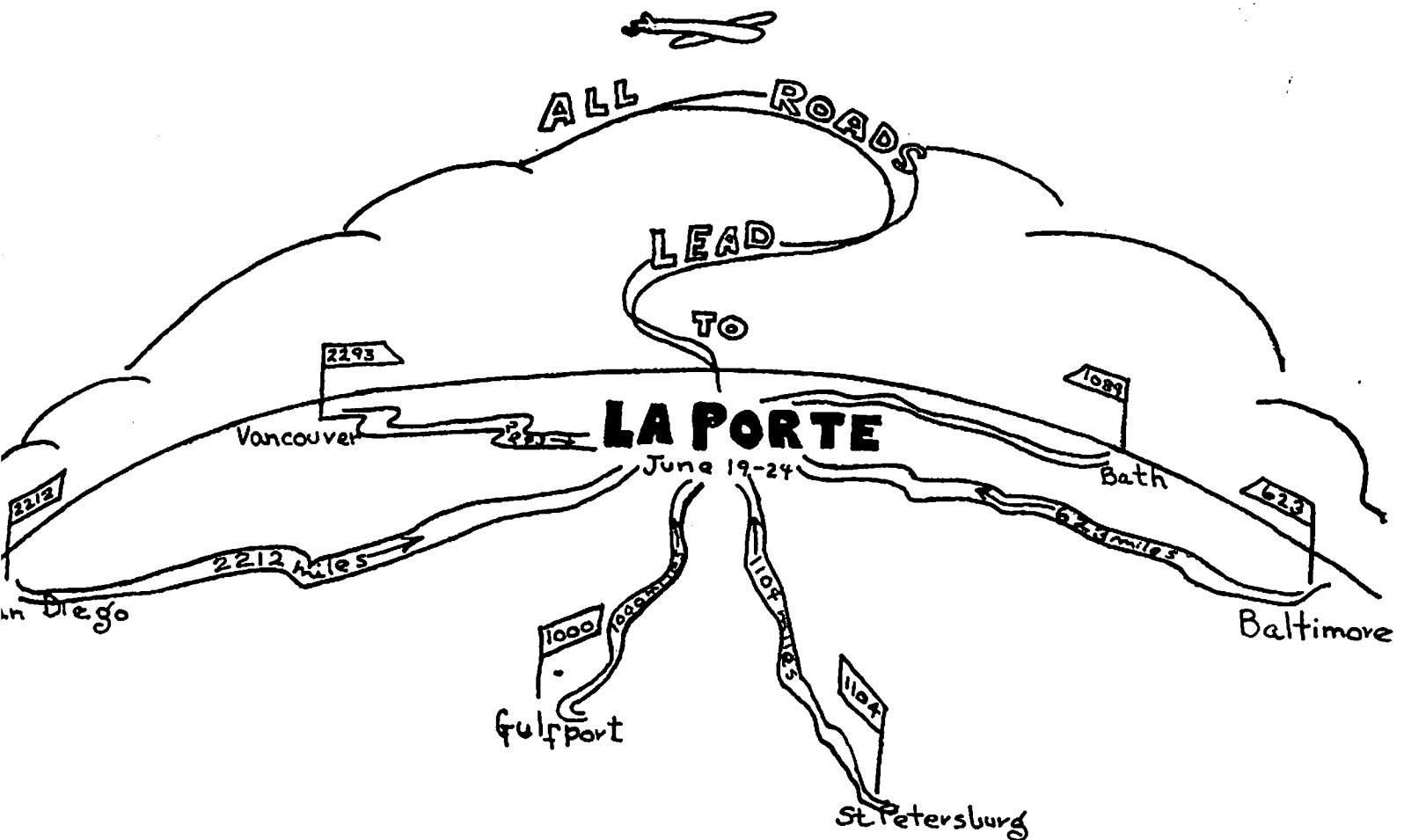


The NEW-CHURCH MESSENGER

June 9, 1956



"POWER FROM THE LORD"

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THE LA PORTE STORY

By Charles Fernald Cochran

IN EXTENDING a cordial welcome to the General Convention on its meeting in La Porte a brief statement of our history is perhaps in order.

The Convention meets this year in a small mid-western city once widely known to the New-Church people of the country. It will convene in the week following the ninety-seventh anniversary of the founding of the La Porte Society, which has since had a continuous existence to the present day.

The town was ten years old, with about a thousand inhabitants, when in March, 1842, the Rev. George Field on his missionary visits in Michigan and northern Indiana gave two lectures in the court house, doubtless the first New-Church services ever held in La Porte. Shortly afterwards Sarah Ross, one of the daughters of Ogden Ross, a New Churchman of the Cincinnati neighborhood, came to La Porte as the wife of James Andrew, one of the town's founders. She was probably the first believer in the doctrines of the New Church to settle in La Porte.

In the few years succeeding the visit of Rev. George Field the town was visited by Rev. Jabez Fox, Rev. J. B. Hibbard, Rev. B. F. Barrett and Rev. Abiel Silver. But it was not alone by their visits that the New Church reached this frontier community. The pioneer judges and lawyers who 'rode the circuit', going in groups on horseback from one courthouse to another in the circuit, became acquainted with the lawyer-preacher, Rev. Abiel Silver, Edwardsburg, Michigan, and with another Swedenborgian, Judge Chamberlain, Goshen, Indiana. It was in this way that Judge John B. Niles and Judge William Hannah, long prominent in the La Porte church, became acquainted with the doctrines.

The missionaries found La Porte a fertile field for their labors as the village had an unusual population for a pioneer community of its size. The town had been laid out in 1832 just south of a chain of beautiful little lakes and on the margin of a richly fertile prairie. Town and county were given the name La Porte by which the region had been called by the French Canadian fur traders who had traversed it for generations. As the fame of the prairie, then regarded as the garden spot of the frontier, spread, settlers came from the seaboard states, from New England to Virginia, and from the Ohio River region, often passing over a hundred miles or more of uninhabited territory to reach the paradise which had neither river, canal, nor any

connection with the outside world other than by Indian trails. Among these pioneers were many of superior education. The federal census of 1840, eight years after the founding of La Porte, placed the county only second in the state to Indianapolis in the number of its professional men.

In 1841 a university was founded at La Porte and shortly afterwards a medical college in connection with it. Although neither of these was able in the succeeding years to compete with the stronger colleges of Chicago and Michigan, the men who founded them were high-minded and included several who espoused the doctrines of the New Church. To mention only two; John B. Niles became professor of chemistry in the university, and Dr. Eleazer Deming, then or soon afterwards a New Churchman, a professor in the medical college; a favorite student of his in the medical college at La Porte, and afterwards his partner being William M. Mayo, who founded the Mayo Clinic at Rochester, Minnesota.

So much interest in the writings of Swedenborg had been aroused that on Nov. 17, 1849, fifteen citizens of La Porte met and were incorporated under the name of the 'La Porte Swedenborg Library Association', for the purpose of buying the writings of Swedenborg and kindred works and establishing a lending library.

In January, 1850, Rev. Henry Weller, pastor of a church recently organized at Grand Rapids, Michigan, delivered a series of lectures on the doctrines of the New Jerusalem in the Christian church at La Porte, of which Judge William Andrew, afterwards a lifelong New Churchman, was the pastor. Mr. Weller repeated his visits, and on April 15, 1852, issued at La Porte the first number of the New-Church semi-monthly, *The Crisis*, later *The Independent* (monthly), which continued to be published at La Porte and afterwards at Chicago for many years.

In 1855 Mr. Weller settled permanently in La Porte, purchasing a beautifully wooded tract of fourteen acres on the shore of Stone Lake, then just outside of town, which as Weller's Grove many years later, in the time of his son William Weller, became famous among the New-Church people of the country as the summer assembly grounds of the New-Church. It was the first such assembly of the Church in the world.

On settling here Rev. Henry Weller continued to minister to the growing number of adherents to the doctrines, though as yet there was no formal or-

ganization. Among the several families of Virginians of cultivation who had freed their slaves and come to La Porte to rear their children away from the influences of slavery, were the Holcombes. Notable among several of their sons who became New Churchmen was Dr. William Henry Holcombe, later of Natchez and finally New Orleans, whose books on New-Church subjects used to be in the libraries of most Swedenborgian families, some of them being also translated into foreign languages. A monument to the memory of John W. Holcombe, who died while on a visit to his brother in Natchez, was erected in the Patton cemetery in La Porte in 1855, in the period before the organization of the La Porte Society. In true New-Church phraseology it recites that young Mr. Holcombe's 'natural body is here deposited,' while he himself has 'ascended at the command of our Lord, to the society of angels'. Nearby is the tomb of another Virginian, Mrs. Cobbs, a niece of Patrick Henry, some of whose family became members of the La Porte and Chicago Societies. Mrs. Cobbs' granddaughters, Mrs. Barry and Mrs. Boyesen, will be remembered by the older members of those societies. The latter was a sister-in-law of the Norwegian novelist, Hjalmar H. Boyesen, who in his early years in America taught at the Urbana University (Swedenborgian).

The La Porte Society was formally organized June 14, 1859, by the adoption of Articles of Association. Under the first trustees, John B. Niles, Dr. Abraham Teegarden and Sutton Van Pelt, the project of building a church was pushed forward rapidly. The lot was donated by two members early in July, others furnished money, labor and materials, and two months later, on Sept. 11, 1859, Rev. Henry Weller, the first regular pastor, delivered an able dedicatory sermon to a full house. With minor changes the church which visitors to the Convention will see in June is the same that was erected 97 years ago.

Following Rev. Henry Weller, who died in 1868, the ministers of the La Porte church have been: Rev. Woodbury M. Fernald (1869-1870); Rev. Cyrus Scammon, brother of J. Y. Scammon so prominent in the founding of the Chicago church (1870-1884); Rev. Henry H. Grant (1885-1888); Rev. Thomas F. Houts (1889-1893); Rev. Eugene D. Daniels (1893-1907); Rev. Frank A. Gustafson (1908-1911); Rev. Warren Goddard (1911-1916); Rev. Charles S. Mack, under whose ministry many present members joined the Society (1916-1930); Rev. Donald C. Gustafson (1930-1931); Rev. Rollo K. Billings; Rev. Carl Peters; Rev. Donald C. Gustafson again, and the present minister, Rev. John W. Spiers.

The New-Church Assembly at Weller's Grove, which came about largely through the suggestion of Rev. L. P. Mercer of Chicago, flourished from the mid-1880's until about 1905. Although not connected with the Assembly, the La Porte Society enjoyed association with many of the leading ministers of the

country and could attend the daily lectures in the pavilion at the Grove. New-Church families from many parts of the country came here year after year, some of them staying for several weeks. The charm of these summer-long gatherings of New-Church people, who not only believed but lived according to their beliefs, the gay life of the young people of the Grove, and the hospitality of their hosts, Mr. and Mrs. William Weller, combined to make an atmosphere which few have ever found elsewhere.

The limits of this sketch will not permit mention of the many members of the La Porte Church, past and present, who have contributed to its usefulness. No sketch, however, should fail to mention Dr. Teegarden, for a long period regarded as La Porte's first citizen on account of his character and service to all in need. Ogden Ross, Cincinnati, spent his last years in La Porte, where three of his daughters were members of the Church, living a serene and beautiful old age according to the teachings of the Church, and dying here in his ninety-ninth year. He used to refer to himself as a contemporary of Swedenborg, for he was two or three years old when Swedenborg died. Among his many descendants in the Church was the wife of Rev. William L. Worcester, whose grandmother, Mrs. Cyrus Warren, Boston, was a daughter of Ogden Ross.

Although never large in membership the La Porte Society has exerted a profound and beneficial influence upon the entire community, in ways both large and small.

The Convention visitors in June will see the beautiful tree-lined streets on which rests much of La Porte's fame to outsiders. In the very early days of settlement James Andrew and his brother, A. P. Andrew, Jr., urged the inhabitants of the town to help themselves to saplings from the Andrew woods nearby, and plant them in front of their properties. This custom has been followed until today there are probably not less than a hundred miles of streets lined with maples. So it is that in the spring-green of our streets there may be a New-Church greeting to add to the welcome the La Porte Society extends to the Convention.

(The author of the above is an active worker in the La Porte, Ind., Society. His middle name, we have been told, is that of one of the early ministers, whom his mother liked especially well in the pulpit.)

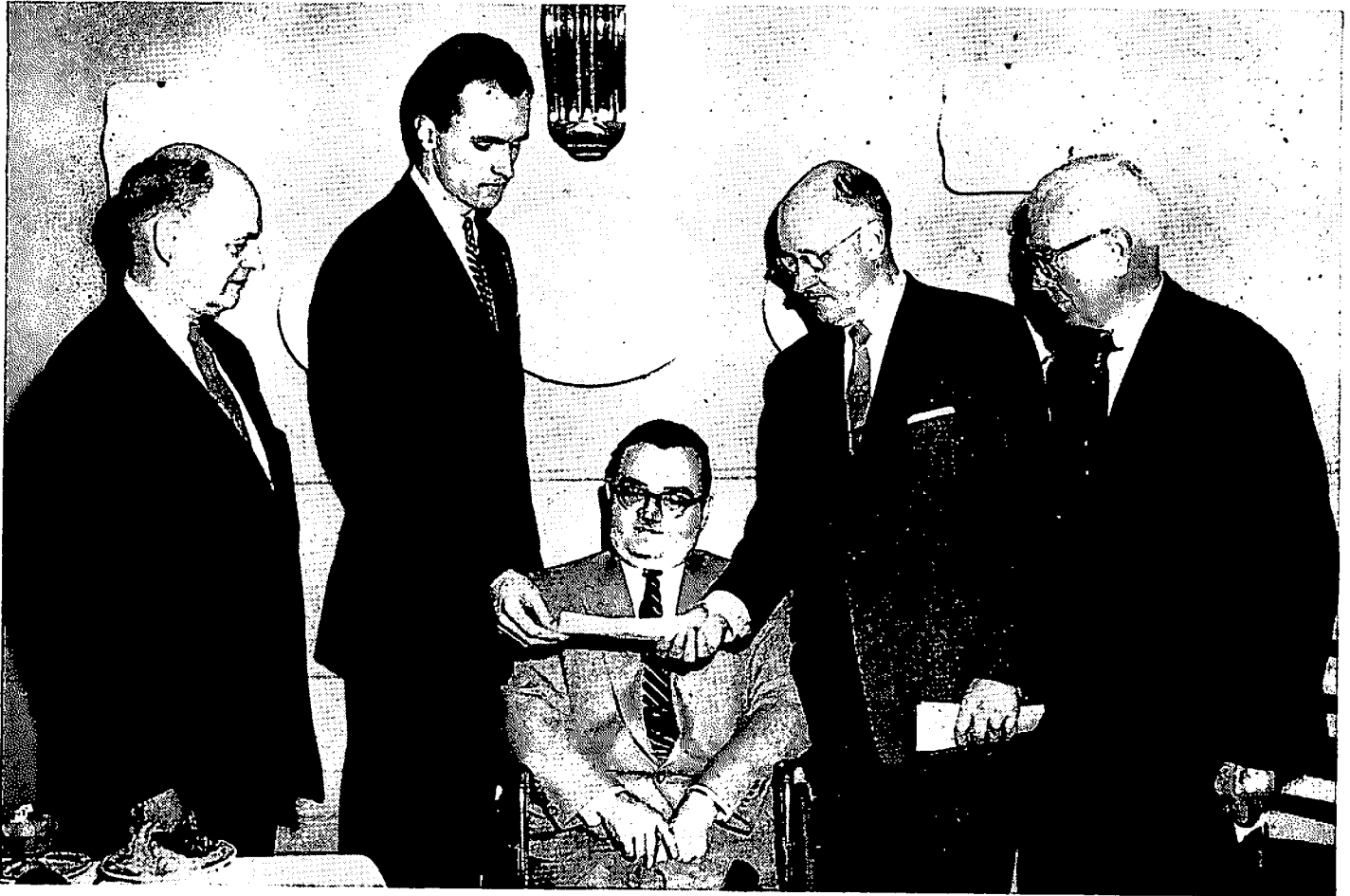
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FORESTER W. FREEMAN PRESENTS AWARD



In New York Times Restaurant

What was Swedenborg's Contribution to Christianity? In the above picture Forester W. Freeman, well known lawyer of Paterson, N. J. and Chairman of the Essay Contest of the Swedenborg Foundation is shown making the award of the first prize to William H. Hudnut III, Rochester, N. Y., a student in the Union Theological Seminary, for his answer to this question. From left to right those shown in the picture are the Rev. Franklin H. Blackmer, president of Convention; Mr. Hudnut, winner of the first prize; Melvin H. Schoonover, Monon, Ind., winner of the third prize, (in wheel chair); Mr. Freeman, and John F. Seekamp, president of the Swedenborg Foundation. The winner of the second prize, Roger H. Pierce, Inglewood, Calif. was not able to be present.

The award was given in the New York Times Service Restaurant, May 14. The essay topic was, "Swedenborg's Contribution to Christianity", and was open to all students of the Union Theological Seminary. On the occasion of making the award about 30 guests gathered at the above mentioned Restaurant for dinner. Among these were the Swedenborg Foundation Board members and their wives, Union faculty members and wives, students and others. The participants included John F. Seekamp, Forester W. Freeman, Jr., who presided, Rev. George W. Webber, Chairman for Union Theological Seminary Essay Committee and Dean of Students, Rev. Robert McAfee Brown, Auburn Associate Professor, Miss Diana R. Sturgis, Secretary to the Dean, Rev. Franklin H. Blackmer, and Rev. William R. Woofenden, minister of the New Church in Manhattan.

A similar contest, and under the same auspices, was conducted at Oberlin College, Ohio. Henry W. Helmke, manager of the Foundation has just mailed checks to Dr. Walter M. Horton of the Philosophy Department for the following Oberlin College prize winners: Walter G. Nugent, School of Theology, first prize; Catherine P. Fixx, Senior in College, second prize; Barry Nathan Goldensohn, Junior in College, third prize. Dr. Walter M. Horton, who is an ardent student of Swedenborg's writings, was chairman of the Essay Committee for Oberlin. (Dr. Horton, it may be remembered, has frequently given lectures on Swedenborg and his teachings.) The members of the Essay Committee of the Foundation and the Board Members have expressed their warmest appreciation to Dr. Horton for his help in conducting this contest. The Messenger hopes to carry more in the near future about what these earnest young students consider to have been Swedenborg's contribution to Christianity.

The Foundation gave \$200.00 as a first prize; \$100.00 as a second prize, and \$50.00 as a third prize. Participants who received honorable mention and a copy of Cyriel O. Sigstedt's *The Swedenborg Epic* were Bernard Holliday, Richard Hodgson and James Farmer.

EDITORIALS

The Last Judgment

The following extended quotation although written more than a hundred years ago, and referring to the wars of the Napoleonic Era, is still applicable to the present when we consider the wars of this century, and all the vastation they have wrought, in connection with the significance of JUNE 19 as given in *The True Christian Religion*, 791.

"We may reasonably conclude, that the performance in the spiritual world of the last judgment of all, would in due time be followed by the usual visitations in this scene of existence.

"Have then any visitations that may probably be supposed, by their magnitude and extraordinary character, to have had such an origin, been experienced, within the last half century, by the nations of Christendom? for to them, more particularly, as forming the professing church, must such judgments belong. Do not the recollections of every person who has lived so long immediately rush forward with an affirmative answer? In the wars, and other dreadful calamities, which began with, and rose out of the French revolution, has not every serious observer of passing events noted features very different from those which attended the wars and convulsions of former times,—of all times later than the first full establishment of Christianity? Will he not allow them to have been such as are fully commensurate with the ideas suggested by the 'distress of nations and perplexity, causing men's hearts to fail them for fear,' announced by the Lord as among the signs of his Second Coming? which coming, we have seen, in the natural world, is a consequence of the judgment performed in the spiritual. There was one feature in those contests so entirely peculiar, that it well deserves to be particularly noted; and that is, that the war at last raged in every nation on the whole face of the globe that bears the Christian name; a circumstance which never occurred before since Christianity began.

"Never before since the Christian religion was vouchsafed from heaven to be a blessing to mankind, was the whole mass of its professors thus raised by a simultaneous impulse and arrayed against one another; as if they had all agreed as one man, while disagreeing in every thing else, to disown the empire of the Prince of Peace: never indeed before, since the world began, was any war excited, which deluged the surface of the globe with such widespread desolation.

"There have, it is true, been wars in all former ages; and if the late tremendous series of conflicts had been of a common description, I should not think of urging them as an argument on this occasion; but if all must allow them to be of a totally

unprecedented character, my readers cannot think that I press them too far, in calling upon them to refer such events to an adequate interior cause. What adequate cause of such wonders can be assigned, but some great convulsion in the moral and spiritual world, displaying itself in corresponding events in the world of nature? What, in fact, but the performance of judgment there, whence flow, as a necessary consequence, natural judgments here.

"And if the war was of so astonishing a character, what have been its effects upon the states of Christendom? During its continuance, repeatedly, several were swept from the map of Europe in a single campaign: and though the most considerable were restored at the peace, it was with such great alterations, both in their internal polity and external relations, that it is strictly correct to say, that the entire face of the European, yea, of the whole Christian commonwealth, has been completely changed. To apply the prophetic phrase in the sense which commentators usually assign to it;—the former heaven and earth of every state of Christendom have passed away; and they have been, with scarce an exception, so entirely new-modelled, that they have received, politically, a new heaven and earth in their place."

(*'Noble's Appeal'* as quoted by Sabin Hough in his book, *'The Last Judgment'*, pp. 189-191.)

Correction of a Correction

In the item "Some Corrections Needed," *Messenger*, April 14, a few words dropped out, or more likely never were put in, which caused its concluding paragraph to lose most of its force. The old copy of volume 1 of the *Arcana* mentioned as having been the source of the Kuenzlis' first interest in Swedenborg's teachings was thought to have originated from Johnny Appleseed, or, to be meticulously accurate, for of course Johnny had no bound-in-buckram books, was purchased as the result of the grandmother's contact with the Original Conservationist, as he has been called. And this thought of gardens and orchards offers the opportunity to mention that the recent communication in *The Messenger* from the Rev. Ernest Frederick, now at work in one of the great orchard areas of the world, asking that names be sent to Box 386, St. Petersburg, Fla., of anyone known lately to have moved to Florida, has not met with a single response. This seems surprising; or is it?—L.M.

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AN AGE-OLD HOPE

By Immanuel Tafel

YEARS AGO I saw a picture called **THE HOPE OF THE WORLD**. It was a picture of the world lying in ruin, and over the ruin blazed a brilliant sun. As you looked at this sun gradually the face of Jesus appeared in the center of it—**THE HOPE OF THE WORLD**. I think it was some such realization that led the leaders of the World Council of Churches in their meetings at Evanston to take as their main theme the subject, "**CHRIST — THE HOPE OF THE WORLD**." Today we realize that the world needs the moral and spiritual leadership of religion, and that in the world of religion if there is to be unity, that unity must be in Christ.

Although this general theme was adopted by these world leaders of Christian thought, there was no unanimity about it. There were differences of opinion so volubly expressed as to discourage many who thought there should be agreement at least on the main theme of the conference. It is also true that there was no thought of regimenting minds in regard to this theme, but there were broad areas of disagreement.

We often use the same titles or formulas for deity yet mean different things by them. We speak of God in Christ, and so often say so much and mean so little. We may merely imply by this that God was in Jesus as we say he is in us. Or we can mean these same words to ascribe deity to Him, even to the point of actual union with God. Certainly it was evident that a conflict of ideas existed when the Advisory Commission on the Main Theme reported to the Conference. They said there were enough differences of opinion about this question to warrant its being turned back to the churches for further study. Attempts were made to come to some kind of agreement because the Conference did not want the papers to print the fact that they could not agree on the main theme of the Conference. How the question was finally settled matters little as it became evident that a great deal of research and study would be needed on this subject before the next world conference.

Many Christians are searching for a reasonable explanation or doctrine of the one God. Others are still in the traditional Christian world of thought which teaches of the angry God, the Father; and the Son who took upon Himself the sins of the world and allowed Himself to be killed to pacify the irate Father. There are those who, unable to reconcile the apparent two natures in Christ, end by considering him a great teacher, or our big brother. Then there are the Swedenborgians who feel they have information they want to share with others, information which would provide satisfactory answers if all would use the material and work together.



As the World Council of Churches did accept the Basis of Agreement that *The World Council of Churches is composed of Churches which ACKNOWLEDGE Jesus Christ as God and Saviour*, it behooves each church to contribute to Christian thought anything that will assist others in arriving at an understandable and reasonable doctrine of Christ, or Christology, whatever you wish to call it. There is no attempt in the Council to reach complete unity of thought on this subject, and this basis, which was accepted, is the norm to which any member church should subscribe. **CHRIST IS THE BASIS.**¹

There was this said about it:

"Considerable discussion has centered on both the meaning and the adequacy of this formulation. Therefore it is necessary for the Council to keep the door open for continuing study and debate on the Basis."²

"The Basis has been criticised because in speaking of the Deity of Jesus Christ it does not mention His humanity. But the reply is given that the humanity is unavoidably implied in the fact that Jesus Christ is Jesus of Nazareth."³

"Furthermore, some charge that omission of any specific reference to the Holy Spirit throws the Basis out of balance as a statement of Trinitarian Faith. This also may be countered by the claim that historically the very doctrine of the Trinity derived from meditation upon the divinity of Christ."⁴

Under the general subject of "The Christian Hope," many questions were asked about the meaning of life, the coming kingdom and Christ's Second Coming. An observation of Dr. Van Dusen may well be to the point here when he says, "It has become evident that the Christian Hope signifies different expectations and assurances to different groups within the World Council."⁵ It is evident that new concepts are needed to weave a new teaching about the person and work of Jesus Christ. Certainly there is more than sufficient material in the theological works of Emanuel Swedenborg, and an unbiased reader of them will indeed feel he has tapped a mine of heavenly secrets. Our hope today is that men will be led to these teachings and will study them in an affirmative way. We offer some thoughts here which might help.

The Miraculous Element

The Christian Hope goes back, of course, to the New Testament—to an age-old hope which was fulfilled in Christ. It tells us that in the person of Christ the long-promised redemption by God took place. It tells us that the Word was made flesh and

that God in Jesus Christ entered on a human life here in contact with the world and with the human beings he had created. It tells us of the virgin birth, how the power of the Almighty overshadowed Mary and she conceived and bore the child Jesus, the Savior of the world. The miraculous element of his birth should be the basis and foundation of all Christian religion. Christianity must consist in belief, in worship and in following Christ. We must accept the gospel tidings that God himself descended, and that through divine means was brought just as much of the nature of God as could come upon earth within a babe, child and man. He ascended through infancy, childhood and manhood, through many degrees which we can only imagine, back to that full divinity He had shut off from Himself to be born here. In the course of this development He was to meet our human evils and trials by human power. In His own strength he was to live our life, and show us how happy we could really make it. He was supported, as we all are, by the higher nature *within Him* but *far above us, the Divine itself*.

Swedenborg has a very interesting quotation here:

Since it was God who descended, and since He is order itself, if He were to become man actually, it was necessary that He be conceived, carried in the womb, be born, educated, and acquire knowledge gradually, and thereby be introduced into intelligence and wisdom. For this reason He was born, in respect to His Human, an infant like other infants, a boy like other boys and so on; with the sole difference that the development was accomplished in His more quickly, more fully, and more perfectly than in others.

The question may well be asked: Why was it necessary for God to come to earth into 'man's world'? For the answer to this we must realize that man was created in God's image and likeness. He was, then, in a restricted sense, a creator in his own right. But, as God is the creator of everything that is good and true, the most man could do was to use these as basic materials in his finite creating of those things which his thoughts conceived. On the other hand, because of the free will which God gave man, man was able to create something that God cannot create. Man could create evil. So he began to create things which pleased himself without considering that they were bad for him. Soon disorder began to reign, which became greater and greater as God was more and more excluded from man's world. Destruction threatened. Man was in bondage to those things he had created. Like a Frankenstein monster, man was threatened with destruction by that which he himself had created.

"A Psycho-Physical Universe"

In thinking along these lines, we must always keep in mind the prominent place the world of spirit plays in Swedenborg's religious philosophy. He thinks of the world as a 'psycho-physical' universe or, to use his own terms, a 'spiritual-natural' world. Man also is psycho-physical as he partakes of both the mental and physical worlds. The mental world, to

Swedenborg, is the world of spirit, with its determinate will and thought expressed in the material universe in terms of action. According to Swedenborg, at the time of the Incarnation, the mental world was overbearingly evil, at least that part directly associated with men in this world. It was so over-balanced that human free-will and self-determination, both necessary to human beings, were threatened with destruction. The only way in which God could ward off the impending disaster from men was to bring the forces of evil under new controls. This could be done only by coming to grips with it, and God in Himself could not do this. A human instrument was needed—an instrument that could be attacked by the evil forces, one that was not divine itself but which could become so in the struggle and final control of evil. The only way in which God could get this contact was by being born into man's disordered universe as a man and by the power of that instrument overcome evil and buy back, or redeem man from those forces which chained him. There are some psychologists who believe that man has within himself all that is needed to overcome any disturbed condition in life. Christianity does not teach this. Man cannot overcome evil by his own resources. If he is to be raised up he needs something or someone higher than himself to lift him. The New Testament does show us people needing help; people looking for a savior; people sitting in darkness, to whom the news of the heavenly kingdom comes as a bright light.

Judgment

This problem of redemption involved three phases, or rather, there were three areas in which man needed help. First of all the releasing of men from the power of evil or of hell was not enough. These hellish forces had to be brought under divine control so that they could not again gain the ascendancy they had reached. So we read Swedenborg's account of a judgment taking place in the spiritual world during the time of our Lord's ministry. It was a judgment by which the hells were forced to yield to controls as never before. Jesus' temptations were therefore of a two-world nature. He was facing the immediate problem in this world, represented by his antagonists, and at the same time He was battling with the forces of unseen evil that were causing these situations. As each temptation was overcome, that particular evil group which was causing it was brought under control. Notice that Jesus did not take sin away. That is a misconception of the meaning of the New Testament. He did not take sin away but He did put it under reasonable control, giving the religious man the power to do, as His disciples, a similar work as his master had done. He did not take sin away neither did He come to suffer the penalty of sin, because the penalty of sin can only be experienced by the sinner himself. You can't separate sin from the penalty of sin. God in His Divine Humanity in clothing his divine with human flesh reached down to

man, and man, through faith, reaches forth to grasp the helping hand. The first is redemption, the second, salvation. It makes a reasonable doctrine of the Incarnation.

A New Direction

Then the second phase of redemption, or the second area in which man needed help, was in charting a new direction of life. A new set of standards was needed to keep life pointed toward God, toward the fulfillment of human destiny, which is eternal life in heaven. Now that men were being freed from the bondage of evil, they were in a position to see the spiritual life and to appreciate its worth. They could, as we have suggested, be challenged to live the spiritual life. Freed from bondage to evil they were once more able to love God. They were set free from the darkness and evil of sin and again able to see the light. Man was truly redeemed from the powers of hell and again set upon the road to spiritual health.

The third stage of redemption was institutional as well as individual. It consisted in setting up a new religious organization on earth, one that would help maintain the spiritual glow which life had been given. This new spiritual organization was to be known as Christianity after its founder. It had as its objective the kingdom of God through which the current of life swept to men on earth. The objectives of life and the eventual kingdom of heaven were defined in terms which were understandable. Jesus said, "The kingdom of God is like unto a grain of mustard seed . . . like unto a man who sowed good seed in his field . . . like unto treasure hid in a field." The church was to be the teacher and custodian of the Word of God, the revelation of truth designed for man's spiritual rehabilitation. The church would continue to hold up before men's eyes the goal of life and to help them achieve it.

Up From—?

In light of these considerations we find that we can view the spiritual history of man in two ways. We can consider, as many do, that man emerged from an animal-like existence and gradually learned 'o worship animal life—perhaps from fear—perhaps from desiring the animal characteristics. I read, for example, in the Easter sermon by Rev. John Thompson, Dean of Rockefeller Chapel the following extract from a book by Dr. Fosdick:⁷

Dr. Fosdick in one of his most famous chapters, has given us a striking description of this pilgrimage of faith from the early Hebrew groping to the revelation of Christ. He describes the long, long road beginning with a storm god on a desert mountain and ending with men saying "God is a spirit and they that worship Him must worship Him in spirit and in truth"; beginning with a tribal war god, leading his devotees to bloody triumph over their foes, ending with men seeing that "God is love; and he that abideth in love abideth in God and God abideth in him." Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will it is that not "one of these little ones shall

perish." Beginning with a god from whom at Sinai the people shrank in fear, saying, 'Let not God speak with us lest we die,' it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is our unseen friend. Beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshippers pray for a world-wide kingdom of righteousness and peace.

If it seems strange to you, as it does to me, that men should suddenly start worshiping animals through fear, and then finally exalt this fear to the stature of the worship of a God in heaven, let us take another premise. Let us assume that Swedenborg is right and that the first people on earth were a very high type of spiritual beings, and that the fall was a falling away from fellowship with God and the angels of heaven. Let us also assume that God realized that the very thing he gave men as human beings, free-will, would lead man to turn his back on Him and go his own way, gradually falling into a morass of his own mistakes, so that it would be necessary for God Himself to come into man's world and redeem him. We find the first reference to this coming redeemer in Genesis where we read, "And the Lord God said unto the serpent . . . and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise his heel . . ."⁸

Then, down through the pages of the Old Testament runs a golden thread of prophecy that tells of the coming of God to save men. Then that prophecy culminates in Bethlehem: the Promised Savior of the world is born a small babe in the manger of a stable. There lay the hope of the world. There lay the possible divine redeemer.

The Son of Mary

How shall we regard this son of Mary, this son born without the agency of a human father? Some say this is impossible and let it go at that. Then Jesus becomes a man like other men, a great teacher but nothing more. This isn't what Sacred Scriptures say about it; revelation has another story to tell. As Mary's son, Jesus inherited a finite nature and a natural mind such as we all have. This set Him apart from that divinity which was His inner life. With this human nature and mind, He inherited from Mary tendencies to all evils of the race, the worldliness and selfishness which is the lot of men to inherit. These *tendencies* to evil allowed Him to contact this world with which He otherwise had no contact. He also inherited tendencies toward Jewish culture and prejudices and points of view. Through all this natural inheritance, He could be tempted as we are. Thus He had a will and a mind which were not divine. It was these that set Him at variance with the divine within the will and mind of God. The struggle of these two natures in Christ has led to much theological argument. We do not think the offering of these new ideas will do away with all of the arguments, but we do think it will help men reach a better understanding.

As we, in the course of our spiritual development, bring our lives under the government of a higher or spiritual scale of values from within, so Jesus in a similar but higher way which He called his glorification 'being glorified with God's own self,'—so He gradually cast out of His natural mind everything that He inherited from Mary, and brought forth from within, from the divine called the father, those qualities and principles which He had come to express.

The key to the understanding of many confusing passages in Scripture is the recognition of the struggle of these two natures in one person: the father, the inner divine, and the son, the manifest person. Jesus filled this natural plane of mind so full of the divine that He remains here on this plane with us. He is nearer to us than the angels. He is intimately concerned with our struggles, our successes, and our failures. The concept of the risen and abiding Christ is contained in Swedenborg's teaching of the Divine Humanity, that our Divinely Human Lord God and Savior Jesus Christ is present with us in the realm of our outermost life. He shows this in the beginning of the Book of Revelation where the risen and glorified Christ appears to John. He is in the midst of the seven golden candlesticks—He is in the midst of his churches—He is wherever the searching heart looks for Him—He is our Divinely Human God.

One question is often asked: "Why did Jesus pray to the Father?" Many people think that this indicates that Jesus was only human like ourselves or else that there are two distinct divine persons. But let us think of this praying as a natural act of the natural mind. Every human being prays to his God and all prayer does not consist in vocal expressions. In the dire conflicts to which Jesus was subjected, prayer was a natural resort. The human nature does not pray to itself. His human nature was as remote from the divine nature as ours is from Him; and so we can have some conception of the infinite distance between Jehovah and a frail human nature like that which He assumed, and by which He descended into the world. When His consciousness was wholly in that human mind He felt forsaken and alone—faced by tremendous forces, faced even by the possibility of failure. The father (or his divine nature) would seem to be much more remote and distant from Him than one human being from another. All those declarations which only seem to imply a personal distinction between Jehovah and Christ, can only be explained by the fact that the human nature was dependent upon the Divine and at the same time at an infinite distance from it in power and life. The relation of His human to the divine necessitated such statements. They reveal to us the conditions, the nature and the methods of the work which the Lord came to do.

This process of changing the human mind of Jesus into a corresponding divine mind is called the glorification, and much is said about it especially in the

gospel of John. This process, of which man's regeneration is a remote image, has received little attention in the Christian world. It was a change in the substance and qualities of the human mind He had assumed, and this process was completed at the time of the crucifixion when he declared 'IT IS FINISHED.' This change in His human nature He called:

Ascending up to heaven where he was before, and sitting upon the right hand of God.
Delivering up the kingdom to God.
Doing all that the Father doeth.
Knowing the Father, even as the Father knoweth the son.

When this work was fully completed the Lord claimed all the attributes of Jehovah as He said,

I am the Alpha and the Omega—the beginning and the end, saith the Lord, who is and who was and who is to come. The Almighty.

Jesus is now, therefore, Lord. He is one with the Father, one in substance and form, one in person, one in all attributes and qualities of a divine being. We have, then, one God in one person in the human form, in whom is the divine trinity of Father, Son and Holy Spirit.

This seems to conform to the Basis of Agreement, in that the Council is composed of those churches which acknowledge Jesus Christ as God and Savior. Certainly our thoughts have added weight to what we mean when we speak of God in Christ, and the necessity for thinking of the risen and glorified Jesus Christ as God, and of His abiding here among us in His church as the hope of the world. I began this talk by describing a picture and will end it the same way. Perhaps the most beautiful picture of the risen Christ's abiding presence is given us in the first chapter of the Book of Revelation where the risen Christ appears in the midst of the seven golden candlesticks—in the midst of his church.⁶ The church in its broadest sense, the Church Universal, the Ecumenical Christian Church (Swedenborg calls it the New Church) made vital and aware of her responsibility and duty, will remain the outpost of heaven on earth. Into it will be drawn all who by faith and life accept the Risen Christ as THE HOPE OF THE WORLD.

(The author of the above is the pastor of the Kenwood (Chicago) New Church; head of the Swedenborg Philosophical Centre, and a member of the General Council of Convention.)

1. *The Christian Hope and the Task of the Church: six Ecumenical surveys and the reports of the Assembly prepared by the Advisory Commission on the Main Theme.* 1954—(New York: Harper & Bros. 1954). p. 43.

* Constitution—Article 1

2. *Ibid.*, p. 43.

3. *Ibid.*, p. 44.

4. *Ibid.*, p. 44.

5. *Time*—Sept. 1954, under Religion.

6. Swedenborg—*True Christian Religion*—(No. 89).

7. Easter Sermon—*Divinity House News*, May 1, 1952 (University of Chicago).

8. *Genesis* 3:14, 15.

9. *Rev.* 1:20.

The National Association of Convention

HERE AND THERE

Among the members of the National Association who will attend the big meeting at La Porte, Ind., will be the three following;—Mrs. John Grosch, Frank Eisenhardt, and Clark Dristy. Come if you can.

Once when recovering from a slight illness, my returning appetite for food was so strong that I overate. During sleep that night a spiritual change for the better seemed to take place, and upon awakening I reflected on the cause of the error. Certain quiet peaceful thoughts flowed into my mind and with them seemed to come a certain cure for the evil of over-eating, and it was as simple as it proved to be effective. The remedy was that when tempted to eat more than necessary, I had only to turn my thoughts away from self and toward God, and then view the matter in the light received. Feeling well pleased with these thoughts, I reached over to the table at my bedside and picked up the copy of *Divine Providence* lying there and began to read the first words to greet my eye on the page where the book fell open. They were—"Man is led by the Lord by means of influx and taught by means of enlightenment." (No. 165) I was amazed, for I, myself, had just been 'led' by influx, and 'taught' by means of enlightenment.

J. C., California.

Note by D.—Many students of the Writings have had experiences similar to the above, and strangely enough the experience is always such that one may regard it merely as a coincidence or as something more. In short, one is never actually forced to believe that a kind of miracle has taken place. One is always left in complete freedom.

FAITH INDEED

The substance of those things hoped for,
The evidence of things unseen,
The faith that lifts the soul of man,
And keeps his motives ever clean.

The faith that pierces shadows, clouds,
To reach God's sunlight far above;
That moves all mountains in one's way,
To sound the depths of God's great love.

The faith that tempers sorrow, pain,
That blesses souls in greatest need;
That brings one close to God's great heart,
Through Love Divine — is FAITH indeed!
—Gene Burrell.

LETTER to the EDITOR

GOOD WORKS VS. BIG WORDS

To the Editor:

In the Feb. 4 *Messenger* Miss Lina Miller wrote, "to take a stand on something that is good and true takes courage". I agree with this and add that the church, as a group, as well as any individual, needs constantly to strengthen this greatest of God-given attributes. I also uphold the suggestion in Miss Miller's letter that the amount of action in good works lags behind the amount of sermonizing in our church. Let us apply our acumen of good and truth to the crying needs around us. . . .

It is true that the "world wants peace", and the place for us to work is right at home, here and now, taking a stand on what is right and what is wrong: whether we believe in the commandment "thou shalt not kill," or whether we disregard this commandment in favor of a civil law which has come down to us from the dark ages. We can not hold both ways of thinking at once. To those with insight and religious upbringing it is not difficult to choose the right and good way according to the decalogue. But why is there so little work done for this great cause of establishing man's relation to man. Why do not the religious organizations care more about the civil laws by which we are expected to live? *Why is there never a mention in the New Church about such important matters?* How can this country establish international relations when it has not yet established its own principles of living?

There is great work to be done. Is the New Church busy influencing the type of radio and television programs on which the nation's children are being brought up? If not, the programs are greatly influencing our children, and not for the good. Our action is needed . . . Our children are influenced by all the forces around them, and until we can effectively influence those forces at work upon our children we are not taking full adult responsibility.

Periodically the innocent youth of our country are forced, with no say of their own, to fight for us and sacrifice their lives. How much greater if we, the responsible elders, would fight and sacrifice our lives in the cause of peace for the sake of our children!

The supreme gift of Christ for us was His willingness to die for what is right. Are we in our fullest capacity following His example? Where are the people with goodness in their hearts, people of insight and courage, who are quick, quiet and alert to be in the place most needed at the right time? Where are the angels of compassion? How else shall we make a better world for our children than to act and suffer for our beliefs? "Ye are judged by the fruits of your labor."

Ellen Lord Burbank
Stamford, Conn.

CONVENTION INFORMATION

THEME: POWER FROM THE LORD.

Look up, Lift up, Abide in the Lord.

Place of Meeting: La Porte, Indiana.

The Council of Ministers Meets, June 19-21.

On June 21, meetings of the Women's Alliance, the Sunday School Association and the American New-Church League.

June 22-24, meeting of General Convention.

For outline of the Convention Program see the *Messenger*, May 12, page 151.

For Reservations and for child care during Convention write to Mrs. Carl Messman, 1516 First St., La Porte, Ind.

Transportation information will be found in this issue.

LA PORTE CONVENTION COMMITTEE



From left to right; front row: Sheala Severs, Mrs. John Zeits, Mrs. Forrest Sayles, Rev. John W. Spiers, Mrs. Carl Messman, Mrs. J. Hill, Mrs. Russel Glanders.

Back row: Donald Severs, Jr., Forrest Sayles, Ronold Mrozinski, D. Erickson, J. Zeitz, Florence Andrew, Nazera Mrozinski, Florence Severs, Carl Messman.

THE CONFERENCE REPRESENTATIVE

Responding to a generous invitation from the New Church in America, the General Conference of the New Church in Great Britain has invited its secretary, the Rev. Claud H. Presland, to be its representative at the forthcoming meetings of the Convention.

Mr. Presland, as he says "through no wisdom or virtue of his own," comes of a family whose name has been known in the Church in the British Isles almost

since the beginning. He is himself the sixth generation in the Church. The record is that in the year 1790 a Mr. John Presland, a visitor from Epping in Essex, came to London and was taken by a friend on a tour of the London churches until, in the evening, he was guided to the chapel in Great Eastcheap, which had been opened by the infant New Church in 1787, to hear "the most curious doctrines you have ever met yet." The Rev. James Hindmarsh was the preacher. "Why," Mr. Presland is reported to have said, "I have never

heard the pure truth until now." He became a convinced New Churchman, and led his family into the faith. His son was a founder member of the Swedenborg Society in 1810, and of the Missionary and Tract Society in the same year.

There have been four Preslands in the Conference ministry. The first was the Rev. John Presland, ordained in 1867, who became the first Secretary of the Conference after its incorporation in 1872. The Rev. W. A. Presland, grandfather of the Rev. C. H. Presland, was brother of the Rev. John Presland, and became Principal of the New Church College in London.

The son of W. A. Presland, the Rev. John R. Presland, is uncle to the Rev. C. H. Presland, and was for many years Secretary of the Swedenborg Society.

The Rev. C. H. Presland, who will leave London for Boston on June the 7th, was ordained in 1941 and has served at Stockport, in Cheshire, and at Failsworth, Manchester, until in 1950 he was called by the Conference to become its Secretary. He now resides in London and has pastoral oversight of the Anerley Society there. In the past he has been active in the affairs of the Sunday School Union and the British New Church Federation (the equivalent of the American New-Church League.) For the past ten years he has been an active member of the Overseas Missions Committee.

Mr. Presland is very much of a family man. His wife is a daughter of the Rev. Charles Newall, and they have two daughters at the grammar school and one young son.

Thomas Chadwick, Chm.,
The Conference Council.

THE FINAL JUDGMENT and the CONTINUATION

by

EMANUEL SWEDENBORG

Rotch Edition 1955 Reprint
Paper bound 156 pages

Fifty cents

MASSACHUSETTS NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

THE LAYMEN'S FELLOWSHIP COMMITTEE

By Robert Sidney Gass

KNOWLEDGES are nothing to a man in the other life, even though he may know all the arcana that have ever been revealed, unless they have affected his life. (*Arcana Coelestia*, 1197.)

Appearing in *The Messenger* have been several intelligent articles directed to laymen of The New Church and full of ideas and ideals which could serve as a pattern for laymen to stimulate action.

There seem great possibilities in these meetings of laymen at General Convention. They have been requested—they are *wanted*. These are aimed at making a fuller promotion of the mission of the New Church, and supplementing any of its present activities.

The Laymen's gathering at Cincinnati listened to a speaker. The Laymen's meeting at General Convention in New York was held on Convention Sunday following dinner. There were several prepared speakers, and those present were asked to present any suggestions. The laymen's meetings at General Convention in Kitchener, Canada, were held on Saturday following Convention business, and at 2:00 P. M., Sunday. Following are quotations heard at these meetings:

"We, as New Church laymen, can particularly help our nation to maintain perspective, composure and discipline—even when challenged by events our nation has never before had to meet."

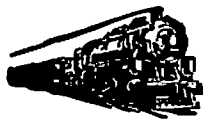
"Are we conspicuously different because of our enlightenment and faith in the New Church principles?"

"Apply love at whatever level we find the opportunity. Only as we find the Lord can we help others."

"An informed laity is perhaps the most important development in our current church life. The real strength of the church must come from them, and it can. The church was strong when it had strong lay leadership—laymen so interested in their church that they understood how to present it to others. It would be a very healthy sign in our church if laymen could become interested in events and alert to conditions not only in their own societies, but throughout Convention. The method of open and free discussion is effective. The need truly exists and it will make itself felt more and more."

There was a wealth of enthusiasm, and a dearth of time. Attendance has increased with the meetings.

Perhaps one of our privileges would be to draw the societies and associations into greater awareness of General Convention. To



Transportation Facts

La Porte, Indiana, is on the main line of the New York Central Railroad between Chicago, New York and Boston. It is 60 miles east of the heart of Chicago.

The nearest airports are at Chicago and South Bend, Indiana. Besides the New York Central trains, buses leave South Bend for La Porte at 9:15 A.M., 3:45 and 6:12 P. M. Taxis and limousines meet all incoming planes at the South Bend airport. The fare for a party of four or five from the airport to La Porte (26 miles) is \$8.50; for party by limousine, \$10.

Greyhound buses come daily to La Porte from east and west. The Indiana Motor Bus from Indianapolis to La Porte connects at Indianapolis with lines from the south.

Passengers on the South Shore Railroad from Chicago to Michigan City, and from South Bend to Michigan City (12 miles north of La Porte) can take connecting buses at Michigan City at the following hours:

Monday to Friday, 6:10, 6:45, 7:05, 7:40, 8:40, 9:40, 10:40 and 11:40 A.M.; and at 1:40, 2:45, 3:40, 4:40, 5:15, 5:40, 6:40 and 8:30 P.M.

Saturday, 6:10, 7:40, 9:40, 10:40, and 11:40 A.M.; and at 1:40, 2:45, 3:40, 4:40, 6:40, 8:30 and 9:45 P.M.

U. S. Highway 35 (State Road 29), and State Highways 2, 4, 29 and 39 pass through La Porte. U. S. Highways 6, 12, 20 and 421 connect with the highways near La Porte.

feel the impact of the larger body and its opportunities, and responsibilities, promotes enthusiasm as the awareness grows. Perhaps most societies have workers in their church who have no opportunity presented to them of knowing the organization of the larger body of General Convention. In fact, to many members of the New Church, it could be ventured that many of the auxiliary bodies are known in name only. Those attending Convention catch the spirit, but these are relatively few, and it is true that progress can be made only by having an informed laity understanding the larger problems.

By the standards of conduct in human affairs, and with the tremendous implications of "Love to the Lord and the Neighbor", as re-



CHILD CARE DURING CONVENTION

Mrs. Carl Messman, a member of the La Porte Society, has offered her large home and enclosed yard, plus various baby and play equipment, to be used as a baby-sitting center during Convention meetings. The children can be given their noon meals and naps here also. Mrs. Messman has three sitters already and can obtain more if necessary. The sitters regular rates are .35 per hour. The actual cost per family will have to be decided later, depending on the number participating. But as you can see, the expense will be quite low.

Those of you wishing to take advantage of this offer should write stating when you'll arrive, how many children you'll bring, their ages, and any other pertinent information or questions. Address correspondence to Mrs. Carl Messman, 1516 First St., La Porte, Indiana.

ATTEND CONVENTION!

vealed in the writings of Emanuel Swedenborg, we find a world today which makes a sad score in its test. To one viewing the world through its family life, business ethics, movies, songs, television, politics, etc., with the habit of analysis as to how these are molding the younger generation, the trend toward moral break-down is alarming. A splendid young man said, "I go to church, but the boys think I'm 'goofed'." He said that the boys today think that anyone who does something for them must be looking for something. With this suspicious attitude it is as though they were citizens of Communism rather than of America.

And with the revelations of the here and the hereafter, and the realization that they are one and

the same, that the first is the training ground for the latter, whose is the responsibility for catching up the world in its downward trend but the members of the New Church? Who else has the adequate knowledge and all that it implies?

If the world is vastating for the advent of a new era in religion, let us pray that the new era will come, and perhaps with our help, before the point of vastation when the Christian church made its advent through such persecution of its members.

(Mr. Gass is an executive in a large Portland, Me., public utility corporation, and the chairman of the Laymen's Fellowship Committee of Convention.)

SOUTHEASTERN MEETING

The Southeastern Association held its annual meeting May 19-20 at the New-Church Center in St. Petersburg, guests of the Society there, members and visitors being present from Ft. Lauderdale, Tallahassee, East Palatka and Lake Worth, their total mileage for the session running into the thousands.

It had been hoped that the Rev. Dr. Leonard I. Tafel, general secretary of the Board of Home & Foreign Missions, which maintains the missionaries in that Field, might have been the principal speaker but he finding it impossible to be present, an inspiring and unique address was delivered Saturday evening by Mrs. Charles D. Watson, transcriber in braille for the Swedenborg Foundation, New York, and whose life has been devoted to helping the sightless especially in their great need for reading matter. Her most recent work had been the putting into braille for Helen Keller Swedenborg's "Intercourse of Soul and Body."

Outings Saturday afternoon, a buffet supper, a musical program offered by Mrs. Walter E. French, at the piano, and Miss Margaret Cizars, soloist, a vesper service and business session followed, at which the officers were reelected: Rev. Leslie Marshall, pres., Walter E. French, vice pres., Philip M. Clark, secy., all of St. Petersburg, Miss Florence Hughes, Jacksonville, Neal Benedict, E. Palatka, L. Tabor Hill, Newberry, So. Car., trustee.

The Rev. Ernest Frederick, pastor for the Association on the East Coast, delivered the sermon Sunday morning, "The Meaning of Pentecost for Today." The session concluded with the Holy Supper, with forty-two communicants.

MEMORIAL



HALLIWELL.—The news of the sudden passing of Lay Leader, William Henry Halliwell into the spiritual life will come as a great surprise to the readers of *The Shepherd's Voice* and to the isolated members of the New Church whom he so faithfully visited. Mr. Halliwell's passing takes from our earthly church one of its most devoted and conscientious members.

In his home Church of the Good Shepherd, Kitchener, he was a member for nearly fifty years, having come from another church background. Throughout that time he was a student of the teachings and worked hand in hand with the ministers in Kitchener. He was a man of vision who saw beyond immediate needs and circumstances but worked so quietly, yet persistently, that others seldom appreciated the influence he had. For many years he was secretary and later president of the Church Board and always faithfully attended the services of the Church.

It was always his conviction that the New Church should extend and develop its home mission field and he constantly sought information about methods. From our first acquaintance with him, fourteen years ago, he insisted that the New Church often lost its 'isolated' members who lived in cities or in the country where none of our churches were located because it did not keep in touch with them. When later they moved into cities in which our churches were located, they had made new ties and were lost to the New Church. When the opportunity came, therefore, he entered the work of the General Convention, developing the long neglected work of keeping contact with 'isolated' members and adherents of the New Church on a national scale. Many

devoted and loving hours were given to this work, which in later years consumed nearly half of his working hours. He was never given remuneration for this work, nor did he ask or expect any other than the satisfying knowledge that he was serving the Lord and Saviour Jesus Christ and his fellow men.

The church, in Kitchener and throughout Canada and the United States will miss the earthly presence of this devoted servant. But we rejoice with him as he enters that world of which he thought so much and after which he tried to pattern his own life. We cannot help but feel that as he enters his Father's home he will hear a voice saying, "Well done, thou good and faithful servant."

"I heard a voice from heaven saying unto me, Write: Blessed are the dead who die in the Lord from henceforth. Yea, said the Spirit; that they may rest from their labors: and their works do follow with them."

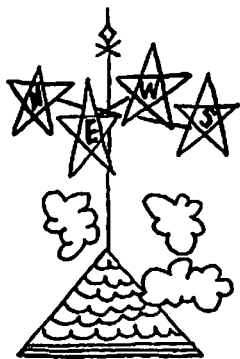
David P. Johnson, Pastor,
Church of the Good Shepherd,
Kitchener.

HERE IS NEWS FOR YOU

Have you ever wished for a list of *all* the collateral New Church books as well as *all* of Swedenborg's books? . . . So that you could find the title which has eluded you ever since *The Messenger* stopped advertising it? . . . or so that you could see at a glance many of the tracts or pamphlets written on a certain topic, perhaps the subject of the paper you are writing for your Ladies' Aid or Men's Club?

Here is news for you: there is a green catalogue distributed by the New-Church Press, New-Church Book Center, Massachusetts New-Church Book Union, and the Swedenborg Foundation, which is just what you need. This is a complete catalogue of Swedenborg's writings, commentaries on his works, biographies of him, worship, study, and other materials, collateral literature, as well as a partial list of pamphlets and tracts. To help you find just what you need, the books are listed by title.

This catalogue would make an excellent gift to someone who would like to find answers to his questions by his own research, and it tells where each item may be procured. It would make a good introduction to Swedenborg and the New Church, for on the front and back inside covers are printed excellent summaries of Swedenborg's life and the New-Church organization. Our periodicals, subscription price, and where to order, are listed on the back cover. So look for that little green catalogue!



NEWS By Carol Lawson

After the tornados which hit Ohio in the middle of May, the following news appeared in the *Cleveland Plain Dealer*, May 14:

Lakewood's oldest church building, the rear part of the Church of the Redeemer (Swedenborgian), 15120 Detroit Avenue, suffered damage that may be irreplaceable, according to the pastor, the Rev. Albert Diephuis, when stained glass windows were smashed. Several art windows in the church proper were destroyed, also. Because of the damage, no services were held yesterday, but they will be resumed next week, the minister said.

A trip to Chicago's Swedenborg Philosophical Centre was made recently by the Rev. John C. King, a member of the faculty of the New-Church Theological School. Mr. King gave a talk on "The Pursuit of Christian Freedom," May 25.

The lawns and gardens of the San Diego Church are beginning to show the results of the loving care being given to them by Mr. William Newman who has recently moved to San Diego following his retirement after 20 years in charge of the Rose Gardens in the public gardens of Toronto, Can.

The Boston YPL held its annual House Party at Blairhaven, South Duxbury, Mass., over the Memorial Day week-end. Young people from other Leagues in Massachusetts were invited to join in the fun . . . The Boston Men's New-Church Club held its annual meeting and Ladies' Night, May 11. The Rev. Franklin H. Blackmer and Mr. Gardiner Perry were in charge. The topic was the Wayfarers' Chapel, and included color slides, sound recordings of the Chapel music, and movies . . . Greater Boston New-Church Societies are looking forward to a visit, June 10, from the Rev. Claud H. Presland, distinguished visitor from Great Britain to Convention. Following a Communion Service on that day, there will be a recep-

tion and luncheon in honor of Mr. Presland.

The Edmonton, Can., Society will be host to the Western Canada Conference, July 7-8, and invites members and friends of the New Church in Western Canada to be present.

'Twas in the black, the minstrel show was, at least that's what they said about it in St. Louis when the audience, 113 strong, could barely squeeze into the Alliance Hall. Under the able direction of Mr. and Mrs. Al Esser, weeks of rehearsal resulted in an evening of delightful entertainment, May 12 . . . A more serious entertainment was held by the Women's Alliance, May 27, following the Sunday morning service, when a psychiatrist, Dr. Philip Gale, spoke. Dr. Gale is the son of Mrs. Alfreda Gale.

The empty pulpit at the Newtonville, Mass., Church is about to be filled. That society is happy to announce that the Rev. Thomas A. Reed has accepted the call to serve as minister. A request has been made to the Council of Ministers and to the General Convention that Mr. Reed's ordination take place at the Church of the Open Word, Newtonville.

The 75th anniversary of the Church of the New Jerusalem in Manchester, N. H., will be celebrated this fall. The Rev. Joseph Hoellrigl is the pastor there and has been for the past 42 years. The *New Hampshire Sunday News* calls him, "... Dean of Manchester ministers and veteran secretary of the Manchester Ministerial association . . . An accomplished linguist, he has mastered nine languages."

A hot debate is being waged by correspondence between L. Eric Wethey, (pastor of the Kitchener Society from 1914-1919), and Dr. Douglas J. Wilson of the editorial department of the *Montreal Star*. Perhaps after Convention, when the *Messenger* has more room, our readers will get in on the bone of contention, which evidently concerns the difference between epileptic and epileptoid. Dr. Wilson thinks that all great people are marked epileptoids, including Emanuel Swedenborg and Helen Keller.

According to Esther C. Perry, Riverside Society, it is important to remember that the purpose of a chapel whether it be in California or New Hampshire, should be for the worship of God and only incidentally as an advertisement of our Church.

At the Mother and Daughter luncheon, an annual affair at the Detroit New Church, Mrs. Ross Woofenden was elected 'Lady of the Year' and presented with flowers and a gift.

Hot Flash from the editorial room: be on the lookout for a sensational new plan for the *Messenger*. The editorial board, consisting of the Revs. Wunsch and Priestnal, Messrs. Memmott and Alden, and Mrs. Ernest Martin, are evolving a new idea that will be released at Convention.

In Detroit things are moving. Officers of the Society have been authorized to sign all papers necessary for the completion of the present church structure, and a loan from Convention for carrying out this work has been arranged.

The Rev. Erwin D. Reddekopp, Edmonton, Alta., Can., has been elected for the second time president of the Bellevue Home and School Association. A local paper carried his picture together with an account of his activities in this field.

The *Columbia Missourian* and *The Tribune* carried articles about the Swedenborg exhibit set up by Nadine Coleman in the two Columbia public libraries early this year. The Swedenborg Foundation had sent two large packages of material and this, together with books from Mrs. Coleman's private collection and some small volumes of the *Arcana* purchased in London last summer by Mrs. Loren Reid, made an impressive showing, according to Mrs. Coleman. All free material left on top of the glass cases were immediately taken, and a card announced that copies of *Heaven and Hell* were available at two of the local college book stores. This was due to the efforts of Mrs. Reid, who teaches at the University and whose husband is chairman of the Speech Department. Mrs. Coleman could not be present at the exhibit much of the time because of her work at Stephens College; however, Miss Alexander, the City Librarian, commented on the interest that was shown. Her desk was near the exhibit and she said that the case really attracted attention, many people stopping there to read.

And speaking of good, solid round numbers,—about 50 or 60 neighbors dropped in to socialize and see the New York New-Church quarters at that society's "Neighbor . . . meet your Neighbor" Open House.

* * *

Births, Baptisms, Memorials

BIRTHS

ANDERSON.—Born April 16, to Mr. and Mrs. Ingvald Anderson (Verda Epp), a son, Gary Norman.

SAWCHUCK.—Born April 7, to Mr. and Mrs. John Sawchuck, Edmonton, Alta., Can., a daughter, Audrey.

SAWATSKY.—Born April 9, to Mr. and Mrs. Leonard Sawatzky, Meadow Lake, Sask., a son, Donald John.

BAPTISMS

AITKEN, BOGDON, EASON, KALBFLEISCH, STONER.—Robert Earl Aitken, son of Mr. and Mrs. Archibald Aitken, John Walter Bogdon, son of Mr. and Mrs. Walter Bogdon, Mrs. Thomas A. Eason and her daughter, Deborah Ann, Joyce Sandra Kalbfleisch, daughter of Mr. and Mrs. Gordon F. Kalbfleisch, and Philip Karl Stoner, son of Mr. and Mrs. Robert Carl Stoner were baptized April 1, at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

CLARK, HAWKINS.—Hugh C., Jr., son of Mr. and Mrs. Hugh C. Clark (Barbara Hamilton), and Linda Katherine, daughter of Mr. and Mrs. Z. T. Hawkins, Jr., (Amanda Campbell) were baptized by the Rev. Richard H. Tafel at the First New Jerusalem Church, Philadelphia, Easter Sunday, April 1, 1956.

HARMS.—John Harlow, infant son of John Henry and Janet Harlow Harms, was baptized at the National Church, Washington, by the Rev. William F. Wunsch, Sunday, May 13. John Harlow is the grandson of Mr. and Mrs. Edwin T. Harlow and great grandson of Mrs. Emma Harlow of the Washington Society.

PANGARO, WOOFENDEN.—Diane Virginia Pangaro, infant daughter of Mr. and Mrs. Lawrence Pangaro, and Trevor George Woofenden, infant son of the Rev. and Mrs. William R. Woofenden were baptized May 6, at the New Church, New York City; the Rev. William R. Woofenden officiating.

SCHNEIDER.—Gregory John Schneider, infant son of Mr. and Mrs. Howard George Schneider (Betty Louise Becker) was baptized May 13 at the Church of the Good Shepherd; the Rev. David P. Johnson officiating.

CONFIRMATIONS

ANDERSON, CONANT.—Mr. and Mrs. John A. R. Anderson, and Mrs. H. Page Conant were confirmed, April 1, at the Church of the New Jerusalem, Bridgewater, Mass.; the Rev. Harold R. Gustafson officiating.

GEIGER.—Mr. and Mrs. O. T. Geiger and their son, Robert were confirmed

April 1, at the New-Church Center, St. Petersburg, Fla.; the Rev. Leslie Marshall officiating. At the same service, Mr. and Mrs. Warren Wescott were received into membership by transfer from the Springfield, Mass., Society.

HAMMERSMITH, MANJURA.—Miss Ruth Hammerstad and Mr. Eryk Manjura, both of whom became interested in the New-Church teachings after reading *Heaven and Hell*, were confirmed in the Edmonton, Alta., Can., New Church on Mother's Day, May 13, by the Rev. E. D. Reddekopp.

Roberta Hallowell, Pamela G. Tafel, Lois Walton, Andrew H. Gaul, Norman Pittenger and Anthony L. Tafel were confirmed Easter Sunday in the First New Jerusalem Church, Philadelphia, Pa., by the Rev. Richard H. Tafel.

WEDDINGS

MAUCHER-GRAVES.—Mr. Edward Maucher and Virginia Hamilton Graves were united in marriage by the Rev. Richard H. Tafel at the First New Jerusalem Church, Philadelphia, on February 4, 1956.

KNAPP-FOX.—Mr. Frederick A. Knapp, Jr., and Barbara A. Fox were united in marriage by the Rev. Richard H. Tafel at the First New Jerusalem Church, Philadelphia, on April 14, 1956.

ROBERTSON-PRATT.—William G. Robertson and Carol Pratt were married in the Elmwood New Church, April 21; the Rev. Warren Goddard officiating. Mr. Paul Zacharias, Student minister of the Elmwood church, gave the Pastoral Prayer.

ELWELL-DOW.—Robert Gibson Elwell and Barbara Lois Dow, married April 7.

CONTRADO-SANNICANDRO.—Joseph Contrado and Camille Sannicandro, married April 28; at the Church of the New Jerusalem, Boston; the Rev. Antony Regamey officiating.

MEMORIALS

SIEBERT.—Mrs. Abraham Siebert (Katie Unruh) was born Aug. 7, in McPherson County, Kan., and passed away April 4, at the age of 78.

On Oct. 25, 1900, she was married to Abraham V. Siebert. Five children were born to them. Her husband preceded her to the spiritual world, Nov. 25, 1925. An event always much enjoyed by Mrs. Siebert was the Unruh family reunion which has been held in her home for the past thirty years. The resurrection service was held at the New Jerusalem Church, Pawnee Rock, Kans.; the Rev. Julian H. Kendig officiating.

STUMPF.—Mrs. Edgar S. Stumpf (Mildred Ahrens), was fatally injured near Kitchener, May 12, when a car in which she was a passenger crashed into a road grad-

er. Mrs. Stumpf was born in Kitchener, Dec. 20, 1913, daughter of the late Albert Ahrens, and graduated from St. Mary's Hospital as a registered nurse in 1937. She was married to Edgar Stumpf, Sept. 20, 1943. She is survived by her husband and three children, ages ten, six, and four. Resurrection services were held at the Church of the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

BROOKS.—Mr. George B. Brooks passed away in Los Angeles on May 13, 1956. The services were held on May 17, in Pasadena, with interment in Mountain View Cemetery. Rev. Andre Diaconoff officiated.

Mr. George Brooks was born in Falmouth, Kentucky, December 17, 1872. He has been for many years a very active and devoted New Churchman. He was a member of the Los Angeles Church Society. Many remember him as the leader and teacher of our Sunday School Adult Group. He put much of his heart and thought into this work of teaching. He assisted for some years with our Church Library work. Also he was a loving friend, "older brother," counselor and welcome speaker in the Temple City Society of the Church.

A man of versatile mind he was until recently an active and competent student of languages, of natural science, of history and sociology. He was a court reporter, and did business and public work. Mr. Brooks had great zeal for social justice. He was indeed a friend of man's well-being. In his study and teaching of the New Church more and more he emphasized the religion of love to the Lord and man's full commitment to His love and way of life.

Mr. George B. Brooks is survived by his wife, Mrs. Alice Brooks; two sons: Theodore and George B. Jr., and two daughters, Mrs. Jeanette Eichorst and Mrs. Dorothea Paulson.

Rev. Andre Diaconoff.

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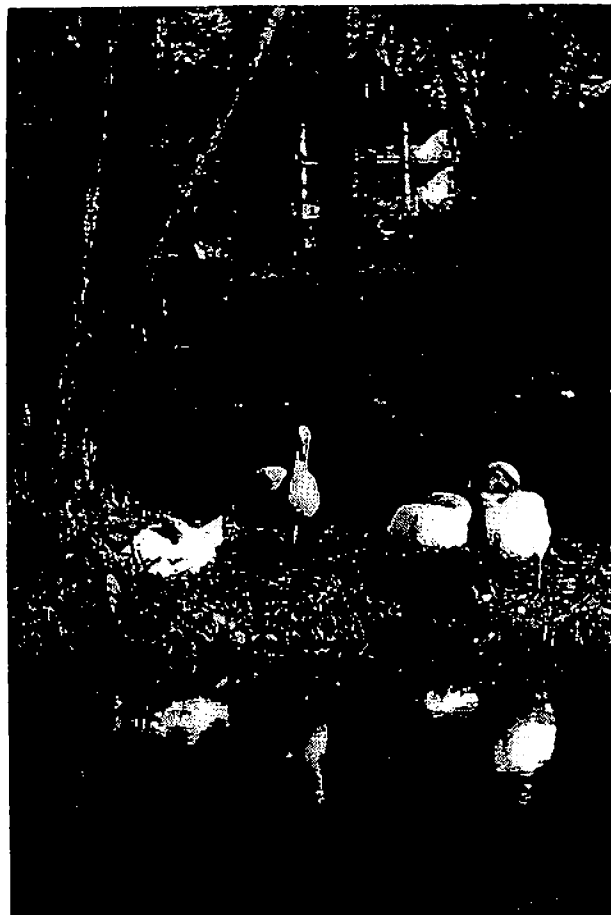
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The
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MESSENGER**



June 23, 1956

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

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June 23, 1956

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Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevay, 3 Rue du Leman

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

FROM DREAM TO REALITY

By the Rt. Rev. Monsignor R. A. KNOX

IT IS curious to note how our foolish modern catchwords contrive now and again, to open a sudden window on our serious thoughts. Not long ago, you heard people saying (without meaning anything by it), 'Where do we go from here?' If you translate that into old-fashioned English, it sounds like a quotation from the Bible 'Whither do we go hence?' And that is the problem which, more than any other except the evidence of a supernatural world in general, has exercised the human mind at all times. What happens to us after death?

I am not going to discuss the subject from the philosophical point of view. It is, indeed, an uncommonly interesting question, how we can attach any meaning to the statement, 'The soul is destroyed at death', since destruction means, in our experience, that a thing is resolved into its parts, and the soul, being immaterial, has no parts to be dissolved into. But these academic discussions have, for most of us, something of the quality of winter sunshine; they communicate light without warmth, and leave us shivering. I mean to assume as genuine the findings of Christian tradition about our future state, and attempt, if I may put it in that way, to get them more in focus. Our picture of the other world is so blurred, its outlines are so confused. That is inevitable; partly because there is no subject on which Christian tradition is so reticent, partly because we are forced to use terms and ideas drawn from everyday experience, and it is evident that they do not quite apply. It is like playing Wagner on a tooth-comb.

The mistake we are tempted to make, do make in our moments of idle thinking, is to suppose that eternal life merely means going on living. That, naturally enough, was what the pagans thought, when they dreamed that there was some possibility of a life after death. There is an epigram in the *Greek Anthology*, often quoted for its beauty, in which the poet says to his dead friend, 'Once, a morning star, you shone among the living; now you shine, an evening star, among the dead'. You see, it has the marmoreal finality of a Greek epigram about it, but it has also something of a marmoreal flatness. We are back where we were; nothing has happened. So, in Virgil's *Aeneid*, the heroes in Elysium are found looking after their horses and chariots: 'The same grateful task that was ever theirs, to feed their sleek horses, is theirs still, now that earth has covered them'. Do we, children of a later age, look forward to an eternity spent in washing down the car? But it is the same mistake we are making, if we think of eternal life as

the mere continuation of living. We unconsciously compare the experience of a future life to that of waking up after an operation; waking up to breakfast and the morning paper. And, of course, if we think of survival after death in those terms, it becomes an open question for some of us whether we want to survive or not. The unpleasant thing is the experience of dying; if we could avoid that, many of us would be content to go on living, even in an atomic age. But when we have once been put to all this inconvenience, would we be sure that we wanted to come back again and go on living, more or less as before? I do not see how the question, if you feel like that, admits of solution.

But eternal life is not that sort of thing at all. When our Lord said he had come that we might have life, and might have it more abundantly, he clearly did not mean that he was going to introduce, into our humdrum, day-to-day existence, more *joie de vivre*. The 'life' which he came to bring—we have to call it 'life', because that is the nearest thing to it we know—belongs to a different order of existence. It has its own avenues of experience, its own range of faculties, its own proper activities. And it will find its true medium only in heaven.

To wake up after death is not like waking up, after an operation, from the life of today to the life of tomorrow. It is like waking up from a dream world into a world, hitherto unexperienced, of realities. We are not to think of the soul as a star which is going to shine there because it can no longer shine here. Henry Vaughn has said the last word about that:

If a star were confined into a tomb,
Her captive flames must still burn there;
But when the hand that locked her up gives room,
She'll shine through all the sphere.

'Into a tomb'; we shall never begin to understand heaven until we realize that it is life, and our life here, by comparison, is not.

Sometimes, in moments of dejection, we pick up some pious book and read about going to heaven, and reigning there in glory, and enjoying everlasting happiness; and the effect is not to raise our spirits but to put us out of temper with the whole Christian doctrine of a future life. Is it not only too obvious that the tradition of the Church has projected our experiences in this life on to the screen of eternity? But when we feel like that, we are forgetting that heaven is the substance, earth the shadow, and these inadequate phrases of ours are inadequate simply

because we have no colours to dip our paint-brush into. They are like those shaded lines by which heraldry represents colours—red represented by upright lines, blue by horizontal lines, and so on. Just so these phrases of ours stand, all of them, for a reality which we have no means of expressing.

When we talk about 'going' to heaven, we do not think of a future life as necessarily conforming to the conditions of space as we know it, like the literal-minded theologians in old days who discussed whether hell was, or was not, larger than Italy. But we get as near as we can to the truth, in describing a change of state necessarily unimaginable to us. As for 'glory', it has an old-fashioned ring nowadays; and, indeed, if the truth must be told, the idea of dressing up in our best clothes and taking part in a triumphal ceremony afflicts us with a slight sense of *malaise*. But if we have at all mastered our Lord's teaching, we cannot doubt that in a re-fashioned existence there will be a complete reversal of our worldly values; that worth will shine out in its own colours, showing the darkest tomb as the hiding place of the brightest star.

And happiness? There at least our expectations are unambiguous. Happiness, as we know, is something quite distinct from pleasure; pleasure is associated with this or that gratification of this or that particular need in our natures, whereas happiness, the feeling of over-all contentment, depends on such a multitude of contributing factors that you cannot pin it down to a single experience, or to a single moment. Because it is so elusive, so fugitive a thing on earth, we know what we mean when we cherish the hope of finding it in heaven. Only, because our life in heaven will be a new life, not a mere continuation of this, our happiness, we must suppose, will be of a quality which, in this world, even the mystics have hardly dreamed of. And it has always been the instinct of Christian people—although so little is said about it in the New Testament—that it will be a shared happiness. It seems incredible that our lives here should be so interwoven, if we were destined to be solitary units in the world to come.

But always, when we are thinking about heaven, St. Paul's description of it rebukes the exuberance of our imagination: 'things no eye has seen' (the painters have missed it), no ear has heard (even the musicians have made a mess of it), no human heart has conceived—our ideas, however abstruse, however poetic, are inadequate, must be inadequate, to the supernatural reality; not by their intensity, but in their very quality, the joys of heaven elude us. And perhaps, when we have sadly admitted this incapacity of ours, a scruple assails us: How can I, this very second-rate, unilluminated person I know myself to be, ever become the subject of such a sublime experience? Understand me, I am not speaking of scruples about our eternal salvation. Scruples of that kind

have been felt even by people of great holiness; we know that it is possible to miss everlasting life, and that without the grace of Christ we shall miss it. No, I am speaking now simply of the difficulty we sometimes have in imagining ourselves as possible candidates for the kingdom of heaven, just because we are so ordinary. Here am I, sitting in my flat reading a novel; can it be I who will be clothed with immortality? Nature, they say, does nothing by leaps and bounds; the caterpillar does not turn all at once into a butterfly. Is there no process of graduation, of slow acclimatisation, which will turn me from this kind of soul into that?

If you accept the full teaching of the Church—I am perhaps speaking to some who do not, but they must pardon me for parting company with them here—if you accept the full teaching of the Church, these scruples will be sublimated for you by the doctrine of Purgatory. We have, most of us, a despairing sense of inadequacy when we contemplate the holiness of Gods' Saints, and compare our own record with it; we have, many of us, a feeling almost of envy when we visit people, or hear of people, whose life seems nothing better than one long round of suffering. Why is it that this discipline of suffering has fallen so little on us, who need it so greatly? If I may use a modern phrase, we are appalled at the differential. It straightens things out for us, if we believe that after death we shall go through a period of waiting and of discipline before we can become what we long to be, yet almost fear to be—perfect souls.

So, all through the month of November, we have been remembering in our prayers the needs of the faithful departed; the Holy Souls, we call them, but we mean that they are not quite holy enough. What picture are we to form of those needs? We shall not find, I think, even in Dante, much aid to the imagination. But we can, perhaps, get some glimpse of what it all means if we concentrate our attention on the ancient prayer which the Church uses in this connection: 'Grant them, O Lord, eternal rest, and may perpetual light shine upon them.'

It seems, at first sight, an exacting demand. Light and rest are both primary needs of our natures; but in the usual way when we need rest we draw the curtains. I suppose we are meant to see the interlude between earth and heaven under the image of an uneasy night between two stretches of daylight. Just as the cares of yesterday haunt us with their echoes and deny us sleep, so we can think of the soul which has left this world full of imperfections as longing for the echoes of those imperfections to die down in it, and restore its nature to equilibrium. And just as the mounting light of day seems to heal us, we cannot tell why, after a sleepless night — first the pale streaks, then the growing distinction between light and shadow, and at last the sun—so we may imagine the light of heaven, in some dim reflection, dawning

on and into those immortal spirits which have still their heaven to attain. An interlude in which yesterday is forgotten, and tomorrow, somehow, grows gradually more real.

You still find them childish, these analogies by which we try to realise the world beyond? Well, we are only children, all of us, hoping to grow up one day into the stature of the perfect man in Jesus Christ. And perhaps, if we are found worthy to do that, we shall see that these guesses of childhood were not altogether misleading; we shall smile at them, but we shall not disown them.

(The above is published with the kind permission of the well-known English journal, THE LISTENER, Sept. 15, 1955, and at the suggestion of one, plus the request of two esteemed readers. The writer is an eminent prelate in the Roman Catholic Church, whose status in England corresponds somewhat to that of Cardinal Spellman in the United States. The article is, of course, written from a Roman Catholic viewpoint, but it will hardly escape notice how closely in many instances it parallels New-Church teachings. Those who are familiar with the teachings of the Church of the Middle Ages will notice the contrast between these and the above article. Although what is said about "Purgatory" differs from what Swedenborg teaches about the "World of Spirits," nonetheless there are similarities. For a fuller light on Swedenborg's teaching on this subject we refer the reader to the section entitled "The Great Entrance Hall of the Spiritual World" in the Rev. William F. Wunsch's very carefully written book, "An Outline of New-Church Theology", p. 52. Dare we venture the statement that the leaven of Swedenborgianism has penetrated farther than we are aware of?)

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WHAT IS AN ANGEL?

Probably some of you read in the THIS WEEK magazine, recently, Bishop Fulton J. Sheen's answer to the question, "What is an angel?" It was as follows:

As I have said on my TV program, "Life Is Worth Living," the word "angel" is taken from a Greek word, "angelos," which means messenger. An angel is a creature far below God in dignity and yet far above man, purely spiritual, possessed of an intellect and will, but without a body. The theme song of an angel is "I Ain't Got No Body."

The angelic intelligence is quite different from the human intelligence. God pours His ideas intellectually into angels and physical things. We recover the ideas that God put into things, thanks to our intellect working on sensible experiences. We therefore have to unwrap the ideas. An angel never has to wait till a package is unwrapped; it knows already what is in things. An angel knows more about science than Einstein, more baseball than Leo Durocher, and more jokes than Bob Hope. There are, however, certain limitations to angelic knowledge. An angel does not know future events; an angel does not know the mysteries of grace, unless God reveals them; and finally an angel does not know the secrets of the heart and the motivations of the will. Only God and the psychiatrists know these—or at least some psychiatrists so presume.

There are angels near us to guide and protect us, but we do not invoke them. It is not later than we think. It is a bigger world than we think. If we would but stir our soul, we would sprout a wing and discover it to be a wing of an angel of God.

The New Churchman will feel two ways about this statement of Bishop Sheen's. First, it will come to him as a refreshing breeze in this day when there is such reticence about speaking of heaven or of angels, and even so much disbelief in them among Christians themselves. Next, he will see that the old idea persists: that angels and archangels were special creations of God, sort of disembodied agents for carrying out God's wishes. We believe, of course, that all the inhabitants of the spiritual world, wherever they may be, were once men, women, or children here on this earth or on some other habitable one. They differ from men here only in that their "earth-consciousness" is closed and their "heaven-consciousness" is opened. There are also vast differences among angels, differences in capacities to receive God and be near Him. This is a capacity formed here on earth and developed there. No angel knows everything about everything, even as here we recognize differences in fields of interest and degrees of development. Angels, whether they be doctors, architects, scientists, teachers, lawyers, administrators, rulers of groups or societies, artisans, or whatever they may be interested in, can look forward to an eternal development in their work. Becoming an angel does not mean that suddenly one is given all knowledge, all truth, because this exists only in the mind of God; the angelic mind, being human, is at a distance from and will always be distant from, the All-Knowledge and Wisdom and Love of God.—Immanuel Tafel.

(Reprinted from the
Kenwood Parish News)

EDITORIALS

Doctrine of Intention

(Guest Editorial)

AN IMPORTANT teaching of the Roman Catholic Church evidently not too well known either within or without that body is its Doctrine of Intention.

In several important respects that Church's organization and membership depend upon this especial dogma though it is a moot question whether or not actually it is or can be put into effect.

Yet the ecclesiastical law is, "The Church teaches unequivocally that for the valid conferring of the sacraments, the minister must have the intention of doing at least what the Church does. This is laid down by the Council of Trent." (Sess. VII). *Catholic Encyclopedia* 'Intentions,' vol. VIII, p. 69.

A learned prelate whose 'comment' virtually is part of the Church law, laid it down in 1608, "None can be certain, by the certainty of faith, that he receives a true sacrament, since it cannot be celebrated without the minister's intention; no one sees the intention of another." (Bellarmine, *Dispute de Justificatione*. lib. III, c. 8, sec. 5, tom. iv, p. 448.)

Obviously this can mean, as an example, that a trusting mother bringing her child to the priest for baptism cannot be sure it truly has received the sacrament because she does not know if the officiant had the right intention. Similarly, a church dignitary up for ordination as bishop may not, because somewhere among those elevating him there was not a sincere intention, actually be entitled to wear the scarlet.

However, the purpose of these notes is not to show the uncertainty or failure of some other church organization's beliefs, but rather as a reminder of how important is the principle of right intention, and it follows that this being so essential, such a doctrine is woven into the very fabric of the true Christian religion.

Again and again, as the student knows, Swedenborg points to the necessity of true intentions and right motives. They are indeed the very man himself: "Such therefore as is the intention in discourse and in works, such is the life." (*Arcana Coelestia* 5128). "The life of man is his love; and what he loves he wills and intends; and what he wills and intends he does." (*ibid* 7779).

The recognition of right intention as a leading regenerating principle surely must have been taught by the Evangelists, as received from the Lord, to the growing body soon to be known as Christians (Acts 11:26). Germinating, evidently it sprouted in Councils, to flower there, as we have seen, in proscriptions, beautiful to look at, but probably

with little likelihood of use, organically, anyway.

Right intention is of course a very personal matter. Conceivably, one cannot always be absolutely sure of his own motives unless self is out of the way and the good of the other is regarded. And there again we have another clarification in the wise words: "Whatever we wish for another returns upon ourselves."—L. M.

Study Urban Minister

IF TODAY'S clergyman has a gripe in the world, it's because he must spend most of his time doing the things he considers the least important and most irksome.

He considers that he was trained to be a preacher and pastor, and these are the roles he likes best. But his days are taken up with 'paper work', 'running the mimeograph', 'attending too many purposeless meetings', and 'dealing with demanding people'.

This analysis of the clergyman's job is contained in a nation-wide survey on the urban parish minister made public last week by the National Council of Churches' Department of the Urban Church.

Dr. Samuel W. Blizzard, Pennsylvania State University sociologist, who conducted the study for the Russel Sage Foundation, reported that a great number of ministers feel irritated because they're urged to spend much time organizing and administering, but have little training or liking for these functions.

Because a minister must be six persons at the same time—administrator, organizer, pastor, preacher, priest and teacher—29 per cent of those queried admitted to a sense of inadequacy and 17 per cent said they had trouble managing their time, Dr. Blizzard reported.

Three-fifths feel the preacher role is the most important; 11 percent, the pastor role; eight percent, the priest; three percent, the administrator; two percent, the teacher; and a mere one percent, the organizer.

Yet they're called upon to be specialists in all six roles, rather than general practitioners as they were in the past, Dr. Blizzard said.

In the old days they could pay a social call on a parishioner. Today they're expected to give personal counseling to help him solve all the contradictions and confusions of life, ranging from methods of child rearing to the threat of the atom bomb.

These multiple demands upon the minister tend to lower morale, the report indicates. While many stressed 'the good life of a minister,' and speak of 'the privilege and fun' of being a pastor, others point out 'because of the demands of the profession, only one who feels a divine call can avoid the pitfalls of cynicism.' Those who cited 'the good life,' however, were slightly in excess of those who labelled it 'the difficult life.'

The Religious Weekly, May 7.

A Pilot-Project

By David J. Garrett

"THE leadership Education Institute has been developed by the Leadership Education Committee of Convention, whose members are or have been Mr. and Mrs. Horand Gutfeldt, Mrs. Horace Briggs, Rev. Franklin Blackmer, Mr. George Dole, Miss Joylyn Ives, Rev. David Johnson, Rev. David Garrett, chairman. The final planning of the Institute was done in cooperation with the Institute staff, and in consultation with Mr. Edward Memmott, President of Urbana Junior College, Urbana, Ohio, and Mrs. Wickham Skinner, Minneapolis, Minnesota."

In a church like ours, where the great majority of members are elderly and middle-aged, and whose future will demand a tremendous output of new ideas and redirected energies, the young adults and older young people have a place of increasing importance. On them will fall, to a large extent, the responsibilities and problems of the Church in the not too distant future. Everything should be done, then, to prepare them for their future task, and to help them meet their own present needs and the needs that face the Church now.

On the initiative of Convention, the Church has made a start specifically in this direction. In cooperation with Almont Summer Camp, Almont, Michigan, Convention will hold a Leadership Education Institute at the Almont Camp, July 22-August 12. The Institute will offer leadership training, to meet personal and church needs, for young people between the ages of 17-23. It will be a small-scale, experimental project. It is hoped that the young people attending the Institute, and the staff, will gain a great deal that will be of immediate use to them in New-Church young people's work. We also expect that the project will yield valuable information and experience for future leadership programs.

One of the major stresses at the Institute will be upon 'responsibility' and 'initiative' from the young people themselves. To this end, the Institute is divided into two parts: (1) One week of confer-

ences and training, in which the young people will actively participate and contribute their experience and interests. (2) Two weeks of practice and observation, in which the young people will serve as junior members of the Almont staff under the guidance of the Almont senior staff. In the second part of the Institute, the young people will have opportunities to help in planning programs for younger teen-agers and children, and will work with them in a capacity of camp-counselors.

The staff and areas of leadership education will be as follows:

New-Church Views into Spiritual growth: Psychological aspects of individual spiritual development at different ages—Mrs. Horace Briggs, wife of a New-Church minister, with thirty years experience in young people's work, one of the key leaders and organizers of Convention's largest Sunday school and a former staff member at the Fryeburg Summer Camp.

Growing Together through Worship: the broader implications of worship in personality integration, including views into the forms and meaning of the worship service, and touching upon aspects of public-speaking—Rev. Immanuel Tafel, director of the Swedenborg Philosophical Centre, pastor of the Kenwood (Chicago) parish, and a member of the Almont camp staff.

Group Participation: developing basic concepts of group interaction through techniques of discussion, observation, evaluation, case study, and role playing—Mrs. Franklin Blackmer, wife of a New-Church minister; Dean of Guidance at Bradford Junior College, Bradford, Massachusetts; Master's Degree in Education.

Program Planning: promoting the development of groups through the use of activities such as recreation, music, discussions—Mrs. Wickham Skinner, formerly Teen-Age Program Director at the YWCA, Minneapolis, Minnesota, who now works in the Plymouth Congregational Church, Minneapolis, as a member of the Board of Religious Education; chairman of Youth Activities Committee,

and teacher of the High School Class in the Church School; Master's Degree in Social Group Work.

Arts and Crafts: the use of arts and crafts in youth programs—Miss Caroline Bergman, teacher of art in a Detroit public school, a leisure-time artist, and a member of the Almont camp staff.

Two co-directors will direct the Institute: Miss Dora Pfister, superintendent of the Almont Summer Camp, donor of the Pfister pins (ANCL), and formerly a teacher in Cleveland public schools.—Rev. David Garrett, minister of the New Church in St. Louis, Mo., twice president of ANCL, chaplain-advisor to ANCL, chairman of the Leadership Education Committee (Convention), chairman of the Youth Activities Committee (Illinois Association), experienced in camp-counseling, former advisor to two New-Church leagues.

It is expected that the 10-15 young people who attend the Leadership Education Institute will go back to their societies and to young people's work with new insights into the problems and needs of young people, and will use the experience and knowledge they have gained in developing more effective New-Church youth programs. It is also hoped that the Institute will give the young people a clearer understanding of the resources of our Church, and a deeper appreciation of the possibilities latent in our local societies. Last but not least, we humbly anticipate that the young people at the Institute will go away with a better understanding of themselves and a greater loyalty to the Church. If we can accomplish these aims to some degree, we shall consider our work worthwhile and deserving of further expansion in the future.

(Young people who have not been contacted about the Institute, and who have a real interest in youth work, should write to: Rev. David Garrett, Leadership Education Institute, 620 North Spring Avenue, St. Louis 8, Mo. The age-range for applicants is 17-23, although exceptions will be made for mature persons under 17.)

BOOK REVIEWS

LIFE FURTHER ON. By Richard H. Tafel; *American New-Church Tract & Publication Society, Philadelphia.* 39 pp.

This is a happy title for the reflections on the life beyond contained in this pamphlet. The general theme is familiar to New-Church people, but there is a freshness of approach and treatment which makes the four discourses interesting.

The first one is an exposition of Swedenborg's statement: "As regards the soul, it is nothing else than the person himself who lives in the body." The person goes on living unchanged after the body has ceased to function. The only change is that now he contacts new realities. This thought is held before the reader in the discourses on the world of spirit, on heaven, and the one on hell. There is much to be found in this work that is stimulating and much that is clarifying. In lots of 10 the book sells for 13c a copy; in lots of 100 for 12c a copy.

PRAYERS FOR LIVING. By Hazel T. Wilson; *Abingdon Press, Nashville, Tenn.* 128 pp. \$1.00.

This little volume is a compilation of sixty prayers, one for the morning and one for the evening, closing with an affirmation from the Scriptures to accent the theme of the meditation. Early writers, among them Chrysotom, St. Augustine and St. Anselm, are represented, as are contemporaries such as Frank C. Laubach, Muriel Lester and G. Stanley Jones. There are prayers from about every age and almost every shade of religious belief. Thus we have William Ellery Channing and Dwight G. Moody; John Henry Newman and Walter Rauschenbusch. Even the Indian poet, Rabindranath Tagore, finds a place here. Yet there is a unity in this fine piece of devotional literature. That unity lies in the strong trust in a God of love found in every prayer here given.

In her introduction Georgia Harkness says, that to find the way to that warless world envisioned by Isaiah will "require far more than the outpouring of material treasure for armaments, for the primary cost of peace on earth is 'good will toward men.' For a reconstructed world we must have reconstructed individuals—men and women ready to practice the democratic way of life and to create a unifying spiritual world community—we must have a new fund of spiritual resources. We can find such spiritual resources by the help of God through prayer as the undergirding of our actions; without prayer we can scarcely expect to have what is most needful for the long pull that apparently still lies before us."

Mission Notes . . .

The Salaam Church of Egypt

The members of the Salaam Church of Egypt count the birthday of their Church the 20th of February, 1938, when a Mohammedan youth was baptized in the Mediterranean by the Rev. Jack Hardstedt, then a missionary to Egypt with headquarters at Port Said.

The Church grew rapidly, since every member was expected to be a missionary. Seven years later the Port Said group had more than 200 members; new groups were formed in Cairo, Alexandria and Mansourah in the Delta, besides a group in Upper Egypt. The members were taught to give tithes and were consequently self-supporting from the beginning.

An annual Bible School for lay-preachers was held at Port Said. In 1945 the Salaam Church received official recognition from the government. It was a youthful church; very few of its members had reached the age of 40; male teen-agers constituting the majority.

* * *

On January 23, 1943, Pastor Hardstedt, Superintendent of the Mission, was providentially lead to read an article about Emanuel Swedenborg in an American Encyclopedia. There he found a satisfying answer to the many puzzling problems that had arisen in his controversies with Moslem 'sheiks'. That very same day he bought the three works by Swedenborg: *The True Christian Religion*, *Divine Love and Wisdom* and *Divine Providence*, which he found stowed away and forgotten in Port Said's only book shop.

The careful study of these works led him to order all the theological writings of Swedenborg from the Swedenborg Society, London. When they were more or less digested, he began to preach the wonderful tidings of a New Age to whomsoever cared to listen. So the foundation of a New Jerusalem Church in Egypt was established in the very bosom of the Salaam Church.

* * *

Pastor Hardstedt with his family left Egypt on furlough in the autumn of 1946, settling down in Stockholm for the time being. He shared his newly-found treasures with many of the members of the Baptist-Pentecostal Church, of which he was a member and a missionary. This was scarcely looked upon with favor by the leaders of that denomination. They feared that 'this strange doctrine' would cause a split in their carefully consolidated organization. A secret inquiry of the Salaam Church was held. It was then revealed, that all the members were one in recognizing our Lord Jesus Christ as the only Lord God and Savior of Heaven and earth. As to other doctrines,

they were as yet somewhat ignorant. From that moment the Salaam Church was cut off from all connection with the Swedish denomination, which of course was felt as a blow by that Church: but as they had been taught to support their own pastor and pay the rent of their church building, they carried on the work.

During all these years Pastor Hardstedt has virtually continued his ministry in the Salaam Church by correspondence. Copies of the *True Christian Religion* were left with the pastor and the leading brethren of the Church, together with some copies of Bruce's *Gospel of John* and *Gospel of Matthew*.

The standing cry from the Salaam Church was: "Come down to Egypt and teach us". Being busy with the churches of Stockholm, Gottenburg and Copenhagen during a most critical time, it was not an easy matter for Pastor Hardstedt to find the opportunity and the means to visit Egypt. At last the way opened up, when the General Assembly of the Swedish New Churches, together with the Gothenburg Church and private friends, collected enough money to pay for the journey. The visit took place during August-September 1955. As it was possible to remain in Egypt only 40 days, the lectures, services and private conversations about doctrinal things were carried on, practically, from morning to night. The result was a formal transition of the Salaam Church to a New Jerusalem Church of the Lord's Second Coming.

Thus far all has worked out well. The following letter of recent date from the secretary of the Salaam Church speaks for itself and may well serve as a conclusion to the above very condensed facts:

Last Friday we received 20 parcels with 60 books from the Swedenborg Foundation in New York. One of these series was for our pastor, Rev. Raghib Khalil, and the other for our Church Library. We are going to order a special bookcase for these precious books. We are very happy and grateful for such a precious gift of the well-bound volumes, and we have written our friends in the USA thanking them. The Lord Himself will help us to study the writings and to practice them to the salvation of our souls. The New Church is taking impetus and rooting itself in spite of all slander and opposition. We are happy to see the Lord's guidance of our Church and we don't at all mind the nonsense our enemies are talking. What a difference in our lives before and now! The spiritual meaning of the Word is a light to our feet and we feel the warmth. During the time of our ignorance we lost so much of the deeper meaning of the Lord's message to us, which now is full of joy and meaning. And we are still only in the kindergarten. I believe we need to study the Writings very carefully, so that we may be able to understand the Word better and live by it. Please greet the Stockholm friends, thanking them for the money they have collected for our pastor and the Sunday School. We are very grateful for these proofs of brotherly love. It is our strong desire and continual prayer to the Lord that He may so help us that the Salaam Church at Port Said may be the first real New Church in North Africa: a lighthouse leading the people to a right understanding of the Word. Only so will they be liberated from religious fanaticism and traditional falsehoods.

LETTERS to the EDITOR.

INJUSTICE NEVER ANSWERS

To the Editor:

I have just noted a change of wording in the new translation of the Bible which by itself goes far to prove that a new translation was necessary. It occurs in Christ's reply to His accusers when He was brought before the assembly of the elders as reported in *Luke 22:67-68*.

His words are given in this way in the two versions, the King James version being placed first:

"If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go."

If I tell you, you will not believe; and if I ask you, you will not answer."

As there is no footnote to this passage suggesting even a diverse rendering, I presume the omission of the words "nor let me go" is justified by the original authorities as it is from every other point of view. Christ is not trying to be "let go." As is always the case when innocence stands before injustice, injustice insists on asking the questions and will not submit to being itself interviewed. Christ is being condemned for a belief, and more particularly for letting it be known and because it is popular. He asks His accusers to show what evil has resulted and they cannot but it threatens not only their prejudices but their positions. And so any counter-questions which might invalidate the one and endanger the other are not to be allowed.

John R. Swanton
Newton 58, Mass.

THE LORD'S TEACHINGS, OR—?

To the Editor:

Please allow this writer to submit a few comments and suggestions for the consideration of your readers.

I wish to refer specifically to the expression so commonly used, "Swedenborg's teachings," or "Swedenborg's theology." It is our understanding that the Writings reveal the Heavenly Doctrines of the New Jerusalem and to refer to them as Swedenborg's teachings is entirely false and misleading to the stranger or the new-comer. Swedenborg states, himself, that what he has received of doctrine he has received from the Lord alone while reading the Word. With this knowledge how can anyone, or any group of New Churchmen or ministers lightly refer to the doctrines contained within the Writings as Swedenborg's teachings?

While we have been very pleased with the Swedenborg Calendar for 1956, and those responsible for its production deserve every credit, we must make this one criticism, namely, the information regarding the Wayfarers Chapel, which reads, in part:

"built by the Church of the New Jerusalem as a national memorial to Emanuel Swedenborg, upon whose teachings the Church was founded."

This might seem like a small matter, but it is, nevertheless, a serious one, and every New Churchman should take heed.

Erwin D. Reddekopp,
Edmonton, Alta.

WHAT TIME IS THIS?

To the Editor:

One thing we should know is that the Church of the New Jerusalem will not thrive on the fame nor the name of Emanuel Swedenborg; but by the power and glory of the Lord Jesus Christ; working in us and through us, revealing these truths as we are able to make them available to others through our own living experiences. Apparently we should be in this field, surgeons able to see into the soul of possible receivers. For we cannot broadcast books and so must depend on personal contact. We are not able to contact or in any way be influenced by the personal power of Emanuel Swedenborg. That undoubtedly he possessed in no small degree, but we have complete contact with the Lord Jesus Christ, and through these truths have the Lord as close as we are able to bear; for He said: "I am come to send fire on earth." A burning zeal should prevade our lives from the Lord, through these spiritual truths we can have within us.

We have the conviction that we are not a part of Protestantism, nor yet Swedenborgians, which to the eyes of the world are but another sect, and insignificant because of size. Our authority for the New Jerusalem is plainly stated in several places in the Word but especially may we stop all light criticism if we will but call the attention of sincere minds to *Revelation 21*. There is the Lord's promise of a new dispensation, a New Church with name and quality complete. It is our present task to bring this to the minds of all people—no small task. The Lord has established his Church,—He is in this Church, behind us and before us. In our Church we cannot have saints, but Swedenborg was greater, he was the servant of the Lord.

As we look out upon a disillusioned world we have a great feeling of doubt. We cannot but ask the question: has the Lord really made His Second Advent by the writings of Swedenborg? If so why do we see so little evidence in the world about us of this presence of the Lord, outside the wonder of the Writings? There is the slow diffusion of the Writings and slower reception. Is this our fault or is it the will of the Lord to restrain their diffusion or is it the resistance of a stiffnecked world? We seem to be brought face to face with the fact that we are living in a world very much as He described it would be at His Advent. Are the conditions today comparable to the time of Swedenborg? What is this time we are expe-

riencing? Is it a fuller Advent? How are we to evangelize in the world if we have no definite understanding of this time. For many people The Second Advent is near at hand. These, too, are serious-minded people. World upheavals in many ways corroborate their beliefs. How are we to correlate our Writings with evolving world affairs? Are we safe in believing that the Lord comes as frequently as conditions require? Is the Second Advent a fiction of the early church. We do not believe that.

Leonard Cole,
Clinton, Ont., Can.

FORGOTTEN GIANTS

To the Editor:

May I speak a word in behalf of some New-Church giants who are forgotten, or are being forgotten, by those who should not forget.

There are several such men. But only two need to be selected here. First, Rev. Henry Maclagan, who had no difficulty in comprehending the Science of Correspondence as proved by his masterly labors on the books of Leviticus, Deuteronomy, and Kings. With so much vision does he carry on that one is almost brought to conclude that Swedenborg was one of his attending angels throughout the period of such works. Not once does he show that he ever grew weary of his task, but rather was inspired from moment to moment. Ask for his work on the book of Numbers, and you will be told that it is "out of print." Which means that it is also "out of our hearts."

No knowledge is more needed today than a knowledge of the Science of Correspondence. It has the power to defeat the threat of war. It can prove that the whole of mankind is at war not as nation against nation, but as one against our Lord. The works of Maclagan, therefore, should be in every New-Church household, and as a daily reading.

And who next? Why, William Bruce, the saintly man who perceives that warmth and beauty of the Revelation which the scientific mind of Swedenborg somewhat passes by. Call for his work on Matthew, and you will be told that it is "out of print." What a loss!

The young people of the New-Church—the posterity of the older of us today—are being denied their proper heritage. Must it continue so? There may be among them some who are being prepared to receive more revelation from our Lord. If they ask for light concerning the Science of Correspondence, should they be told that "it has fallen into darkness."

Lelia M. Tinsley
Newton, N. J.

(EDITOR'S NOTE: The Commentaries by the Rev. William Bruce as well as several volumes by the Rev. Henry Maclagan, referred to by the writer of the letter above, are still listed in the catalog of the NEW-CHURCH PRESS, 108 Clark St., Brooklyn 1, N. Y. and can, no doubt, be obtained there.)

The National Association of Convention

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

Frank Eisenhardt Writes:

Dear Friend Clark:

We certainly had the most pleasant visit at the Lennox Church on May 13. It was an inspiring experience which we shall never forget. The white frame church on the wooded hilltop at the country cross-road four miles south of Norway, Ia., is, I am informed, the only strictly rural New Church in the United States. The history of this Church is fascinating. It had its origin in a cobbler shop in St. Louis in 1844 where a group of people met weekly to study the *Arcana Coelestia*, and later banded together to form the settlement in Iowa which they called the Jasper Community, a name taken from Rev. 21-19; denoting the divine truth of the Word. I was thinking of those sturdy pioneers as we entered the church Saturday afternoon. The words printed high above the chancel arch "*Ich und der Vater sind eins*", meaning, "I and the Father are one", are evidence not only of their faith but also that their studies of the Writings as well as the Church service were conducted in the German language.

After a short visit at the church we went across the road to the Brockschink farm where we met Martha Brockschink, the widow of the late Henry Brockschink, and a little later we also met the Dan Pedersens and Mrs. John Grosch. Mrs. Brockschink graciously invited us to stay for supper and later offered us a room in her home for the night, which we gratefully accepted. Later in the evening we met at the church with the Pedersens, Mrs. Grosch, the Otto Severins, who had also arrived, and a group from the Lennox Society for a friendly visit and an interesting discussion ably led by Dan Pedersen.

The next day we attended Sunday School followed by worship service where we met Reid Barnett who came down from Ames to attend the meeting. The most impressive sight for us was the children's class, about 36 or more of them. I have never seen a group of children more eager to hear the Lord's Word than these were. It touched our hearts and brought to our mind what the Lord said about little children.

We believe that the Pedersens are doing a wonderful job in their attempt to revive interest in that church and we hope their efforts are being recognized.

I just received word from Mike Wilmoth that he is unable to attend the Convention at La Porte, and I therefore have asked Mrs. Grosch to share with me the responsibility of being a delegate for the National Association.

Sincerely,

Frank Eisenhardt

(Mr. Eisenhardt is Vice President of the National Association.)

THE WANTS OF MAN

I want a warm and faithful friend
To cheer the adverse hour,
Who ne'er to flatter will descend,
Nor bend the knee to power.

A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship is as strong
For him, as his for me.

FROM THE WRITINGS

True Christian Religion, 230. Moreover, it is by the Lord only that the spiritual sense of the Word is communicated to any man; and it is guarded by the Lord as he guards the angelic heaven, for heaven is in that sense.

True Christian Religion, 208. Henceforth the spiritual sense of the Word will be given only to such as are in genuine truths from the Lord. This is because the spiritual sense can be seen by no one except from the Lord alone, and unless he be in divine truths from the Lord.

Spiritual Diary, 6053. These three things especially, must be shunned by those who will be of the New Jerusalem; 1.—Love of dominion (from self). 2.—Deceit. 3.—Adultery.

In those who do not shun evil as sins, there lies hidden the belief that man does not live after death.

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By Everett K. Bray

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The Swedenborg Student

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

ARCANA CLASS I—July, 1956

Volume I, 131-313

July 1—7	131—181
July 8—14	182—217
July 15—21	218—260
July 22—31	261—313

In the notes on the first chapter of Genesis the 'preadamite' period was considered. But that chapter also includes the formation of the Adamic or Most Ancient Church, and the first eighteen verses of the second chapter are in the letter the description of the Garden of Eden and in their spiritual meaning the description of the people of that spiritual dispensation. The heavens and the earth being finished is the completion of the development of man as to his internal and external and the affections and knowledges of this state. The Adamic Church was a 'celestial' Church, that is, it was in love to the Lord.

Scattered throughout the Writings are many references to this Church. It is the head of gold of Nebuchadnezzar's image. The distinguishing feature of the people of this age is 'perception.' They did not have to acquire knowledge by study as we do. They knew from perception the truths corresponding to their affections. Perception Swedenborg defines as 'a dictate of the truth itself', distinguishing it from conscience which is from influx into truth acquired. They had internal breathing, the heavens were open to them, and they saw everything in the world about them as symbolic of its spiritual correspondent. They were led by the Lord alone. So close was their conscious life to the spiritual world that they scarcely breathed the external atmosphere. They had an internal breathing; they actually 'respired with the angels in whose company they were'. Their breathing of the natural atmosphere was tacit.

They had no written or spoken language, but communicated their thoughts through expressions of the face and by gestures, and this much more perfectly than is possible through speech or writing. We are aware of the fact that fear,

shame, and joy can be much more perfectly expressed through the face than by speech. They had no arts or crafts as we know them, but their spiritual development exceeded that of the succeeding ages.

This month's reading begins with the words, 'And Jehovah God said, It is not good that the man should be alone.' These words mark the beginning of the 'fall.' Men did not wish to be led by the Lord alone; they wanted to lead themselves; and when this took place, since love is not love unless freely given, the Lord allowed them to have their own way. Here, in the Bible, is the statement of how evil originated. It is in the turning of man, by his own choice, away from dependence upon the Lord to trust in himself and in the life of his natural senses.

The story of the creation of Eve is not a second story of creation but a picture of how the Lord gave to man the faculty of receiving affections and thoughts from the Lord and making them appear as if they were from self. Yet it is essential that it be recognized that they are not really from self but from the Lord—men were commanded not to eat of the tree of the knowledge of good and evil.

The decline from this point was gradual. At first people wanted to do what was right, although from themselves. They were still in the garden of Eden. But choosing a lesser good was a step downwards.

Notes

147. Deep sleep is the state of thinking that one lives from himself.

149. The Lord's proprium is life. "A spirit hath not flesh and bones as ye see me have" means spiritually that no man has life in and from himself as the Lord has.

196. People today are misled by sense impressions — the serpent. And because of the increase in knowledge of the world not known to the ancients, they come into states of greater blindness and disbelief.

241. The example given here of the difference between the celestial, the spiritual, and the natural ap-

proach to life is very clear and worthy of careful study.

250. Note this verse as the first prophecy of the Lord's Advent. As soon as the 'fall' began, the Lord saw that evil would increase until He would have to come into the world as the Redeemer and Savior.

286. Genesis 2:20-24 is a recapitulation of the spiritual history of the Most Ancient Church.

313. On the nature of hereditary evil.

We should note Swedenborg's translations of the Word. They are always of importance for the spiritual meaning.

ARCANA CLASS II—July, 1956

Volume VIII, 5961-6058

July 1—7	5961—5992
July 8—14	5993—6014
July 15—21	6015—6038
July 22—31	6039—6058

In the letter the forty-sixth chapter of Genesis is the story of how Jacob—or Israel—his sons, their wives and families, and their goods came into Egypt, meeting Joseph there, and of the preparation to meet Pharaoh, that they might be assigned a place in Goshen.

Spiritually the story treats of the conjunction of the natural man with the spiritual, the bringing of our natural affections, thoughts, and knowledges under subjection to the spiritual, or making the outward life the expression of the internal man. As it applies to the Lord this story pictures the union of the Divine Human with the 'Father.' Before He came into the world the Lord appeared to the angels and to men on earth by filling an angel with His presence. The Divine Human thus existed before the Incarnation, "but at that time the Divine Human was not so completely one with the Divine Itself which is called the 'Father', as when the Lord made it in Himself altogether one" (6000').

The process of regeneration in man is one of first acquiring truths, memory knowledges of the things of the Lord and of the Church as vessels into which the internal may flow and find ultimate expression. The Lord first acquired the truths of the Word in the external mem-

ory, then prepared Himself for His ministry by overcoming in Himself every tendency of self-glorification. He was to do the will of the 'Father' within. The words He spoke and the works He did were the words and works of the 'Father'—the Divine Love.

The journey of Israel and his sons to meet Joseph in Egypt and their taking their 'babes' with them means that innocence must be in this union, because unless there is innocence, which is the recognition that all good and truth are from the Lord, natural truths—represented by the sons of Israel—still remain natural and do not advance and make a one with spiritual truths.

Memory knowledges of the Church are the knowledges under consideration, such as those which enable one to understand who are meant by the poor and needy, the neighbor, the lame, blind, and afflicted. Memory knowledges of the Church teach us such things and without them one has no understanding of these terms, and lacks genuine intelligence. Coming into Egypt with 'their acquisition which they had acquired in the land of Canaan' is the coming with these truths of the Church. Israel's sons and their sons and his daughters and his son's daughters and all his seed represent everything of faith and charity.

We may have an abundance of knowledge, but unless there is knowledge and acknowledgment of the Lord our knowledges will be misinterpreted and will lead to falsity and evil rather than to truth and good. For memory knowledges are merely vessels capable of receiving truth or falsity.

Judah is sent ahead to Joseph because Judah represents external good, and there is no conjunction except through good. Love is the uniting element, truth that which gives diversity and separateness. This is why the name God, which refers to the Divine Truth, is in the Hebrew a plural noun.

The meaning of this chapter is summed up in number 6052. It is the conjunction of truths with memory knowledges; memory knowledges are of the external man, truths of the internal man, and unless the truths of the internal man are insinuated into the memory knowledges, no regeneration is possible. "For memory knowledges, together with the delights of the natural affections constitute the natural or external man;

A Visit in 1932

From a leaf of a diary written in London during our visit in 1932: Friday, July 7, we went to Swedenborg House, Bloomsbury Way, to meet Miss Helen Keller at 7:30 p.m. The Hall looked impressive with bowls of beautiful roses and an air of peace and dignity.

The guest was to arrive at 8 o'clock, the audience was asked to assemble at 7:30, so that all would be seated when the lady appeared with her companion, Miss Polly Thompson. As she was led down the aisle, the audience rose to greet her. The silence of wonder was thrilling. When she took her place on the platform she was warmly applauded, when acknowledging it she said that she had felt it through the table and floor. Smiling she bowed her thanks to all sides of the Hall, saying how happy she was to be there. It seemed to make one happy, simply to be near her. Some people wept, deeply stirred by the magnetism of this wonderful woman.

Miss Keller was welcomed by Mr. Gilby, for the New-Church Conference, and The Swedenborg Council made her a life-member. and presented her with a scroll. Clasp ing her hands across it, she held the scroll to her heart, accepting the membership, made a wonderful speech in her own voice, about what the doctrine, revealed to the world through Swedenborg, had meant to her. "They had open-

ed heaven and earth", she said.

With her hand on Miss Thompson's face, in her own voice, she replied to Miss Thompson's queries: "Her favorite book?" "The Bible."

Emanuel Swedenborg was her favourite writer. Her choice for study, was, philosophy. Keats was among her most liked poets. Miss Keller is proficient in several languages. She especially liked Greek and Latin, "They are music to me," she said.

Flowers were presented by a tiny girl, deaf and mute. The lady shewed eager interest in the child, as she accepted the flowers with obvious delight, feeling the blossoms tenderly with her hands, murmuring "Roses and delphiniums."

She keenly appreciated a programme of songs and a violin solo. Miss Thompson suggested that Helen put the tips of her fingers of one hand against the violin, so she stood with the player, and touching the instrument, beat time with the other hand to his rhythm.

She shewed no signs of weariness, (although she had spent a full and busy day at the famous St. Dunstan's Hospital for the blind), generously giving us two hours of her remarkable and inspiring personality.

It is a highlight in one's life to meet such a woman, who is unquestionably one of the wonders of the world.

Emma Vincent

and therefore unless conjunction is effected with memory knowledges, it cannot be effected at all. The method in which this conjunction is effected is what has been described in this chapter, which method is by means of the insertion of truth into memory knowledges" (6052).

Notes

5976-5993. The association of angels and spirits with man is not a fairy tale. It is necessary for man's very existence, and to keep him in freedom of choice.

6007. Memory knowledges are the ultimate plane of man's mental activities.

6023. How memory knowledges can be filled with falsities.

6024. A summary of the meaning of the descendants of Jacob.

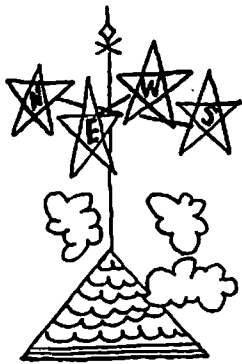
6025. No sons were born to the sons of Jacob after they went to Egypt, except to Joseph.

L. M. RECOMMENDS

The central figure of the *Reader's Digest* condensed book in its May, '56, number which tells so appealingly and with such brilliance the story of the famous Piney Woods (Miss.) Country Life School, is not unknown to the Swedenborg Foundation.

Dr. Laurence Clifton Jones, Negro founder and president of the School, a few years ago requested 500 booklets of the Foundation's publication *Words of Wisdom*, later applying for a similar quantity, when some correspondence also ensued.

The book movingly records a forty-year achievement for the under-privileged which is a supreme illustration of our doctrine of uses, and it deserves a wide reading. It is published by Messner & Co., 8 W. 40th St., New York, \$2.95.—L. M.



NEWS By Carol Lawson

June is the time for mortarboards and diplomas. Two graduates, very important to the future of the Church, are Thomas Arthur Reed and Paul Bernard Zacharias, who, on June 8 at 8 p.m., graduated from the New-Church Theological School, Cambridge, Mass. . . Attendance awards were given out on Children's Day at the Fryeburg, Me., New Church. Awards have been earned by Perley Bulley, Perley Ranger, and Nancy Smith for perfect attendance, and by 11 other children for having missed only one Sunday during the year, and by 17 children who have only missed two Sundays. In addition, 45 Bibles were given to regular Sunday School members who had attained the Age of Reading—seven years—and to new and regular members . . . Out in San Francisco on the same Sunday, June 10, it was the *teachers* who were honored. In recognition of their faithful and devoted service to 64 Sunday School pupils, the following received some sort of psychological diplomas: Mrs. Steven Thynne, Mrs. Frances Bergstrom, Mr. Ernest Tidmon, Mrs. Othmar Tobisch, Mrs. Earl Peirson, Miss Jane Sugden, and Mr. James Lawry. This ceremony was followed by refreshments for parents, pupils and teachers in the hospitable garden of the charming Lyon St. church.

June is the month for debuts, and the Rev. David P. Johnson 'came out' for his first appearance on TV, June 7, as he took his turn on a local telecast from Kitchener showing hospital chapel services.

June is the month for picnics. The nation's ants and bugs probably had a fine feed, June 2,—in Kitchener at Knipfels' farm, and in Wilmington, Del., at the Du Pont Airport; June 3,—in Lakewood, O., at Mastick Park; and June 16,—at Blairhaven, Mass., where the Newtonville Society's outing was held. This mentions only a few of the

New-Church picnics which have been held this month.

June is examination time, and on a recent visit to Los Angeles we met Peter Diaconoff as he emerged briefly from his cramming session. Being so closely related to the very intelligent Rev. Andre Diaconoff, we are sure that Peter passed all five exams with flying colors. The studious atmosphere at the Diaconoffs' reminded us of the absolute, dead silence coming from the study of the son of the Rev. and Mrs. Othmar Tobisch, whom we had visited. Their son was also studying for his final exams. Following these he leaves for Alaska for a most interesting and remunerative summer job.

June is the month of weddings, and there may be one soon up in Lakewood, O., for Phyllis Cowan and Norman Melchreit. Members of the church and friends of the couple held a shower for them one Saturday night in May at the house of Mrs. Miriam Pfeil. . . By the way, Miss Doris Fasnacht has been doing an excellent job, pinchhitting for Mrs. Ruthe Kirke as editor of Lakewood's weekly church bulletin.

June is the time for relaxing. . . the nursestrings, too. How about a contribution to the Swedenborg Philosophical Centre? For less than 10 cents a week (\$5.00 a year, deductible from your income tax), you can become a member. You will receive copies of all lectures, newsletters, and annual reports, and in addition you will be entitled to vote for members of the Board, provided you are a member of General Convention. . . And in return for a contribution to the Detroit New Church's building fund, you will receive an Honorary Deed to one square inch of their new edifice, the Church of the Holy City. . . And don't forget the Paul Sperry Memorial.

And last but not least, June is the month of Convention! It was a month of much travelling by delegates,—such as Mrs. Alice Gustafson, who travelled from San Diego to La Porte, Ind., representing the California Association, and by Young People's League delegates, such as the eight or nine from Kitchener who travelled to La Porte on the proceeds of their League fund-raising project, a buffet supper. There were many who found themselves at Convention this June for the first time, because of its proximity to their homes, such as members of the La Porte

Society. This month also makes many of us feel like stay-at homes, such as ministers 'holding down the fort'. (the Rev. Owen Turley in El Cerrito, the Rev. Horace Briggs in Fryeburg, and the Rev. Reddekopp in Canada, for example). But all of us not present in person will be very much present in spirit at the always inspiring Service on Convention Sunday, June 24.

LOST AND FOUND

The Harmony Hide-out and Oneonta Camps near San Francisco suffered two heavy blows this spring. One was from a flood of the Napa River which carried away soil and trees, and overturned buildings. The other was from human hands,—thieves broke into the storage room and cleaned out *everything*. Gone are the eighty-foot dressing tent, all the dishes, silverware, cooking utensils, wash-tubs, tarpaulins, washing machine, hammers, axes, and all the tools. The thieves even took all the craft materials. The Rev. Othmar Tobisch discovered the theft on a routine visit to the ranch in Napa, and although he notified the sheriff immediately, so far no clue has turned up.

Mrs. Emilie Bateman, general director of the camps, together with other interested friends has spent weeks scouting for a temporary campsite for this summer. At last they have found one; it has 100 acres of meadows, glades, and gorges, and two fruit orchards. There is a stream which runs smooth and shallow for wading as well as deep and still for swimming. There are ducks and trout, a saddle mare, empty barn, electricity, and piped drinking water. The best part of it is that all of these wonderful acres belong to a New-Church family who have invited the campers to use them. Fifth and sixth graders will camp June 24-30; Junior High July 1-7; third and fourth graders July 8-14; first and second graders July 15-21. Camp fee is \$12.50 for a one week session.

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through August 12**

**Leadership Institute — July 22
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(Subject to change without notice)

Adults	\$19.00
12-18 years	12.00
8-12 years	9.00
Under 10, not accompanied by adult	15.00
Room for week-end	1.50
Sunday dinner	1.50
Weekday dinner	1.25
Breakfast40
Supper75

WITH a revitalized program, Almont Assembly is extending its efforts to bring more New Church people and their friends together for a glorious two weeks of study, worship, and fellowship which cannot be equalled anywhere. There is plenty of room for everyone; boy's and girls' dormitories, dormitories for the younger children, and a separate building for family groups with very small children. In addition there is the main building with additional sleeping quarters and meeting rooms. A large recreation hall assures plenty of interesting evenings together, young people's dances, ping-pong tournaments, and the hundred and one things which anyone can do while the rest are playing bridge. An important item—the dining hall, is large and commodious with room for all, with food par excellence, and service at least equal to the Waldorf's. So bring your family this year, help Almont grow! Help Almont further its work for the Church! Help yourself to become a part of a fast growing group of Almont "student body."

Superintendent's Message

In a few months we will be gathering at Almont for another session of study, friendship, and fun. This year, something new has been added to our work. It is the Leadership Institute which meets the week preceding the session. Here, young potential leaders are meeting under most competent instructors to learn the techniques needed in becoming effective in leading other young people in the various phases of Church and youth activities.

The officers of the Assembly are honored to have the Almont Assembly chosen for the first of these Institutes. They are eager to help

in every possible way to make this venture a real success. The adults and the young people of our Summer School will get much help from these junior leaders and we hope they will enjoy working with us.

Our problem is to supply good material with which these newcomers can work. So we urge as many of our regulars as can do so, to be with us in this '56 session. So come one, come all. The adults will have an opportunity to meet and hear the leaders of the Institute and that will be a real privilege. I feel that anyone who is absent from this session is missing an unusual opportunity.

Eagerly looking forward to seeing you, I am

Your Superintendent,
"Auntie" Dora

* * *

Almont Assembly Officers

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* * *

From the President

Sunday, July 29, 1956, will mark the opening of the 54th session of Almont Summer School. During the week preceding the session, a Leadership Training Institute will be conducted by an excellent staff. This is expected to attract young people from all parts of the country. Many of the participants, both faculty and students, are

planning to remain for the regular session to further the program they have studied at the Institute. All who have attended and enjoyed Almont in the past are urged to join us again and renew old friendships and memories. All those who have never attended Almont are invited to come and see what we have to offer in New Church religious training and genuine good fellowship.

Everybody, mark your calendar now for July 29, and we will see you at Almont for two weeks of rich experiences with newcomers and old timers at Almont Summer School.

John F. Locke, President

* * *

Don't forget the dates: Almont Assembly—July 29 through Aug. 12.

In Brief

New construction by churches totaled \$55,000,000 in February, setting a new record for the month. It was \$2,000,000 higher than the February, 1955 figure. In the first two months of 1956 church construction totaled \$113,000,000 a gain of five per cent over last year. The figures were reported by the Departments of Commerce and Labor. . . . Religious freedom is assured Christians and members of other minority groups in the constitution of the new Islamic Republic of Pakistan. The preamble to the nation's new charter, approved early this month, requires that "adequate provision" be assured minorities "freely to profess and practice their religion." Almost 86 per cent of the nation is Moslem. Christians number about 528,000 or about seven-tenths of one per cent of the total population of around 76,000,000.

Birth, Baptism, Memorials

BIRTH

GEORGE—Born April 28 to Mr. and Mrs. Henry P. George (Roseanne Spiers), Syracuse, N. Y., a son, Mark Tomas. Maternal grandparents are Mr. and Mrs. Tomas Hoskins Spiers.

BAPTISM

THORPE—Donna Lillian, infant daughter of Peter Thorpe, San Francisco, baptized May 13 at the Church of the New Jerusalem; the Rev. Othmar Tobisch officiating.

CONFIRMATIONS

GLOVER, LEGRO, WOOD, BROWN, PRATT, GOWEN—Nina Glover, Patricia Legro, Judith Wood, Fred Brown, Jr., and Kenneth Pratt, confirmed May 20 at the New Church, Elmwood, Mass. Betty Gowan joined the church by transfer.

MEMORIALS

JACKSON—Gerald T. Jackson, a lifelong New-Churchman and friend of the San Diego Society, has passed into the higher life. Resurrection services were held May 28; the Rev. Robert L. Young officiating. Mr. Jackson is survived by his wife, Mrs. June Jackson.

NEWMAN—Mrs. Emma (Krull) Newman, for many years a faithful and hard working member of the Buffalo New Church, passed away quietly April 24. She had been in ill-health for over a year. She is survived by two daughters and several grandchildren.

Mrs. Newman was a person of unusual energy, industry, and good judgment. For years she successfully operated a business of her own. Many of her friends came to rely on her for advice, for she was trusted by all who knew her for her intelligence, good sense, and sterling character. Socially-minded, she was active in women's clubs and held many responsible positions in those.

MURRAY—As previously mentioned in *The Messenger*, Alan Robert Murray, son of the well-known missionary and radio minister, Walter Brown Murray, passed away March 9 in Washington, D. C. A memorial service for him was held at the Wayfarers' Chapel, Palos Verdes, Calif., March 11, conducted by the Rev. Andre Diaconoff.

Mr. Murray was a writer of distinction, and was employed in that capacity by the Voice of America at the time of his death. Previously he had been with United States Information Service. Among books written by him are: *What the Constitution Says*, *The Money Problems of a Business Man*, and *Winning Words in Scrabble*. He was also frequently employed by men in public life

as a ghost-writer. He was master of a simple, humorous and persuasive style.

Many-sided, Mr. Murray also devoted himself to the inventions of games and novelties. He owned and operated the National Cryptographic Laboratory which originated various code systems. In his earlier life, Mr. Murray was in the advertising business. Possessed of no little personal charm, Mr. Murray had many friends among whom he was noted as a wit, a raconteur, and an engaging conversationalist.

He was born April 13, 1901, in Mexico City. He attended Harvard University for a time and studied under the famous Charles Townsend Copeland. He also attended the New-Church Theological School for a brief period. He is survived by his wife, Mae, two daughters, and two brothers.

GOODMAN—Alpheus Mansfield Goodman, 71, Ithaca, N. Y., died suddenly while at work on a private surveying job Tuesday morning, May 29.

He was professor emeritus of agricultural engineering at Cornell, having retired July 31, 1952 after 33 years of service in the department. After his retirement he served for two years with the Cornell staff at the College of Agriculture Los Banos, The Philippines.

Prof. Goodman was widely known and highly regarded by farmers of the state. His particular specialties were the design, construction, maintenance and repair of farm buildings. In the early '20s he worked with the late F. L. Fairbanks in devising a dairy stable ventilation system which gained wide acceptance and is considered among the first scientific work in this field.

During sabbatical leaves on other occasions, Prof. Goodman served in many parts of the world. He spent more than a year in the late '20s as a special member of the International Health Division of the Rockefeller Foundation working in Puerto Rico to coordinate tile drainage work for the benefit of agriculture and for malaria control.

In 1942, with the same agency, he made drainage investigations in British Guiana, Trinidad, Tobago, Haiti and Cuba. In February, 1935, he spent three months as state agent for the Federal Housing Administration. That same summer he was a member of a party named by the Alaska Rehabilitation Administration to make recommendations concerning the Matanuska Colony.

At the University, Prof. Goodman organized and taught for 13 years a course in farm structures as well as other courses. He has been a contributor to farm bureau news magazines in the state

and was author and co-author of several Cornell bulletins.

He was a member of Epsilon Sigma Phi, Sigma Xi, American Society of Agricultural Engineers and the New York Society of Professional Engineers.

He is survived by his wife, Mrs. Clara Browning Goodman; three daughters, Clara and Eleanor Goodman of Ithaca and Mrs. Max V. Shaul, a son, Robert B. Goodman and 11 grandchildren.

Prof. Goodman was very popular with students, co-workers, and indeed, all who knew him. He had a delightful sense of humor. His personality radiated cheer, goodwill and warmth. His widow, Clara (Browning), is a devoted member of the New Church, whose essay on the life hereafter was once awarded a first prize. Many a New Churchman has enjoyed the fine hospitality of the Goodman home.

ASSOCIATION JOURNAL FINISHED

The huge task of issuing the *Ohio Association Journal* has been completed and the finished copies have been mailed to societies, officers, and individuals. Each year the Rev. and Mrs. LeVan spend much time planning, writing, organizing, editing, typing, stencilling, mimeographing, binding and mailing. Incidentally on May 23, Mr. LeVan became the missionary minister of the Ohio Association for the seventh consecutive year.



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