, blind eyes saw, diseased organs or decaying tissues suddenly were healthy. *All this was medically observed and recorded.*

The most dramatic healings are, of course, the immediate ones; but many take place following the visit to Lourdes—on the way home, or after arriving there. Some happen not at the first visit, but at a second or even third. There are instances of cures taking place without going to Lourdes at all, but simply by using water from there or using the name in prayer according to Catholic ritual.

Much of the healing comes to children; and it is a striking fact that the type of case usually affected is *organic*. This stops the critics who assume that suggestion and emotion are at work; if this were so, the nervous, hysterical and neurotic patients should be the first to get well—and they seldom do! (Mrs. Cranston thinks this is because self-centeredness, characteristic of such patients, obstructs healing.) Organic lesions involve cell-structure which can not be controlled by thought or emotion, and which ordinarily requires considerable time for going through any change.

The author talked with a number of those who have been healed, asking what sensations or expe-

riences they had at the time. Frequently the sensation was one of sudden, even violent, pain—followed by an awareness of great well-being. Some reported a definite feeling of motion, or warmth, or pressure in the diseased area, but without pain. Others felt nothing except an urge to move or walk. Several said that they seemed to feel hands upon them, pushing or lifting them up.

The cured cases vary greatly in circumstance, and seem to have no special factors in common, except for the inherent nature of the individuals involved and the effect upon them afterwards. Mrs. Cranston reports that they are all simple, common folk, modest, un-self-centered, without pride. A strange thing is that they now seem to be immune to any sort of illness and to have boundless energy. Since their healings they have each become characterized by a bearing of great poise and calm, and by a deep gratitude mingled with joyousness and desire to serve others. In short, when their bodies were healed a transformation also took place in their spirits. Any force producing so profound a spiritual strengthening, says the author, must be a force of *tremendous spiritual power*.

Of course every effort has been made to discover the secret of the healings. Could it be some as yet unknown natural force? The non-conformity of the cases discounts this. Could it actually be the water? The water has been repeatedly analyzed, and shows nothing unusual chemically. However, it has proved to be teeming with microbes, and is rated as extremely polluted. This would be expected in view of the fact that hundreds of diseased persons are dipped into the same water, one after another; and yet—there has never been an epidemic at Lourdes, nor a case of contagion of any sort! The water is icy cold, and is not frequently changed; but the sick, some in desperate condition, never seem to suffer ill affects from it nor contract a new infection. Laboratory experiments have proved that the abundant and various microbes in this water are all inert! Guinea pigs inoculated with it, remained normal and healthy, but when inoculated with similarly contaminated water from the river Seine they sickened and died.

This is the only objective evidence there is of any extraordinary quality in the water. But there is a great deal that is extraordinary about the atmosphere of the place. The facilities of the town and the care of the sick are orderly and meticulous. A tremendous work goes on in the organization and management required to keep the pilgrimage coming and going smoothly and the multitudes of the seriously ill properly ministered unto. Here the Catholic church is in charge, but all faiths are represented in the thousands of volunteers who come year after year to give some time in service. Just to supervise and coordinate volunteers is no small task. Yet all goes happily and efficiently; and this, the author says, is because each

worker is motivated by selfless love and makes of every task a prayer. Those who toil among such suffering are completely dedicated to the effort toward a cure. Those who come for healing, all in their last and eager hope, see around them so many who look worse off than they, that their prayers come to be for others instead of self.

Prayer seems to be the basic force at work; and it apparently need not be the patient's prayer, for some have been healed who were not able to pray—and even some who had not believed in doing so. There have been cures of persons who did not want to come to Lourdes, but came only to please family or friends. The spirit of loving service, faith, prayer—these make the emotional climate favorable to miracles; but, as one doctor points out, it is not the prayer which cures. It is the Divine Response. And no one can say why the Response comes when it does.

Ruth Cranston feels that the most important thing about Lourdes is the demonstration there of the brotherhood, and of a community in which another's welfare is the incentive. At Lourdes, she says, although comparatively few of the millions of broken bodies are healed, every personality seems to gain a peace and elevation of spirit, and goes home inwardly renewed.

The cures of diseases are true and real, and can be explained only as miracles. But the greatest miracle at Lourdes is the healing of souls.

G. D. M.

The National Association of Convention

THE THEME of the Convention meeting at La Porte, Indiana, (June 19-24) this summer is to be *Power From The Lord*. Several years ago the late Rev. Walter Brown Murray compiled some powerful statements from the Word in a most excellent little pamphlet called *Help From the Lord*, still available at some of the New-Church book rooms. You are invited to secure a copy, keep it near, and read it in moments of depression and discouragement. The following quotations are taken from this valuable little booklet.

Behold, I am the Lord, the God of all flesh; is there anything too hard for me? . . . There hath not failed one word of all his good promise that he Promised. . . . Fear thou not; for I am with thee. Be not dismayed; for I am thy God. . . . My presence shall go with thee, and I will give thee rest The Lord shall preserve thee from all evil; he shall preserve thy soul. . . . Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed. . . . Have not I commanded thee? . . . Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

Can anyone read these powerful quotations from

the Word without feeling the force and power that is in them?

That Unknown Country

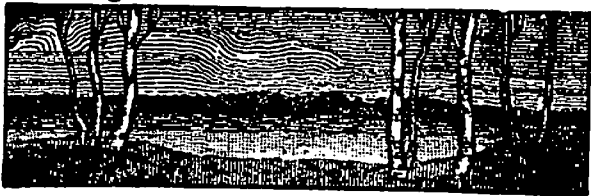
In 1888, year of the great blizzard in the mid-west, there was published by C. A. Nichols and Company, a huge volume of 960 pages called *That Unknown Country*. Thoughts, beliefs, and convictions of 52 of the most prominent ministers of America are expressed in the book, each giving his own ideas about the 'unknown country', and there is a full page portrait of each religious leader, followed by a chapter written by that particular man. The point of interest about this book for us is that the Rev. Chauncey Giles of the New Jerusalem Church of Philadelphia, was included in this group of famous men, and we find his picture and also his chapter on doctrine and on what happens to a man when he enters that unknown country. Probably three of the best known ministers of that time were Lyman Abbott, DeWitt Talmage, and Edward Everett Hale. Chauncey Giles ranked in the public mind with these great leaders, and rightly so, for he was one of the giants in the early New Church, and his influence for good extended far beyond the borders of the New Jerusalem Church.

Here and There

All who can are invited to be at the annual meeting of Convention at La Porte, Indiana, and for N. A. members, the important days are June 23-24. . . . A word of welcome to two new members, Lovic Dean, Georgia, and Helen Small, New York State. And also to a valuable new Associate member of the National Association, Nadine Coleman, Missouri. We are happy to have these people in our organization. . . . Forrest Dristy, still in the U. S. Army in Germany, recently made a brief trip to scenic Switzerland, and among other wonderful sights, saw Europe's largest waterfall, the Rhine Fall at Shaffhauser, and reports that it is 70 feet high and that 19,000 cubic feet of water go over it every second. . . . A pair of early Spring calves were born on the Denzien Ranch in northwestern South Dakota, and the mother without milk, and not a milk cow on the place. (Can you imagine a cattle ranch without a milk cow?) Right now the poor calves are being fed on condensed milk and raw eggs. . . . It is hoped that the dates of the various New-Church Summer Camps will be advertised well in advance and that many children and adults can attend. . . . If you have the Walter Winchell kind of talent, a New-Church point of view, and an ambition to gather news and write without benefit of salary, contact one of the N. A. officers.

THE SWEDENBORG PHILOSOPHICAL CENTRE announces that copies of the lecture, *The Personalness of God*, given at the Centre by the Rev. William F. Wunsch, are now available to anyone writing for them.

FRYEBURG NEW-CHURCH ASSEMBLY



We are looking forward to the opening of the Assembly this August. The first meal will be served Saturday noon, Aug. 4, and the last one will be breakfast on Monday, Aug. 27. Old friends as well as new ones will be there to fill the cabins, the rooms in the Main Building, and the tents.

Among the faculty, in addition to our vice-president, the Rev. Wm. R. Woofenden, we expect the Rev. Everett K. Bray, General Pastor of the Mass. Association, the Rev. Richard H. Tafel, Chairman of the Council of Ministers, from Philadelphia, whom we enjoyed so much last year, and Dr. and Mrs. Edward B. Hinckley. On the teaching staff also we look forward to having the Misses Florence Whitehead, Catherine Snow, Mrs. Betty Hill, Mrs. Alice Perry, and George Dole, with Mr. Woofenden taking the Young Peoples' class.

Some innovations are planned for this year. One is a course of Bible Study for the adults for one hour, three days a week, held at the same hour as the Young Peoples' class. Another is a few talks on marriage to be conducted, for the girls, by Mr. Bray and his daughter, Mrs. Guiu, and one for the boys by Mr. Bray and Mr. Guiu, attendance at both being voluntary.

The girls will be glad to know that Mrs. Alice Perry will again be their Tent Counselor. Rafael Guiu, who is a senior Red Cross instructor in First Aid, will be the young peoples' Counselor, and some of the Young People themselves are already planning for the activities for those three weeks. It promises to be a good Assembly for all.

The rates presumably will be the same as last year, although the Executive Committee has not yet had the financial statements before them to decide whether rates must be raised. Under these circumstances any who make their reservations before any increase is announced in *The Messenger* will benefit by last year's rates, which are: Board \$18 per week, with reductions for younger children; for New-Church young people helping with the work, \$6 per week including a cot in a tent. Rooms per week are from \$3-\$5 single, and \$6 double. Cabins are from \$14-\$16 per week for two people and \$1 per person extra for more than two. Cot in a tent, \$1 per week, with a few family tents available at \$1 per person (minimum of \$3) per week.

Write Mrs. F. Gardiner Perry, 105 Pine St., Needham 92, Mass., for reservation of sleeping quarters and for work assignments.

F. Gardiner Perry, President.

LETTER to the EDITOR

UNION SERVICES IN URBANA

To the Editor:

Since some of your readers are asking questions about the activity at Urbana reported in *The Messenger* Mar. 31, I give some additional information and comment. My knowledge of the situation and of people involved presents some points which I would wish clarified.

The members of our Society in Urbana have always felt that their services were open to all people, but it is true that in the last few years, since the College discontinued its resident Faculty the nucleus in the Society has seldom found a service practicable more than twice a month. Rev. Ernst Tolle has usually made the trip from Columbus to conduct services frequented by members of the South Ohio Circle living in Urbana. Their members at a distance have gathered for the monthly visits of their minister. This is the extent of 'combined services' recognized in the following vote: "that the Urbana Society extend to the South Ohio Academy Circle an invitation to use the Urbana Society church for the Circle's services to be held in Urbana and to attend the services of the Urbana Society".

This sharing in the impressive church at Urbana may indeed develop into a mutual understanding of aims and purposes among the members of these two groups. Inevitably that would be a matter of considerable time and would require a devotion to the New Church which rises above traditional prejudices. There is possible here a progressive realization of deeper truths regarding the New Church as these members develop a cooperation where they plan together and think together about specific aims for the Church in Ohio.

Sincerely,
Franklin H. Blackmer, Pres.
of Convention.

THE LAW OF LIFE

Never a thought came into the mind,
But a bit of itself was left behind.
Never a love that rode or ran,
But left its mark on the inner man.
The things you think and the things you do,
Add them together, and they are you.

Form them and shape them however you will,
What you have done will be with you still.
Love is the very best substance of soul,
Thought is the form, the shape of the whole;
So guard the affection, guard the thought,
Out of the two, the soul is wrought.

By J. R. of the N. A.

REPRESENTATION AT CONVENTION

The provision in the By-Laws of Convention, Article VII, section 3, calling for the publishing in *The Messenger* of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures based in part on data of the preceding year, as some of the membership figures, as of Dec. 31, 1955, have not yet been submitted.

Association or Society	No. of Members	No. of Delegates
California	470	11
Canada	256	7
Illinois	519	12
Kansas	235	6
Maine	151	5
Maryland	302	8
Massachusetts	813	18
Michigan	136	4
New York	405	10
Ohio	385	9
Pennsylvania	465	11
Southeastern	61	3
Western Canada		
Conference	437	10
National Association	49	2
Connecticut	9	2
Gulfport Society	31	2
Texas General	25	2

Horace B. Blackmer,
Recording Secretary.

Boston, Mass.
May 12, 1956.

FOLLOW-UP SUGGESTED

A communication from the Rev. Kenneth W. Knox, pastor of the Wayfarers' Chapel, Portuguese Bend, Calif., states that he is able to furnish on request, names and addresses in a particular area, of the visitors to the famed chapel, erected to the memory of Swedenborg. Church societies which wish to follow up in an effort to see whether fruitful contact with those visitors could be made, should write to Mr. Knox.

THE FINAL JUDGMENT and the CONTINUATION

by
EMANUEL SWEDENBORG

Rotch Edition 1955 Reprint
Paper bound 158 pages

Fifty cents

MASSACHUSETTS
NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

FROM KOREA

Because of the stirrings of interest in the teachings of the New Church in Korea, Messenger readers will like to get news from this land, especially as it relates to religious development. Miss Lillian Rogers, Ambler, Pa., whose graceful verses have often appeared in this publication, has sent us a letter from a young correspondent in Korea with a request that we print it. The young man's religious interest is obvious although he seems to take a somewhat literal view of the prophecies about the Lord's Second Coming. The letter, in part, is as follows:

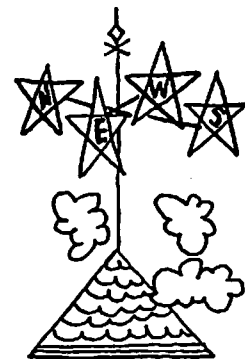
Dear Miss Rogers,

It is a long time since I wrote you last time. But you have been much in my mind. The Christmas of 1955 is coming again, it has been a great year for my life . . . I want to tell you about the notable events happening now in this land. There is a great spiritual movement here. There are numerous individuals and groups in the Christian Church, who have deep experiences in religious life through whom wonders and mighty works are performed. Diseases are healed, and other phenomena as in the time of Jesus are seen . . . I see the prophecy in Acts is literally fulfilled now in this land. "In the last days it shall be that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2:17-18).

So many Christians see visions and dreams and hear the voice of God in their prayers, and they also receive a common message regarding the close of this age, the future of mankind, and the Second Coming of the Lord. I wish you were here to see these events with your own eyes. . . (Yet) some leaders in the Church judge them quite superficially and condemn as heretics believers in them. They shut the kingdom of heaven against men like the scribes and pharisees of old time. It is my pleasure to send you the happiest news at this lovely season.

Yours sincerely,
Yung Con Kim.

Here is a pat on the back for William Rawlinson, Los Angeles, editor of a little monthly paper *New Heaven Report*, a very readable and imaginative publication by our poetry-writing member of the National Association.



NEWS By Carol Lawson

Mr. David Mack, vice-president of the Lily-Tulip Cup Corporation, New York, an active layman in the New Church and on the Board of the Swedenborg Foundation, is to give a two minute talk over the network of the American Broadcasting Company, Sunday, May 20 —on *My Creed*. This will take place on the program called *The Evening Comes* with Milton Cross as narrator. It originates in the studio of WABC, New York, from 6:35 to 7 p.m., and is carried by 74 stations. New-Church ministers may wish to check with their local radio station and, if the program can be heard in their area, have it announced to their members.

Who is my neighbor? This question is asked and written about in an April *Bulletin* of the Kenwood Parish. It was discussed by the Rev. David Johnson, President-elect of Convention, at a dinner meeting of the St. Louis Society, April 29, when Mr. Johnson spoke on "The New Church, the Community, and You." But the most practical answer to the question will be given soon by the New York People who are opening the doors of their New-Church House to all their neighbors in the new buildings which have recently sprung up around them. Hosts and hostesses for the Open House are being marshalled by Miss Margaret Sampson.

This is a new deal: a Planned Potluck Dinner in May at the Lakewood, Ohio, Church. Other new ideas are Lakewood's colored Easter eggs, given to the children following the Easter services, Detroit's piggy banks which have collected \$70 for the Building Fund in four weeks, and Elmwood's tape recording of their Palm Sunday and Easter services now made available to any non-attendant as well as to those who enjoyed the sermons so much that they wish to re-hear them. And the New York Society is getting a whole new set of By-

laws. Perhaps this is the most revolutionary idea of all.

Flying to New York, April 11, the Rev. Owen Turley, minister of the El Cerrito Hillside Church in California, spent two weeks with the Committee for Making a Survey for Church Extension, which has been set up by the New York Association. Mr. Turley was invited to conduct a preliminary survey of the opportunities for expanding the work of our church in that area and to share with the committee his experiences in the building and developing of the El Cerrito Church. Preaching at the church in Paterson, N. J., was also on Mr. Turley's agenda. In his absence the El Cerrito church had as guest speakers the Rev. Bruce Wood, whose church work has included reconstruction and relief work in Poland and counselling with university students, and the Rev. Willis Wygant, Jr., who until recently has been director of Radio and Television for the Northern California-Nevada Council of Churches.

It is a matter of great regret to the Board of Managers of the Wayfarers' Chapel that two valuable members have resigned, John E. Quermann and Robert S. Paterson. Franklin H. Blackmer, President of Convention, has appointed Earl P. Marshall and Miss Mary Schellenberg to fill their unexpired terms. Mr. Marshall, from one of the founding families of the New-Church group at Almont, Mich., has been president of the Los Angeles Society and is now vice-president of the California Association. He has extensive business connections in Los Angeles. Miss Schellenberg, living on the Palos Verdes peninsula, is well acquainted with the history and potentialities of the Chapel. Her employment as Regional Director for the Camp Fire Girls in the Long Beach area has given her years of experience with volunteer boards and social agencies. Her life-long acquaintance with the New Church, together with her wide contacts among the people of the larger community in which the Chapel is set, make her eminently fitted to aid the Board of Managers in developing the ministry of the Chapel to those people. Since the Chapel has come to us through the vision of Mrs. Elizabeth Schellenberg and Mrs. Frank Vanderlip, it is particularly appropriate to have a woman on the Board. The Board met the last week-end of April with Mr. Blackmer.

Young Kitchener Leaguers are anxious to raise funds to help send as many members as possible to Convention, and, in fact they are not only eager to get themselves out of Kitchener but to get their moms out of the kitchen as well. The result is a Buffet Supper to take place sometime in May With the same motive the Cincinnati YPL gave a "TV quizz program" in April, undermining the dignity of various church dignitaries by having them flap their arms like birds to answer "yes, etc.

Mrs. Paul Dresser attended New-Church services in San Diego, Los Angeles, Palos Verdes, San Francisco, El Cerrito, and the new Cherry Park Church, Portland, during her winter in California. This should qualify her for Visitor of the Year. She has now returned to the East.

Nothing daunted by the loss of his typist, who moved away from Tokyo, by lack of funds, or by, the breakdown of his typewriter, the Rev. Doi, (aided by the Tokyo YPL members), has published in English a list of all the 1955 contents of his monthly *New-Church Tidings*. This was done by writing the material on waxed paper in long hand and then mimeographing it. As the Rev. Doi said, "It was a lot of labor. . . but we are glad to do it for our foreign and Japanese readers."

Unusual interest was shown in the subjects of hypnotism and reincarnation as the Discussion Group of the Wilmington Church met one evening in April. The current best seller, *The Search for Bridey Murphy*, (see the review of this book, *The Messenger*, Mar. 17) was the springboard for the discussion. Nine visitors added to the liveliness of the evening with their questions and comments. At least two visitors came to the meeting believing in reincarnation. They left convinced that it is a myth. The discussion helped them to understand the deeper purpose of life. The Wilmington pastor, Ernest O. Martin says: "It should come as no surprise that the group concluded that reincarnation is incompatible with the teachings of Christianity. Our Lord emphasized the supreme importance of individual personality and the regeneration of human character. Reincarnation, with its round of rebirths, denies these Christian values and the reality of heaven."

Through the initiative of Miss Florence Hughes, the Rev. Leslie Marshall, St. Petersburg minister, is to give a lecture on Swedenborg at the Jacksonville Women's Club.

There were 125 New-Church-goers in Bridgewater, Mass., on Easter Sunday. In Kitchener, home of Convention's president-elect, there were 186 in the Church of the Good Shepherd. Incidentally, attendance at that church has averaged 85 since the first of January, indicating that we've all got to keep on our toes since the Rev. Mr. Johnson evidently won't permit any backsliding in his spheres of influence.

Larry Anderson, member of the Johnny Appleseed Club, Detroit, did the spade work when it came to planting the Club's tree on the Church lawn on Arrow Day. According to our informant, Robert Locke, President of the Detroit YPL, the League sold pencils with the name of the Detroit New Church imprinted on them and made \$10 for the Building Fund.

The Research Committee met in Philadelphia in the latter part of April with a full slate of problems to research, which had been referred to them by the General Council. (This Committee functions as the study group of the General Council.) A well-informed source said that they had spent a good deal of time on the problem of funds which had been left to the Convention specifically for certain purposes, and how best to match the intent of the bequests with the present needs of Convention. Another subject discussed by the Committee was loans for buildings (which have to come out of Convention funds as the Building Fund is \$19,000.00). The researchers also delved into the whys and wherefores of a proposal which was made some time ago for an International Council of Churches of the New Jerusalem; this would be an organization taking in all the Swedenborgian Churches in America and the world. This was discussed in a good deal of detail but no action was taken. Streamlining Convention by conjoining committees with the same general purpose was studied, and further studies were made on the several committees working on religious education. Before going back to their respective cities, the Messrs. Pausch, Johanson, L. Tafel, I. Tafel, H. Blackmer, D. Garrett, G. Perry and S. Poole took up the problem of the middle-aged spread of the Convention files, where streamlining is also needed.

Birth, Baptisms, Memorials

BIRTH

SELLERS.—Born April 14, to Mr. and Mrs. Charles Sellers, Boston, a son, John Matthews.

BAPTISMS

HASKELL.—Helen Jo, infant daughter of Mr. and Mrs. Ernest Haskell (Annie Perry), Bath, Me., baptized March 11, at the Swedenborgian Church; the Rev. Louis A. Dole officiating.

KRAUS, BLACK, BEOUGH.—Lee Onnie Kraus, Jr., infant son of Mr. and Mrs. Lee Kraus, Pretty Prairie, Kans., and Duane Virgil Beougher, son of Mr. and Mrs. Virgil Beougher, baptized April 1, at the New Church, Pretty Prairie; the Rev. Eric J. Zacharias officiating. Duane Harold Black, son of Mr. and Mrs. Robert Black, baptized April 8, at the New Church, Pretty Prairie; the Rev. Eric J. Zacharias officiating.

HOLLINGER.—Herbert Ross, son of Mr. and Mrs. Herbert M. Hollinger (Lola Leeper Uhrich), baptized April 15, at the Church of the New Jerusalem, San Diego; the Rev. Robert L. Young officiating.

CONFIRMATIONS

BURDETT, CHAPIN, FORRESTER, HATHEWAY, PECK.—Sara May Burdett, Walter C. Chapin, George W. Forrester, Kathleen F. Forrester, Elizabeth Hatheway, and Donald S. Peck, received into membership of the Boston Society, March 18, at the Church of the New Jerusalem; the Rev. Antony Regamey officiating.

WARREN, THOMPSON.—Mavis Partridge Warren and Ralph Dean Thompson, received into membership of the Fryeburg New Church; the Rev. Horace W. Briggs officiating.

KRAUS, KREHBIEL, SEYB, SIEBERT, CAIN, KELLEY.—Leta Kraus, Rhea Joan Krehbiel, Judy Seyb, Sharon Siebert, Bonnie Cain, Jack Kelley, and Johnny Kelley, confirmed April 1, at the New Church, Pretty Prairie, Kans.; the Rev. Eric J. Zacharias officiating.

CUTHBERTSON, KALBFLEISCH, TUCK, LISHMAN, SHANTZ.—Patsy Cuthbertson, Joyce Kalbfleisch, Trudy Tuck, Jimmy and Boby Lishman, and Freddy Shantz, confirmed April 1, at the Church of the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

SULLIVAN, BISCHOF, GEIS, FLYNN, AUSTINSON, DANIELS, DIAMOND, LIETZ, LIPPERT, POBANZ.—Winthrop E. Sullivan, Jr., Lynne G. Bischof, Linda L. Geis, Virginia Flynn, Sigurd Austinson, Olga and Harold Daniels, Pearl Diamond, Betty Lietz, Rose Lippert, and Betty Jane Pobanz, confirmed April 1, at the New Church, New

York City; the Rev. William R. Woofenden officiating.

WEDDINGS

LOEWEN-LAING.—Mr. Donald F. Loewen, son of Mr. and Mrs. Frank Loewen, Sunnyslope Society, and Miss Alberta M. Laing, daughter of Mrs. Tom Laing and the late Mr. Laing, Carstairs, were united in marriage February 3.

LEWIS-WHEELER.—Oscar Leroy Lewis and Lorraine Frances (Goodwin) Wheeler, both of Brockton, Mass., married at the home of the bride, April 1; the Rev. Harold R. Gustafson officiating.

MEMORIALS

CRONKITE.—Mrs. Joseph Cronkite, Saskatoon, Canada, passed into the higher spiritual life, Feb. 4. She is survived by her husband, one daughter, and three grandchildren. Mrs. Cronkite will be well remembered by many when she and her husband attended the Conference at Roblin, Manitoba, during the summer of 1951, and again at Saskatoon in 1955.

ATWOOD.—Robert B. Atwood, Boston Society, passed into the spiritual world, during a trip to Florida. Resurrection services were conducted, Mar. 21, at the Sprague Chapel, Malden, Mass.; the Rev. Antony Regamey officiating.

MEYER.—Resurrection services were held Mar. 13, for Miss Vera Meyer, Boston Society, at the Mann and Mann Chapel; the Rev. Antony Regamey officiating.

HAYWARD.—Resurrection services were held Mar. 28, for Mrs. Florence Homer Hayward at the Church of the New Jerusalem, Boston; the Rev. Antony Regamey officiating.

BRAMBLE.—Mrs. Eva C. Bramble, Baltimore, Md., a long time non-resident member of the Boston Society, passed into the spiritual world Mar. 28.

STRANG.—Mr. Wesley Strang, Paterson, N. J., passed into the higher life, April 19. Mr. Strang took over many of the duties of the Rev. Leslie Marshall when the latter moved to Florida. Resurrection services were conducted by the Rev. William R. Woofenden. Fuller mention will appear later.

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May 26, 1956

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THE PUZZLE OF REINCARNATION

By Gwynne Dresser Mack

TO New-Churchmen who understand the progression of life, the notion of reincarnation seems a pathetically inadequate and grotesque concept. So much so, that it is rejected entirely from thought. Therefore there escapes from notice the remarkable fact that, for a fantastic idea, this belief has claimed an astounding quantity of adherents during a prolonged portion of man's history.

Furthermore, a study of communications of the intelligent type, received from the world of spirits by various persons possessing psychic sensitivity, brings out evidence that even among those who have gone on there is talk of reincarnation. Particularly disturbing is this in communications which otherwise markedly corroborate statements made by Swedenborg.

It is recognized that much of what is called superstition is, actually, derived from reality which, through inaccurate observation and faulty reasoning, has been corrupted beyond identification. Likewise the divergence represented by religious denominations can often be traced back through a process of distortion to commonly accepted truths. We should realize, then, that many concepts which appear irrational or "crackpot" may have a sound core or origin of truth which, from being sieved through men's minds, comes out mis-shapen.

Could this account for the idea of reincarnation whose persistence and prevalence must have roots deeply imbedded somewhere?

Careful attention, however, to various "other world" communications (such as are found in "Our Unseen Guest", "The Kingdom and the Power", "Thy Son Liveth", the "Betty" books), turns up some interesting material. One flatly states that there is reincarnation; another definitely declares there is not. But several say *there is something of the sort*, yet seem to have a strange uncertainty about it, a vagueness and inability to explain what they mean. They say that we do come back to earth experience, or that we sometimes come back, but that it is not the way we think or that it is too difficult to make us understand.

In "Our Unseen Guest" the communicator gives a clue to the answer for this puzzle, and it is a clue which leads the student of Swedenborg directly to his writings. The communicator discusses the fact that the human race gets glimpses of Divine Truth but too often interprets them according to the limi-

tations of earth existence—thus producing a misinterpretation or distortion. Such, he says is the idea of reincarnation. Then, in a very involved discourse, he tries to explain what really happens. Briefly, it has to do with the difference between man's spiritual growth before death and his further development afterwards, and a *bringing back of what is then gained* as a contribution to the earth sphere of life. This is strikingly suggestive of some things that Swedenborg wrote concerning the influence of spirits upon men. Here are a few excerpts from his *Heavenly Arcana*, Volume X, from the final chapter entitled: *The Angels and Spirits with Man*:

I have been informed that there are with every one two spirits and two angels.

Man through these spirits and angels is kept under the auspices and guidance of the Lord.

The same spirits do not remain forever with a man, but are changed according to the man's states . . . In general there are with man spirits of such quality as is the man himself.

The spirits who are in company with a man enter into all his memory and into all the knowledges of memory that he possesses. Thus they take upon themselves all things belonging to the man, so completely that they do not know but they are their own. This is a prerogative that spirits have above man. In consequence, all things which the man thinks they think, and all things that the man wills they will. Conversely also, whatever the spirits think the man thinks, and whatever the spirits will the man wills; for they act as one by conjunction. Yet on both sides it is supposed that all these thoughts and feelings are in and from themselves, both on the part of the spirits and on the part of man. But this is a fallacy.

I have spoken sometimes with spirits about the preeminent faculty which they have above men, for taking on at first approach all things of man's memory, and though they had previously known nothing of the sciences, languages, and other things which man has learned and absorbed from childhood to old age, coming even in a moment into possession of them all—so that with the learned they are learned, with the ingenious they are ingenious, and with the wise they are wise.

When they come to a man, they come into possession of all his knowledge . . . They have also their own knowledge, but they are not permitted to draw this forth, to the end that they may serve man through his knowledge.

Man during his life in the world is as to his interiors in company with other spirits, and so adjoined to them that he cannot think anything or will anything except together with them, and that thus there is communication of his interiors with the spiritual world.

It is not known to the spirits with man, but only to angels from the Lord, that they are with him.

(From *Heavenly Arcana*, Volume XI, chapter XLVII).—Spirits do not know that they are with man, for the reason that they possess all things of his memory and believe that these are not another's, but their own.

1941

Lest We Forget - As We Commemorate Memorial Day

1956

"Those who love their country and render it good service from goodwill, after death love the Lord's kingdom, for that then is their country, and those who love His kingdom love the Lord because He is the all-in-all of His Kingdom."

—True Christian Religion 414.

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Lt. Jack Wiles, San Francisco
Lt. Col. M. Dean Wilson, Pittsburgh
Flight Sgt. H. J. Zacharias, Vancouver

Pfc. Robert W. Leighton, Riverside, R. I., Korea, Jan. 12, 1952

The good, when they come into a heavenly society, enter at once into all the intelligence and wisdom of that society, inasmuch that they do not know otherwise than that it is in themselves. So also it is with a man and with a spirit attendant upon him.

There were spirits with me who supposed . . . that they were I.

Swedenborg explains that this pooling of knowledges is a one-way street; the spirit knows what the man knows, but not vice versa. Yet the not infrequent phenomenon, which reincarnationists consider proves their point, of 'remembering' the Crusades or the Revolution or life in ancient Greece—or feeling that some new place is nevertheless familiar—would seem to indicate that it is possible to blunder into the one-way street in the wrong direction. In fact, what Swedenborg has to tell about man's initially dormant abilities which usually do not function until he reaches the world of spirits, throws great light upon some of the phenomena which have been for so long challenging and mystifying the psychical-research workers.

But, to sum up the point at hand, it seems quite plausible that men on earth, as well as those communicating from the world of spirits, might become confused and inaccurate in trying to understand or define such a marvelously intricate system as that whereby the Lord provides influences and equilibrium for man's spiritual development. There is, of course, much more to the teaching on this subject than is conveyed by the few quotations above; but these are sufficient to show the framework of facts

from which a belief about reincarnation may have evolved.

Through Swedenborg's discussion of how men and spirits are associated, is it not easy to see a truthful origin for the erroneous notion of reincarnation? A spiritual process once known or glimpsed by humanity, but wrongly applied when filtered through man's imperfect comprehension, has become a falsity. Spirits do, in a sense, return to earth experience—perhaps again and again—if their work is that of being 'attendant spirits' for a succession of individuals who have not yet died. And if, while 'on assignment', a spirit is so closely identified with his protegee as not to be able to distinguish whose memories and knowledges are whose, might this not logically create the illusion—or, as Swedenborg would put it, *an appearance*—of actually living another lifetime on earth?

(Since the appearance of Mrs. Mack's review of "The Search for Bridey Murphy"—MESSENGER, March 17—a number of inquiries about reincarnation have come to us. It seems that the above article by the highly competent writer of that review answers most of the questions raised.)

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EDITORIALS

A Memorial To Paul Sperry

The many friends of the late Rev. Paul Sperry will rejoice at hearing the news, given elsewhere in the *Messenger*, that a fitting memorial for him is on the way. The organ of the National Church, Washington, D.C., is to be reconstructed and made into such a memorial. It is hard to think of a more fitting one, especially when Mr. Sperry's deep interest in music and his many years of service as the minister of the National Church are recalled.

Music, indeed, seemed to be an integral part of Mr. Sperry's cheerful and lovable personality. We like to think that the reason for that is, as someone once said, 'music is the language of love'. We can well imagine that the memorial proposed is just the kind he himself might desire. When he was first elected president of Convention, an elderly clergyman remarked half-punningly, "If anyone can bring harmony into our church it will be Mr. Sperry". Yes, Mr. Sperry always sought to bring harmony into human relations. He won his victories with the weapons of Christian charity; a broad sympathetic understanding of his fellowmen and a humane outlook. We do not doubt that in music he found those qualities that were so characteristic of him richly expressed.

We recall, in particular, his interest in the cause of the blind. To this cause he gave himself unselfishly and unstintedly. His activities in this field rose from the greatness of his heart and from his desire to serve his Master by serving those of his fellowmen who were in need. Many ministers received letters from him with the names of blind persons in their community and the request that they visit these to see if any help could be given to them. This was characteristic of Mr. Sperry.

By all means let us make June 3 a PAUL SPERRY MEMORIAL SUNDAY. Let us help in this project of making the organ of the beautiful National Church a worthy memorial to a worthy New-Churchman.

Honoring Mary

"Mary's Day" was observed by hundreds of loyal Catholics recently. Since such observance is part of the Catholic belief, we honor those who took part. To them, she is the Mother of God.

The New Church rejects this as erroneous. The following extract from *Conjugal Love* (66) is interesting:

Mary, the Lord's mother, was seen in heaven (by Swedenborg). She was clothed in white, as of silk. She said that she had been the mother of the Lord, and indeed that He was born from

her: but that having become God, He had put off the Human from her: and that therefore she now adores Him as her God: and that she is unwilling for anyone to acknowledge Him as her son, because in Him everything is Divine."

This teaching is confirmed in the *True Christian Religion* 102 where we read:

It is believed that the Lord, as to the Human, not only has been, but is now, the son of Mary. That He has been the son of Mary is true; but that He is so still, is not true: for by the acts of Redemption He put off the human from the mother . . . He Himself never called Mary His mother.

—William Beales.

LETTERS to the EDITOR

To the Editor:

The proposed amendment to Article X of the Convention By-Laws would change control of the New-Church Theological School from Convention to its ministers. This would be true even if the minimum of the proposed number of ministers were elected, since the President of Convention and the President of the School are ex-officio members of the Board.

The Theological School is an organ of Convention for the training of its ministers, and Convention is the party most concerned in its successful operation. To give the ministers control of the policy-making body of the School is to give the employees the control of their own training. The ministers themselves should not want this, nor should Convention resign its control of this important function. If any amendment is made to this article, it should be such as to guarantee the control of the Theological School by the majority of Convention, which is and always will be the laymen. This guarantee would be attained if the article were amended to read: "four of whom, one minister and three laymen, shall be elected annually for a term of three years."

The amendment as proposed in the *Messenger* should not pass.

Louis A. Dole.

Bath Maine, May 5, 1956

Dear Editor:

Does Convention need permanent National headquarters? Last January Dan Krehbiel, that stalwart New Church Layman from Kansas, came up with an idea whereby, as he thought, our Church could have a permanent headquarters at a long term cost so low as to be almost negligible. Briefly, here is the plan. Convention could buy or build a good two-story brick building with basement in the proper location, rent out the first floor or the most desirable part of

the building to some business concern, and this income would then take care of all the overhead expense including taxes, upkeep, and possibly even the interest on the money invested. The second floor would then be Convention's headquarters, and there might, or might not be living space for the President of Convention (if he wished to occupy it) or for one who would act as Secretary and Caretaker and handle the correspondence. In the basement there might be a print shop, a mimeograph machine, space for the storage of books, or whatnot. The point is that the Church could have permanent headquarters, and the cost over a long period of time would be small.

Is the idea a good one and worthy of consideration by the General Council and the Council of Ministers? What do you think?

Clark Dristy.
Rapid City, S. D.

We Can Do It

The prospect of attending Convention at La Porte in June has set my mind at work on just exactly how my insignificant presence there could possibly be helpful to the Church.

It occurs to me that once an idea is begotten and broadcast it stimulates other minds into activity along the same and much improved trends. In the New Church much that is not only possible but likely has been discarded as impossible. Suddenly someone cracks the ice by showing that the supposed impossible can be accomplished and from this beginning progress takes a new lease on life while many minds get to work on a cumulative basis of re-stimulation. One wonders why these stimulated minds didn't go to work before. The fact is that they were stymied by the thought of the 'impossible'. This has been particularly noticeable in recently positive actions in the Boston Society and the Massachusetts Association.

The minds of men are always fenced in and corralled by limitations of fear, innocuousness, or just plain ennui; all of which adds up to inhibitive force. By believing that a thing can not be done our collective minds become enslaved by that inhibition.

Unconsciously, in our daily associations, we give voice to the possibilities of this and that, to the probabilities involved. Herein is the spontaneous spiritual use that we subconsciously perform (often supra-consciously) by merely being present in social contact with our fellow churchmen!

Lewis Gibbens Warren,
Boston, Mass.

At this writing the Disney Studio has considered it of sufficient public interest to take out of its full length feature "Melody Time" the sequence dealing with Johnny Appleseed, producing it as separate motion picture, and distributing it as a twin bill with their popular new film "The Littlest Outlaw."

Memorial To Paul Sperry



Paul Sperry

The Washington Society of the New Church would like to put before the members of Convention and all other friends a projected memorial to the Reverend Paul Sperry.

The Society finds that it is necessary to rebuild the organ at the National Church, making it a new instrument, and it plans to do this as a memorial to Mr. Sperry, who served the Society as Pastor for twenty-seven years.

Mr. Sperry's services, as we all know, were Convention-wide. When we lost him from among us, he was occupying something like ten posts in Convention. Under his resourceful leadership years ago, the Board of Home and Foreign Missions saw its greatest expansion. He was then Secretary of the Board, and later he came back to it as its President. In the interval he had served as President of Convention. Incidentally to some of these posts, he raised many a fund for the Church. It may have been in connection with missions, or for defraying the traveling expenses of ministers to Convention, or for the construction of the Wayfarers' Chapel which now has become the foremost missionary agency of the Church. The memorial to his predecessor at Washington, Dr. Frank Sewall, the beautiful window in the National Church depicting the Transfiguration, was a tribute achieved largely through Mr. Sperry's efforts. His services extended far beyond money raising, of course, but it is pertinent to note this side of his ac-

tivities as a fund is sought now to honor him.

The form of memorial contemplated is notably appropriate. Mr. Sperry himself played the organ. Provision for our church music interested him throughout his ministry, and the hymnal which is on the music rack of church organs throughout Convention is the result in part of devoted labors of his over many years.

Not only the Washington Society but, as this is the National Church and the property of Convention, the Convention participates in the project of a rebuilt organ and in the financial provision for it; the total outlay, it is estimated, will be around twelve thousand dollars. But besides whatever appropriation Convention may make officially, members of Convention individually like other friends will desire to share in this tribute to Mr. Sperry. Letters will come to you inviting your generous contribution.

The local Committee consists of Mr. Daniel Nielsen, Chairman, Mrs. Robert W. West, Mrs. Lewis Barrington, Col. Edson A. Edson and Rev. William F. Wunsch. Mrs. Stewart E. Poole, Wilmington, Del., and Mrs. F. F. Shellenberg, Palos Verdes, Cal., have accepted invitations to join this Committee in its efforts.

Besides making appeal to individuals by letter, the Committee asks now that Sunday, June 3, be designated as Paul Sperry Memorial Sunday in our churches and that a special collection be taken on that day for the memorial fund. Sunday, June 3, follows closely on the publication of this announcement; name a following Sunday if that is better. Contributions, whether from churches or individuals, should be sent to the Treasurer of the Committee, Dr. Robert K. Somers, 5704 18th Road, No., Arlington, Va.

ROOMS FOR THE CONVENTION AT LA PORTE, INDIANA

There is a variety of rooms available within a short distance of the La Porte Church, at the following rates:

Hotel

Single..... \$3.50; with bath to \$5.50 per day
Double..... \$5.50; with bath to \$8.50 per day
Twin with bath to \$10.00 per day

Private Home

Single \$2; Double \$3

Motel

Single or Double \$4 to \$7
A few multiple units, to \$12

Because the number is limited for any one type of accommodation, it is especially important to send your request for room early. Please indicate first and second choice as to type and price of room; also the number of persons in your party and the date you will arrive.

Notify Mrs. Carl Messman, Box 381, La Porte, Ind.

HELP BERLIN CHURCH



IN TWO short articles in *The Messenger* (March 31 and April 28) the Board of Missions tried to bring to your attention its work among German-speaking people in Europe: the first in a general way and the second dealing more especially with its work in the Berlin area. In the second article advance notice was given that an appeal would be made through *The Messenger* for contributions toward a church home for this struggling Society.



Dr. Tafel

The Berlin Society has long hoped for a church home of its own while it worshiped in rented halls. A spur to this hope was given some years ago when the Baltimore German Society made a generous contribution toward a future building. With this as a nucleus, a small building fund grew slowly. After the war the reorganized Society, forced by lack of housing in the bombed city, began to think most seriously of a home of its own. Really sacrificial efforts were made by our people there, impoverished by war: in many cases the entire savings of devoted members being offered. There was also, held in trust by the British Conference, a fund established 60 years ago for this purpose by an early member of the Society, August Schmidt. Early this year the Society requested, and received, this fund (amounting to 16,086 Marks, or about \$4000.00) from the Conference.

While requesting of Conference the Schmidt Fund, the Society appealed also to the Board of Missions for assistance. An additional sum of \$4500 was necessary for the acquisition of the home shown in our picture. The Board of Missions, having no such sum available, appealed to the General Council for assistance. It asked permission to appeal to our membership through *The Messenger* for contributions, and

also for an advance of \$2500 for the immediate purchase of the property in Berlin. The General Council agreed to both requests and the advance sum was sent on to Berlin.

Our Convention membership has ever felt that the New Church was a *missionary church*, and has always been generous when its Board of Missions has made appeals for specific purposes. The Board feels that it will be no less generous in this case; warranting the Board's request of Council for an advance on the expected results of this 'Appeal'.

The sum raised locally by the Berlin group (6000 Marks or about \$1700), surprisingly large when one considers the plight of our people there during and after the war, will be needed for remodeling and furnishing the new home. Since the Schmidt Fund, we believe providentially conserved until this moment of great need, came also from a member of the Society, it means that more than one-half of the entire sum needed came from local sources.

The Board of Missions is optimistic as to results in the Berlin area under the present leadership. It is equally confident that the membership of Convention will support it in what it has done toward helping a struggling, but earnest and sacrificial, group; and that the sum necessary toward its work in Berlin will be forthcoming. As stated before, that sum is \$4500.00 of which, on recommendation of the Board of Missions, our General Council has advanced \$2500. May we hope that at our public meeting in La Porte, June 22, the Board may report that our people have once more risen to the occasion and subscribed the necessary means?

Please send your subscription to the Treasurer of the Board:

Mr. Chester T. Cook
17 Bartlett St.,
Arlington 74, Mass.

For the Board of Missions:

Philip M. Alden, President
Leonard I. Tafel, Secretary.

BOOK REVIEW

HELEN KELLER: SKETCH FOR A PORTRAIT; *Van Wyck Brooks, Dutton, N. Y., '56, 166 pp., \$3.00.*

In this little book, for it consists only of 166 pages, one of the most distinguished authors of our day writes perceptively a sketch, as he terms it, of a famous friend and intimate for more than twenty years.

It is an "appreciation," as the book's jacket well says, "of the mental and spiritual qualities of Helen Keller, more than merely a biography." Perhaps its writer somewhat was prepared for it by the research he did for his *Emerson*, and *Henry James, the Younger*.

A review of this book in the *Saturday Review* for March 24, hazards, "What did the almost six decades hold that changed the unruly child into a woman . . . to help multitudes . . . ?" Bonaro W. Overstreet, the reviewer, does not answer directly his self-imposed question. But Author Brooks does, and one has only to turn to the chapter in his book entitled "My Religion" in order to satisfy Mr. Overstreet's query.

That chapter, incidentally, may turn more thoughts in the direction of Swedenborg than anything else written in the present generation, perhaps ever, for this book is the current selection of the Book-of-the-Month Club, and not improbably may be condensed for the *Reader's Digest*.

It will be that chapter, also, which may be of most interest to New-Church people, even those already so familiar with her life, for Van Wyck Brooks, except that personally this writer does not care for his reference at its opening to Swedenborg as a mystic, not only in general treats fairly accurately the Swedish sage's teachings in a limited way, but shows not a little acquaintance with his influence on the thinkers of the past two centuries. He introduces, also, some not too well known facts especially as concerning Miss Keller's first Swedenborgian mentor, John Hitz, former Swiss consul-general in Washington.

The book also treats understandingly of Swedenborg's spiritual experiences, as commonly called, evidently seeing how well they are confirmed by Miss Keller's, and as particularly dealt with in her book, *My Religion*.

We had no intention of limiting our comments to a single chapter, but so far as what one may term the "net" of it all is concerned, meaning more especially Miss Keller's outlook, that section is the heart of it all, and one only is surprised that so few, if any, writer's on Miss Keller's life previously have not observed and referred to it.

In the meanwhile we are hopeful that the book will be widely read not only for its facts and inspiration, but for its genuine artistry and sincerity. —L. M.

THEOLOGICAL SCHOOL CONTACTS SOCIETIES

At the March meeting of the Board of Managers of the New-Church Theological School it was recognized that bringing the Theological School to the attention of Convention was a major and immediate necessity. Not only now, but in the next ten years the School should be graduating more men than it has in the last ten years. In line with this feeling of the Board the Rev. Edwin G. Capon, who is shortly to become President of the School, is planning a short public relations and recruiting visit to California early this summer. He expects to leave from La Porte immediately after Convention and will be in the San Francisco area the week-end of July 1st and in the Los Angeles-San Diego area from about

July 4-July 10. It is hoped by the School that Mr. Capon will have opportunity to meet with groups and individuals in most of the societies in these two areas. He will have with him a series of colored slides of the School. Any young men or boys of Junior and High School age who have given some thought to the ministry are earnestly requested to write to the School before June 15.

This past winter Mr. Capon has been able to speak on the School at Wilmington, Washington, Elmwood, Baltimore and Philadelphia and expects to do so at Cincinnati on June 3rd.

The Rev. John C. King hopes to represent the School at the Almont New-Church Assembly in August.

The National Association of Convention

OFFICERS OF THE ASSOCIATION

President, Clark Dristy, 316 E. Watertown St., Rapid City, S. D.

Vice-Pres., Frank Eisenhardt, Box 146, Warsaw, Ind.

Secretary, Mike Wilmoth, 601 West McAndrews St., Medford, Ore.

Treasurer, Mrs. John Grosch, 828 North Milwaukee St., Milwaukee, Wis.

HERE AND THERE

Eric Paul (new address, Box 30, Homer, Alaska) sends more stamps for the New Church and \$2.00, with the request that we send him four of the best known volumes of the Writings. We got off DLW at once by airmail, H.H. and DP by regular mail and will send TCR later. Surely those in the far places should not be without the Writings.

—That news of a new New-Church group in Egypt numbering over 200 is interesting, indeed. Much credit to Pastor Jack Hardsteadt, and some credit to the first Mohammedan youth baptized by him in 1938.

—What can you, as a New-Church person do about cleaning up the newsstands? In S. Dakota the states attorney has promised a cleanup campaign, but so far it has been ineffective. Must we press for a censor?—*The New Heaven Report*, (1334 Margo, Los Angeles 15, Cal.), a one-man monthly effort put out by Bill Rawlinson, gives his interpretation of the Writings and is free for a short time on request. Bill is an independent thinker and his April '56 issue is interesting to say the least.—Why not a column of "twenty years ago" news items taken from old issues of the *Messenger*?

—Brevity is the soul of wit and this month the prize goes to Rev. Peter Peters who says in his Bulletin, "You-all come to Convention." We can echo these words and hope to see you in La Porte, Ind., June 22-24.

NOT SO DIFFICULT

That it is not so difficult to live the life of heaven as some believe can now be seen from this, that when anything presents itself to a man that he knows to be dishonest and unjust, but to which he is inclined, it is simply necessary for him to think that it ought not to be done because it is opposed to the Divine precepts. If a man accustoms himself so to think, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven; and so far as he is conjoined to heaven the higher regions of his mind are opened; and so far as these are opened he sees whatever is dishonest and unjust; and so far as he sees these evils they can be dispersed, for no evil can be dispersed until it is seen. (*Heaven and Hell*, 533.)

And when a man has made a beginning the Lord quickens all that is good in him, and causes him not only to see evils to be evils, but also to refrain from willing them, and finally to turn away from them. This is meant by the Lord's words, "My yoke is easy and My burden is light." (*Matt. 11-30.*)

—Clark Dristy.

Renewal

Joyous we played it with Grandma,
Easy we played it with Grandpa,

Pudgy fingers folding:

Here's the church

And here's the steeple.

Open the doors

And here are people.

Alone can I play it? Alone?

Years now have run; harder to say,

Stiffened fingers rigid,

Here's the church

And here's the steeple.

Barely open the doors,

Gone are all the ones I loved and gone are all
my people.

Oh never did we guess, nor hear,

In those long years ago,

"Little folding-finger-children

You are the only ones,

The only ones we know.

And through the open doors

Long gone are all our people."

—Melrose Pitman.

BRING YOUR BATHING SUIT

A.N.C.L. CONVENTION PROGRAM

The American New - Church League is looking forward to an interesting gathering with a good attendance at the 133rd Convention to be held in LaPorte, June 21-24. The following announcement has been sent to the membership of the American New-Church League by Miss Lise Jungshoved, president of the ANCL:

This year the ANCL Program for Convention was planned by members of the Youth Activity Committee of the Illinois Association, the La Porte Leaguers and your A.N.C.L. Executive Committee.

I can assure you of a wonderful time in La Porte. The La Porte League consists of fifteen to eighteen members. They have been and are working very



Lise Jungshoved
A. N. C. L. President

hard to make your stay there as enjoyable and pleasant as possible.

We hope to have all the young people stay at the same place in La Porte, and your lodging will probably run you about \$2.00-\$2.50 a night. Your only other expense in La Porte will be for food, but there will be a free LEAGUE LUNCHEON, and perhaps there will be other similar affairs that you can attend.

We are counting on a large turn-out of young people this year on account of the central location of La Porte. If you do not already have some way of getting to Convention, why not see your minister about it? He will perhaps be able to arrange a ride for you with one of the members of your society.

Please help us by sending your reservation in as soon as possible; it should be mailed to Shirley Severs, 1005 First St., La Porte, Indiana.

The following is an outline of the program worked out by the Ex-

ecutive Committee of the ANCL:

Thursday:

- 2:00 P.M. Executive meeting of A.N.C.L. Registration
- 7:30 P.M. Social gathering at the W.M.C.A.

Friday:

- 9:00 A.M. Meditation period at the church
- 10:30 A.M. Meet at Soldiers' Memorial Park — Swimming or other recreation.
- 12:00 Noon Luncheon
- 1:00 P.M. Business Meeting (nominations, League reports, etc.)
- 4:30 P.M. Swimming and recreation
- 8:00 P.M. Board of Missions
- 9:00 P.M. Square Dance at YMCA

Saturday:

- 7:30 A.M. Lawn breakfast, at the Severs' house
- 9:00 A.M. Meditation Period at the church
- 10:30 A.M. Business meeting at the Teen Canteen
- 12:00 Noon Dinner at the Teen Canteen
- 2:00 P.M. Reports, outings, and other activities
- 6:00 P.M. Banquet — Ceremony of the Keys
- 9:00 P.M. Dance at the YMCA

REMEMBER TO BRING SWIMMING SUITS AND CAPS

LIVE AND HELP LIVE

The cooperator more than anyone else, realizes that there are other people in the world.

That human nature is less to blame for our troubles than *human nurture*—the way we are brought up.

That cooperation, primarily considered a means of doing business, has a large take-home value as a Christian way of life, based on the Biblical principle that we are our brother's keeper.

That reliance on self help and mutual aid has human values over and above the compulsions of governmental straight-jackets.

That the individual realizes his highest opportunity for growth in adjusting his life to that of some group headed in the same direction.

That blame for unfavorable conditions belong to no individual or class—that no man can save himself alone, neglecting all others.

That if civilizations die when men lose hope, such despair can never come as long as the light of cooperation burns.

Paul Greer.



WE NEED A FIRECRACKER

Notes on the 252nd Massachusetts Association Meeting

By a Stranger Within the Gates

FROM 10:00 a.m. to 10:30 a.m., April 21 we who were early arrivals chatted in small groups in the impressive Gothic sanctuary of the Boston Church. Old friends exchanged greetings. Delegates, students and visitors began to arrive. At 10:30 we began with a Worship Service conducted by the Rev. Antony Regamey and the Rev. Franklin H. Blackmer. In his sermon, Mr. Blackmer spoke of the Lord's instructions to His disciples, and especially of the two symbols, "the salt of the earth" and the "light of the world." Each person, growing by rationally determined spiritual choices, can be a light on a candlestick, and in this fashion, the New Church seeks to bring the divine into human experience.

Ted Burdett gave the welcome at 11:25 and the roll call of ministers and delegates followed. I felt that this was already a late hour, leaving only an hour to conduct the business meeting. This fear was borne out by a lengthy discussion of official reports available in the pews in printed form and accepted before the discussion began. What follows are my own impressions, unofficial and personal, on the basis of my notes of the meeting.

The problem of achieving an integrated program for youth work was admitted to be central by Mr. Regamey, who assured the group that it is "on the way to a solution." Under this report, Mr. Gustafson reported on the Youth Rally to be held in Brockton on May 5. It was suggested that Stewart Perry, the Boston League advisor, should be officially notified.

Discussion continued — still on the reports. It was reported that two members of the Executive Committee resigned since they now live in Florida. The nominating committee reported; then Mr. Bray suggested that more laymen should be represented and suggested Mrs. Jones as a nomination for Secretary, since, among other rea-

sons Mr. Capon is so busy. (Is this doing the right thing for the wrong reason?) In any case, when Mrs. Jones declined, Mr. Bray's suggestion was forgotten and nominations were approved as read.

At 12:30 we were ready for New Business. Dr. Peebles reported on the issue of the Book Room. An architect has been consulted, because the committee feels that changes in the room would bring people in. (Would they?) He also said, "We intend to do something about it." Mr. Hoellrigl said the Church should "do something to show we are not quite dead yet." At this point in the rather slow-moving discussion, these big ears overheard the remark which gives us our title: "We need a firecracker."

What were the results of the discussion on Blairhaven? They were, replied Mr. Regamey, "a series of interesting suggestions." The committee still has to act officially. (Are these the results with which the Executive Committee was pleased?)

Mrs. Waldo Peebles suggested

that the Association should express itself, that it should go on record as requesting that the committee present a real plan of operation for youth activities by next year.

This brought us to the question of the report on the Leagues done by Mrs. Peebles' committee and presented in Bridgewater last October. Reports are expected. The committee report, said one delegate, is "in competent hands." And then it was time for lunch.

In the afternoon, we were privileged to hear one of the spiritually great men of our day, Dean Howard Thurman of the Boston University Chapel. If any were at this point in need of inspiration, they had no reason to feel disappointed. Dean Thurman spoke on "The Soundless Passion of a Single Mind." There was poetry; there was intense analysis; there was mysticism in his address.

He told us that life is love, that life is dynamic, and that where conditions of life are met, limitless resources are placed at the disposal of "the humble, ordinary, garden variety of human being." The

Great God, Creator and Sustainer, is, miraculously, as near as "is the integrity of the opening of the spirit to Him." There can be no pretense and no sham in the radical exposure to the love of God through which man can become a lung through which God can breathe.

This was a challenge we can not soon forget as we consider this meeting. It behooves us to consider it humbly and realistically.

I propose the following questions. Did the April Meeting:

1. Face the real problems of the New Church?
 2. Extricate itself from bureaucracy?
 3. Propose any direction for Youth Work?
 4. Consider the real reasons for empty Book Rooms?
 5. Show any signs of social awareness in a troubled society?
- Let's face it. "We need a firecracker."

Donald Dunbar,
Interim Minister, Brockton.
(Reprinted from the Mass. New-Church News.)

JOIN THE NEW ARCANA CLASS STARTING TODAY



ARCANA CLASS I—June, 1956 Volume I. 1-130

June	
1—7	1—29
8—14	30—52
15—21	53—89
22—30	90—130

The Arcana Coelestia is the exposition of the meaning of the books of Genesis and Exodus. The introductory numbers 1-5 tell of the nature of the Word, showing that there are senses within the letter which make it the Word of God. In its inner meanings the Word treats of the Lord, of the human soul, and of the spiritual history of the human race; this last is known as the internal-historical sense, and it is with this sense that the interpretation of the opening

The Swedenborg Student

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

chapters of Genesis is in part concerned.

The first chapter of Genesis is, in its letter, the story of the six days of creation. This story is a Divine allegory and is not to be taken literally, though it is literally true that God did create the heavens and the earth and all things in them.

Man has had a deep interest in his origins, and a vast amount of labor has been spent in searching them out. His origins go far back of recorded history, and have been handed down in myth and fable as stories of the Golden and Silver Ages, belonging to the prehistoric times.

The Preadamites

Dr. Theodore F. Wright, a former professor in the New-Church Theological School at Cambridge, Massachusetts, states in his "Notes

on the Early History of Religion" that the term 'Preadamite' was used in the title of a book issued in 1665 by La Peyere, a priest, who argued from the marriage of Cain (and) the monuments older than 4000 B. C. . . . that there must have been people before Adam.

Swedenborg first used the term in his *Spiritual Diary* in entries made during the year 1748, about a hundred years later than La Peyere. The first chapter of Genesis treats of this period, the six days of creation being six stages in the development of man. The human race had its infancy, just as does the individual. Man has a spiritual history as well as a natural one, and this spiritual history is of primary importance in understanding the past—and the present as well.

Men were not created intelligent and wise, but with the capacity of

becoming so. The heavens and the earth are the internal and the external man. In the beginning the external was without form, not yet formed into the image and likeness of God, and void as to the things that constitute heavenly life. Yet there was an internal conatus or endeavor urging development onward and upward—"the Spirit of God moved upon the face of the waters." In the words of Swedenborg, "they were led by the Lord alone."

They began to see they were different from animals, and became conscious of an inner world. This is represented by the division between light and darkness.

The "second day" tells of the collection of knowledge pertaining to the inner man and of knowledge concerning the external man—the waters above the firmament and the waters under the firmament—and the inner man comes to be seen as the real man.

The "third day" marks the growth of the perception of the uses of this body of knowledge and the production of the first simple good works—the grass, herb, and trees.

On the "fourth day" the sun, moon, and stars are created. Men come into the clear recognition of the great guiding principles: love to the Lord and love to the neighbor, together with spiritual truths.

On the fifth and sixth days birds, fish, and animals are created—the development of the affections for truths and then affections for uses—and man is finally formed in the image and likeness of God.

These six days apply to our own development from the darkness of ignorance into which we are born to knowledge of the Lord and obedience to Him.

The first people were not "savages." It is impossible to think of God, who is pure love and wisdom, as creating people who were fierce and evil. They were first in infantile states, were led by the Lord, and gradually developed, as pictured in the six "days," until they came to know and worship the Lord, and became a Church. In the writings the characteristics of the "Preadamites" are given. They did not walk fully erect, but the erection of the body was acquired in time. They were monogamous, and lived in tribes by families. They were vegetarians. They had no written or spoken language. There was no Church among them, but

only preparation for one, but they were immortal. They were led by the Lord alone and lived together in peace.

ARCANA CLASS II—June, 1956 Volume VIII, 5867-5960

June

1—7	5867—5890
8—14	5891—5909
15—21	5910—5937
22—30	5938—5960

The forty-fifth chapter of Genesis in its letter is the story of Joseph's making himself and his glory known to his brethren and of their return to Canaan to bring their father, Jacob, and their families to Egypt for the remaining years of the famine

In the Bible story Joseph's being sold into Egypt and the final going to Egypt of his father and brethren seems to be a retrogression. But each new advance depends upon the acquisition of new knowledge. So really this going into Egypt is a preparation for further progress.

Knowledges have first to be acquired and stored up in the natural memory, for in these knowledges truths are terminated and come to their outmost expression. Then into these truths as a basis the internal can act and finally bring the natural mind into order, making it the expression of the outward man.

We are first given a perception of what the internal or spiritual man is, yet it does not come into power in our lives immediately; it is "sold into Egypt," stored in the external memory. We become absorbed in the things of the world, in our occupations and pleasures. But Joseph—the spiritual—is not dead, and in time will make himself known and come into power, if we are regenerating.

Joseph's brothers were discomfited when they came before Joseph, but he told them not to be grieved or angry with themselves, "for God did send me before you to keep you alive." This expresses the Lord's love and mercy toward us. Regeneration is a lifelong process. We make many mistakes and if we are wise, we learn from them. We have to be let into temptation in order to see where we need to make changes in our lives. The question Joseph first asks is, "Does my father yet live?" Spiritually interpreted this is the inquiry whether internal good—which Israel represents and which is the source of truth—is present, for good or love must be present if there is to be

any conjunction. Then there is the inquiry concerning "remains" (verse 7). It is from remains, good and truth stored deep within man by the Lord, that regeneration is possible. It is possible for us to destroy these remains and if we do, then the way of the Lord's access to us is closed. This is testimony to the importance of spiritual instruction in the early years of life.

The meeting of Joseph with his brothers and his weeping upon them pictures the deep desire for conjunction. We speak of "weeping for joy." The deepest emotions are not expressed by laughter, and weeping here is the expression of mercy and love.

Joseph's glory is the beauty of the natural mind when it is brought into order and becomes an expression of the internal. Then "the good of all the land of Egypt is yours."

Notes

5874, 5934, and 5951. Memory knowledges are not intelligence or wisdom but only the means to attaining these. There are memory knowledges of various kinds: knowledges about bodily, earthly, and worldly things; knowledges about the civil state, its government and laws; knowledges about the things of moral life; and more important still, knowledges about the Lord and the things of the spirit. If these are only in the memory, they avail nothing. The path to wisdom is first to learn them, then to "devoutly reverence" them, and finally to live according to them.

5881. The arrangement of knowledges in the mind is according to one's love.

5920. Benjamin is given preference over his brothers in the story because Benjamin represents the intermediate or more interior truth, the medium by which conjunction is attained.

LONDON LECTURES

The Swedenborg Society Inc., London, England, sponsored a series of five lectures by the Rev. Clifford Harley. The series was on the first volume of Arcana Coelestia and the titles are as follows:

I—Divine Revelation, its Nature and Characteristics.

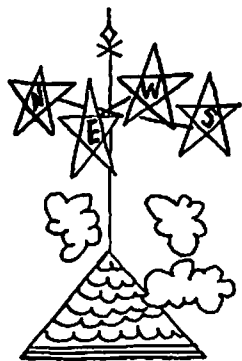
II—"Let us make man."

III—The Hope of the World.

IV—A Psychological Miracle.

V—Man's Continuing Life.

The lectures may be obtained by writing to the Swedenborg Society, Inc., 20 Bloomsbury Way, London, W.C.I.



NEWS By Carol Lawson

"Our numerous relatives are confused enough without adding more," wrote the Rev. Immanuel Tafel, after reading in *the Messenger* that Barbara Anne Tafel was 'the daughter of Mr. and Mrs. Leonard Immanuel Tafel II.' (See *Confirmations*, April 28.) Actually Barbara Anne is Mrs. Leonard I. Tafel II, and we are covered with confusion. But please, Mr. Tafel, do not nominate for president of the MIXED-UP KIDS, anyone but an associate editor, for it was entirely the fault of her own crazy, mixed-up eyes.

Nationwide spring housecleaning and church rummage sales go hand in hand. On the West Coast the Los Angeles Church's Stitch and Study Club recently held a successful sale, and so did the Lakeside, O., Altar Guild in the Midwest. While eastward, the best rummage sale in the Pittsburgh Society's history totalled more than \$172 in sales for the happy sales ladies of the Ladies Aid. Another recent excitement in the Pittsburgh group was the hurried departure of Mrs. Alice Heer for Chillicothe, O., to help her children, Mr. and Mrs. John R. Mucka. Mr. Mucka had entered a hospital with a sudden heart ailment and three days later, (after Mrs. Heer's arrival), a hefty baby boy was born to Mrs. Mucka in the same hospital.

Two students are now finishing up their last weeks at the New-Church Theological School, Cambridge, Mass. One is Paul B. Zacharias, who will graduate from the full course in June and probably will be ordained in Elmwood, Mass., the Sunday after Convention. Mr. Zacharias has been the Student Minister at Elmwood during the past year and has been called by that Society to become its full-fledged, full-time, minister next year. The other theological student in his last year is Thomas

OUR CONVENTION HOST



The Rev. John W. Spiers
Pastor of the LaPorte Society

A. Reed, who does not need to complete the School's full course since he is an ordained minister already. The NCTS faculty are ready to support his request for re-consecration.

Ladies of the Pretty Prairie, Kans., Ladies' Aid have been as busy as bees (the kind that quilt), working on a bedspread for Mrs. Eric Zacharias . . . The Denver Fellowship recently enjoyed a brief visit from the Rev. Franklin H. Blackmer, President of Convention.

In Philadelphia, the Rev. William F. Wunsch was guest preacher May 20. Mr. Wunsch must be travelling because of his reputation, (as one of the best preachers in Convention), for we are always hearing of him preaching here, there and everywhere. May 6 he held services in Wilmington, and dined afterwards with Mr. and Mrs. Ira Vandegrift and a couple of charming young ladies (nursery size).

Another visitor will be welcomed by the Philadelphia Society,—the Rev. Claude H. Presland, our Convention guest from the British Conference.

Mrs. Esther Chandler Perry, Riverside, Calif., is recovering marvelously from the automobile accident in which she broke her left tibia and knee, Feb. 5; she now can stand alone.

Now hear this: and make a note of this box number if you want your letter to beat the fastest path to the president-elect of Convention. Being located in a part of Kitchener which only receives one mail delivery per day, the Rev. David P. Johnson has obtained a Post Office box which will enable him in many instances to receive his mail a day earlier. Address all business mail concerning Convention to this number in Kitchener:

BOX 593

There are events scheduled for nineteen days of May's 31 for the bustling Fryeburg Society. And thanks to their faithful bus driver, Ralph Thompson, and to the Board of Missions and to an anonymous friend who made the bus possible, the average Sunday School attendance is over 90!

Report of the Nominating Committee

The Nominating Committee, acting in accordance with Article XVII of the By-Laws of the General Convention, presents the following nominations. All have signified their willingness to serve if elected:

For the General Council:

One minister and two laymen to be nominated. Retiring members ineligible for renomination at this time.

Rev. Franklin H. Blackmer (Mass.)

E. Frank Bristow (Ill.)

Wallace N. Dibb (Calif.)

Board of Managers of Theological School:

Four persons to be nominated.

Rev. Dr. Leonard I. Tafel

Rev. Wm. F. Wunsch

Miss Dorothea W. Harvey

Edward F. Memmott

Board of Home and Foreign Missions:

Two Ministers and two laymen.

Rev. Dr. Leonard I. Tafel

Rev. Othmar Tobisch

Dan Krehbiel

Miss Margaret Sampson

Trustees of Building Fund:

Two persons.

Robert S Gass

John E. Lister

Augmentation Fund:

One person.

Col. Winthrop Sargent

Committee on Nominations:

Full term expiring 1961.

Two persons from associations not now represented on the committee, nor by the retiring member.

John C. Hart (New York)

Harold Rothaermel (Canada)

Corinne B. Tafel, Chairman of Nom. Committee. 1956

Leonore D. Poole

Eric Zacharias

Vincent Ewald

John C. King

NOMINEES' WHO'S WHO

Rev. Franklin H. Blackmer

Mr. Blackmer is well known to members of Convention. He is the retiring president of Convention, past president of Urbana Junior College and of the New-Church Theological School. He is a graduate of the Massachusetts Institute of Technology and has done further studies in the field of education. He graduated from the New-Church Theological School in 1923

and has held pastorates in San Francisco, Urbana and Brockton.

E. Frank Bristow

Mr. Bristow was born in Hastings, England, but moved to Canada shortly afterwards, where he lived until 1922. Since then he has resided in Chicago. He is a graduate of John Marshall Law School and member of the Illinois Bar Association. He is vice-president of the Cunningham Company — a commercial kitchen equipment manufacturing company; and has been a member of the New Church since 1928. He is a former president of the Christian Community New Church; former treasurer of the Chicago Society, and now is the president of the Chicago Society.

Wallace N. Dibb

Mr. Dibb on leaving school entered his father's shop to learn jewelry manufacturing, and after working in various jewelry factories around the country, as far east as New York, returned to San Diego and formed a partnership with his father and brother in the manufacturing of fine jewelry. His parents helped found the San Diego Society in 1906. He became a member in 1924, was elected to the Board of Trustees in 1925, served as president of the Board from 1935 to 1954; elected vice-president in 1956. Mr. Dibb has also been a member of the Board of Directors of the California Association for several years.

Rev. Dr. Leonard I. Tafel

Dr. Tafel is another of our ministers who is well known to the Convention. He graduated from the American Medical College in 1910 and served with distinction as a surgeon in World War I. He graduated from the New-Church Theological School in 1924. He is pastor of the New-Church Society at Frankford, Pa. He was president of the Swedenborg Scientific Association, 1944-46; chairman of the Board of Managers of the Theological School, 1945-46, and president of the General Convention 1946-1953. He is at present secretary of the Board of Missions.

Rev. Wm. F. Wunsch

Mr. Wunsch is another of our distinguished ministers who needs no introduction. Mr. Wunsch graduated from the University of

Michigan Law School in 1906, Literary College in 1908, and from the New-Church Theological School in 1909. He has held pastorates in Bath, Me.; Roxbury and Waltham, Mass.; Brooklyn, N. Y., and is at present pastor of the Washington Church. From 1927 to 1953 he was summer preacher at the Little Harbor Chapel, Porthsmouth, N. H. Mr. Wunsch was a teacher at the New-Church Theological School from 1909 to 1935 and again from 1950 to 1952; and served on the General Council, 1921-1924. He is now a member of the Board of Trustees of the National Church, a director of the Swedenborg Foundation, New-Church Board of Publication, Swedenborg Publishing Association and Washington Federation of Churches. He is the author of "A Practical Philosophy of Life", "The World Within the Bible" etc., and translator of "Charity" and "Marital Love." He has also written the chapter on the New Church in Ferm's "Religion in the Twentieth Century, now republished in the College Outline Series.

Edward F. Memmott

Mr. Memmott received his B.A. and M.A., degrees at Oberlin College. He has served on various committees in the Convention. He is at present the president of Urbana Junior College, Executive secretary of the Midwest Training Center in Human Relations, and president of the Ohio Association of Junior Colleges. He is also a member of the General Council of Convention and chairman of the Board of Managers of the New-Church Theological School.

Dorothea W. Harvey

Miss Harvey is the daughter of Rev. Chas. W. Harvey, the beloved former pastor of the First Philadelphia Society. She was educated in the Friends' Schools in Philadelphia, received her B.A. degree from Wellesley in 1943, served with the U.S.N.R., 1943-46, received a B.D. degree from Union Theological Seminary in 1951, and for the past five years has been teaching Bible (Old Testament) at Wellesley. She is presently working on her thesis for a Ph.D. degree in religion from Columbia. She is a Fellow of the National Council on Religion in Higher Education.

Rev. Othmar Tobisch

Mr. Tobisch, one of our well known ministers, is pastor of the San

Francisco Church. In 1924 he received an M. E. degree from the Institute of Technology, Vienna, Austria. He graduated from the New-Church Theological School in 1927, received his M.A. from the University of California 1932, and in 1951 a B.D., from the Pacific School of Religion and is a graduate of the Life School of Ministry. Mr. Tobisch has served on various committees of Convention including the General Council and is at present a member of the Commission on Religious Education. Mr. Tobisch is well acquainted with the mission field abroad as well as in this country.

• **Dan Krehbiel**

Mr. Krehbiel is well known for the many tracts he has had published and sent to the various missionary outlets of the Church. He is a member of the Pretty Prairie, Kansas, New Church. He has served on various boards and committees in Convention and is a present member of the General Council, the Board of Managers of the Wayfarers' Chapel, and of the Board of Home and Foreign Missions.

• **Miss Margaret Sampson**

Miss Sampson, a hard working member of the New York City Society, where she teaches the senior class in Sunday School, and is a life-long New Churchwoman. She formerly belonged to the Newtonville Society. She is a graduate of the Framingham Normal School, and of art schools in New York, Boston and Fontainebleau. Practiced painting and decorating, theater design and production. Miss Sampson is chairman of the Activities Committee, and is greatly interested in organization.

• **Trustees of Building Fund**

• **John E. Lister**

Mr. Lister is a lawyer in corporation, real Property and oil syndicate law. He graduated from the University of Pennsylvania in 1936 and from Temple University Law School in 1939. He is a fourth generation New Churchman. He is a member of the Board of Trustees of the Philadelphia Society, as well as vice-president and counsel for the Society. He is also vice-president of the American New-Church Tract and Publication Society and a director of the Swedenborg Foundation.

Robert S. Gass

Mr. Gass received his earlier education in California but finished his accounting training in Boston. During the period of bank liquidations he was receiver of a Portland bank, and later served under the Deputy Comptroller of Currency in Washington, D. C. He now holds an executive position with the Portland Gas Light Company. He has been general chairman of the Masonic Patriotic Activities Committee for Maine; is at present the active member for Maine of the International Supreme Council, Order of DeMolay (boys 14-21); and for the past decade has been chaplain of the Shrine, for Kora Temple in Maine. Mr. Gass has been active in the New Church since 1928 as moderator and lay reader of Portland Maine Society, auditor and treasurer of the Maine Association and chairman of its finance committee. He is a member of the Social Activities Committee and chairman of the Laymen's Committee of General Convention.

• **Augmentation Fund**

• **Col. Winthrop Sargent**

Space prohibits listing the many interests and accomplishments of this devoted New Churchman so we quote in part from the 1956-57 edition of **Who's Who in America**: "Industrial Consultant; A.B. Haverford College, 1908; A.M., Harvard, 1909; partner Eastman Dillon & Co., 1929-34; Pres. Titanium Alloy Mfg. Co., 1943; Manager Titanium Alloy Mfg., dir. Nat. Lead Co., 1948-51. Dir. Nat. Lead Co. since 1951; T.D. Richardson Co.; Dir. Proctor and Schwartz, Dir. Exec. Comm. Proctor Electric; Dir. Finance Comm., American Philol. Assoc., Lt. Col. U. S. Army 1917-1918; Col. 1942-43. Member of the Swedenborgian Church in Philadelphia and chairman of its Board of Trustees." Col Sargent has served on the General Council and other financial boards of Convention. He is at present the chairman of the Augmentation Fund Committee.

• **Nominating Committee**

• **John C. Hart**

Mr. Hart is a graduate of New York University; now the comptroller of the Societe Generale, N. Y. Agency, a French bank owned by the French government. He is a

member and trustee of the Brooklyn Society of the New Church and was formerly president and treasurer of that society. He has also served on the General Council. He is now director, treasurer and chairman of Investment Committee of the New-Church Board of Publication, the Swedenborg Publishing Association and the Swedenborg Foundation and a trustee of the National Church.

• **Harold Rothaermel**

Mr. Rothaermel is a member of the Kitchener New-Church Society and is in the insurance business. He has served as president and secretary of the Kitchener Society, as well as secretary of the Canada Association. Mr. Rothaermel will be remembered by those who attended Convention last year as our delightful master of ceremonies on Saturday night. He has also served a term on the General Council.

NEWS

By Carol Lawson

(Continued from page 173)

The St. Louis Society says that they will long remember a recent inspirational visit from the Rev. David P. Johnson, President-elect of Convention.

The Almont Leadership Institute, which is announced for the week preceding the Summer School session, is advancing its plans and organization. Teachers currently expected include Mrs. Franklin H. Blackmer, Mrs. Margaret Briggs, the Rev. David J. Garrett, and Mrs. Wickham Skinner.

Did you know that the hospitable Doles have monthly supper meetings at their parsonage in Bath, Me.? . . and that although the pastor of the Wilmington, Del., New Church refuses to buy or read the book about Bridey Murphy, he was invited to speak about Bridey and the subject of reincarnation at a meeting of high school young people at a Methodist church . . . and that John and Skipper Barton, Elmwood, Mass., will soon be moving, first to California and then to a base in the Pacific . . . and that families whose last name begins with A-D brought a hot dish, E-N brought a salad, and so forth, to the El Cerrito Society's recent family pot-luck supper and Annual Meeting.

An Illinois Association Choir has been proposed. Made up of choir members and other trained singers from all the societies in the Illinois Association, it would sing at the Convention in La Porte.

Births, Baptisms, Memorials

BIRTHS

CUTTING.—Born April 7, to Mr. and Mrs. Theodore Cutting, Boston, a son, Mark Llewelyn.

LOPER.—Born April 4, to Mr. and Mrs. Robert L. Loper, Gulfport, Miss., twin sons, Gary and Kerry.

BAPTISMS

SAVAGE, PRUSS.—Brenda Grace Savage and Lawrence Hugh Pruss, baptized April 1, at the Christian Church of the New Jerusalem, Riverside, Calif.; the Rev. John Boyer officiating.

SELLERS.—John Matthew, baptized Apr. 1, Boston; the Rev. Antony Regamey officiating.

JESTER.—Melinda Lee, daughter of Margery and Conner R. Jester, Indianapolis, baptized April 15; the Rev. Klaas Leo Peters officiating.

CONFIRMATIONS

THOMPSON.—Mr. Rand M. Thompson, Boston, confirmed April 20; the Rev. Antony Regamey officiating.

MEMORIALS

GILMORE.—Resurrection Services were held for Mrs. Rose Gilmore, Mar. 28, at Arlington, Calif.; the Rev. John L. Boyer officiating.

McKAY.—Resurrection services were held for William J. McKay, Mar. 31, at Riverside, Calif.; the Rev. John L. Boyer officiating.

HALL.—Mrs. Beatrice C. Hall, Elmwood Society, entered the spiritual world at the end of April. Mrs. Hall was a devoted mother and grandmother, an energetic church worker, and a loyal supporter of all local activities.

SCHOFF.—Mrs. Alfred Schoff, Newtonville, was called to the higher life April 9. Resurrection services were held April 11; the Rev. Antony Regamey officiating.

HOPKINS.—Mrs. Donalena MacDonald Hopkins, Boston, called to the higher life. Resurrection services were held April 12; the Rev. Antony Regamey officiating.

STRANG.—With the passing away April 12 of Wesley Seward Strang, 51, from his home in Paterson, N. J. there entered the spiritual world, still better to serve his Master, a devoted friend and New-Churchman, who in addition to a responsible business position in New York City, spent practically his entire time in uses for the Church he loved so well. While not formally a Lay Leader, he served in that capacity for the Paterson Society for several years attending as well to the branch of the literature distribution work and follow-up correspondence remaining

at the 380 Van Houten St. office when decentralization became necessary in 1954. Unusually widely read, not undistinguished as a poet and inspirational writer, he was as well an accomplished musician and composer, a number of his hymns still being in use at the Ridgewood, N. J., church of the Society of Friends. His sermons and Sunday school instruction at Paterson were most helpful. Familiar with the beliefs of most religions, he had chosen the teachings of Swedenborg as super-eminent for salvation and wisdom, joining the New Church, with Mrs. Strang, in 1952. Born in Jersey City, he was the son of the late William and Alberta Strang, and was married to Miss Mable Cochran in 1925, by whom he is survived. Last services were held by the Rev. William R. Woofenden, minister of the New York Society, interment being in George Washington Memorial Park, Paramus, N. J.—L. M.

FISHER.—Theron E. Fisher, Elmwood, Mass., passed into the spiritual world, April 5, 1956. Resurrection service was held April 7; Mr. Paul Zacharias officiating.

FLOOD.—Mr. Coni F. Flood, Elmwood Society, passed away at his home in Elmwood, April 9, 1956, after a lengthy illness. Resurrection service was held April 12, Mr. Paul Zacharias officiating.

HALL.—Mrs. Beatrice C. Hall, long time member of the Elmwood Society, passed into the spiritual world, April 24, 1956. Mrs. Hall had been a loyal and devoted worker in the local New-Church Society for almost 60 years; being an ardent League member in her youth (she frequently spoke of the good times she used to have with the Rev. Clarence Lathbury); a leader in the Sewing Circle activities; and in recent years she had been chairman of the Chancel Committee and Church Collector. Her cheerful presence and enthusiasm will be sorely missed. Resurrection services were held April 26; Mr. Paul Zacharias officiating.

BILLINGS.—Mrs. Percy Billings (nee Lilla Kitto), widow of the Rev. Percy Billings, passed very peacefully into the higher life April 26, in her 96th year. The daughter of Charles William and Mary Anne Kitto, she was born in London, England, where she grew up. Her parents were members of the New-Church Society of which the Rev. Jonathan Bailey was pastor. Always an ardent worker for the betterment of his fellow men, Charles Kitto at one time obtained a large grant of land from the government of Brazil and spent a year in that

country maturing plans for the establishment of a British colony. The work was far advanced before it was interrupted by the British government's widespread announcement that protection could not be given to colonists going to Brazil. In recognition of his various services, Mr. Kitto was made a Fellow of the Royal Society.

As a young woman, Lilla Kitto attended for several years the first college in London that admitted women students. The college was an enterprise to which a number of famous men and women, including John Ruskin, Harriet Martineau, William Morris, and the Rossettis, devoted their gifts; and Lilla studied under Stopford Brooke, hearing in class the lectures on Browning and Tennyson and Shakespeare that, later published, became classics in their field. Dr. Brooke urged her to devote her life to the pursuit of literature, generously offering her his assistance and the use of his large library; but she was at the time attending also the Female School of Art and had chosen art as her special field of interest. She had been for some years studying modelling and painting under an uncle, Daniel White, who was an artist exhibiting in the Royal Academy. Botany was another subject in which she took great delight and even in her last year, when flowers were a constant joy, she frequently counted the petals and examined the flower parts with a trained eye. The love of learning, so strong in her youth, remained with her. Offering the credentials of her early college days, she was admitted as a regular member of the University of Chicago after she was eighty years of age.

Even in youth, among all her studies, the writings of the New Church held a first place with her and in the British Museum she read Swedenborg by the hour. During her 87th and 88th years she reread in their entirety the twelve volumes of the Arcana Coelestia, discussing their contents day by day with her daughter.

The Rev. Percy Billings was also a member of Dr. Bailey's Society and it was in the New Church that he and Lilla Kitto met. After his preparation for the ministry at the New-Church Theological School in Cambridge, his bride crossed the ocean to him and they were married by the Rev. John Worcester. They labored together in the Church for over fifty years. They had five sons and two daughters. Four of the children died in infancy. The oldest boy, David, lost his life during the first World War. The Rev. Rollo K. Billings and Mildred K. Billings and four grandchildren, Marjorie, Patricia, John and David, survive. Rev. Billings gave the sermon at the resurrection services which were conducted by a local pastor in Scottville, Mich., April 30.