

The **NEW - CHURCH MESSENGER**

RECORD?

Who
In the long run
Will recall . . . ?
O Lord, who?

When pains are done,
Vast starlight; small
The record; who will recall?
O Lord, who?

Tight Thy cosmos, Lord;
All Thy accord
Spun
By Thy Hand, divine.

My record manned
By Thy strength, not mine.
No need for recall:
All is Thine.

—Melrose Pitman.

July 7, 1956

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

ETERNITY IS NOW

By Gwynne Dresser Mack

IN THIS AGE of research, one of the biggest gaps in man's thinking has to do with inter-relationships. Every scientist and doctor has his 'specialty,' and is so immersed in the minutiae of an individual strand of study that seldom does he bother to look at the overall pattern building up.

R. DeWitt Miller is a man who likes to see life whole. Experienced as a writer and photographer, initially an agnostic, he has for twenty-five years been interested in psychic phenomena. He has made exhaustive studies not only in the field of psychical research but in various 'fringe' areas which might prove to have relatedness.

Miller regards the many types of psychic phenomena as different facets of the same underlying reality, which require only to be fitted together to be understood. In his chapter, "Impact of the Unseen," he points out that much of what is common knowledge today was, three hundred years ago, unrealized phenomena; for instance, bacilli, radium and infra-red rays, static electricity, were unseen forces acting upon a person without his comprehension. They were facts in reality, but at that time unknown. Now they have been discovered, along with other forces which, though invisible, we understand and take for granted in terms of radio, tele-

"YOU DO TAKE IT WITH YOU" by R. DeWitt
Miller; published May, 1956, by the Citadel Press;
256 pp., \$3.50.

Thus he is thoroughly familiar with many aspects of proven non-material phenomena: telepathy, clairvoyance, precognition, dreams, 'ghostly' sights and sounds and haunted houses, poltergeistic or parakinetic activity, water-divining, fire-walking, and various 'miracles'. He has even investigated flying-saucers, experiments with photographing thought-vibrations, medical studies of the body's connection with spirit, and a wealth of unclassified data.

On flying-saucers, he comments: there is overwhelming evidence of their existence; they are therefore one of many items in a *vaster reality* than has yet been recognized—an indication that this universe is full of a number of things still to be assimilated by our earthbound mentality. As a presentation of this vaster reality, the book is compact and lively, covering a great deal of territory in a concise and readable style. The author, who has no use for unsubstantiated data, has drawn his source-material from over two thousand volumes.

An excellent preface is given by Dr. Russell G. MacRobert, consultant neuropsychiatrist at Lenox Hill Hospital, N.Y.C., who states that physical bodies are simply for the temporary convenience of spiritual beings; that the scientific world, being one entirely of physical measurements, can not have all the answers; and that scientists are beginning to recognize what even the most primitive people have always known: that man is essentially spiritual. There remains the need to inter-relate man's science and his religion—to see reality whole.

vision, electrical conveniences. But there is still a vastness to be penetrated; why should we hesitate to explore, in the face of past evidence? The more we learn of the *whole* of reality, the greater is our control of the limited reality which is our present life. There are countless established facts waiting to be connected, to give them meaning.

Mr. Miller has already connected some of them. His conclusions, based always upon cumulative evidence, are: that we live in eternity now; that dividing existence into two worlds, and people into living and dead, is an arbitrary split of benefit only to undertakers. The innumerable mystifying occurrences which we call psychic phenomena, old as human history but unexplained by any natural science, are manifestations of an invisible (to us) universe permeating the one we know. This unseen world is as real as our tangible earth; it is the environment to which we become focused at death; it is, in fact, our present habitat in which we are now acting and acted upon, although mostly unawares. Occasional consciousness of this action and reaction is what produces psychic phenomena.

Growth and happiness, thinks Miller, depend upon recognition of the inter-relatedness of the vaster reality with the earth-phase of existence. This recognition is gradually developing. Philosophy is being jolted into it through new concepts of evolution, motion-in-matter, relativity. The failure of science to explain the cosmos in relation to man has

stimulated renowned scientists to ponder the question and come up with definite answers. Knowing what existence is like after death, enables us to know what we can 'take with us'—therefore what we should endeavor to 'collect.'

The experience of dying has been described by many witnesses—those who have approached it but 'returned', those communicating from 'beyond,' and psychics who have watched it happen. All agree that a spiritual body separates itself from the physical, that there are spiritual beings attending the transition, that there is a great sense of peace and beauty for the one 'departing.' Why is it, Mr. Miller wonders, that each new baby is educated as much as possible for living, yet not at all for dying?

Whether or not Swedenborg's writings have been read by this author is not evident. But he refers to Swedenborg several times in a deferential manner, and offers a number of ideas familiar to and cherished by New-Churchmen. Miller speaks of the importance of freedom of choice, and of the way in which thoughts and emotions radiate; he calls the subconscious mind the storehouse of individual experience and memory, containing not only all knowledges accumulated but all the sense-impressions and emotional states of a lifetime—the subconscious, as well as consciousness itself, residing not in the brain but in the spiritual body. This is in human form, and contains the essential functions of our physical senses; it is our body after death, but we are also in it now, and its activity explains psychic phenomena. It is impossible to comprehend a heaven of disembodied spirits!

In a chapter on 'Sex', the author reasons that, from all the evidence of psychic phenomena, sex-distinction continues after death and is inherent in personality. The reproductive aspect is adapted to earth-life only, and the fullest meaning of sex is not realized until the life beyond death.

As for that life—we remain, at least for a while,

exactly what we were accustomed to being before. We take with us only *what we are*—what we have become—to an existence quite similar to what we have known, in a world looking the same. Yet it is different in that we can then mould our environment, and move about, by the immediate power of thought and desire.

There is a tendency among New-Churchmen to look askance at interest in psychical research. The literal-minded, remembering that Swedenborg said it is dangerous to seek contact with the world of spirits, overlook the fact that such contacts do occur unsought—and that the laws which operate in psychic phenomena were the basis of extraordinary happenings not only in Swedenborg's life but in that of Christ and His disciples. It has always been obvious that one reason why Swedenborg's teachings are not easy to promote, is because not many understand the way in which he acquired them. Any study which verifies or explains extra-sensory-perception, should be appreciatively welcomed by New-Churchmen as a groundwork essential to widespread acceptance of the truths given by Swedenborg concerning spiritual existence.

'You Do Take It With You' emphasizes that the innumerable instances of psychic phenomena are vivid evidence of an immense and wonderful world, in which we are all now living and will continue to live eternally. The book is convincing by virtue of accurate documentation, careful synthesis of facts, and clear thinking. It is all presented in an entertaining manner, tempered by a rare combination of critical judgment and open-mindedness.

Mr. Miller's overall conclusion is that the goal of present life, since it is part of a vaster reality, is not just to develop understanding, but—having attained it—to do something with it in terms of conduct and growth. Swedenborg put it this way: "Knowledge does not make an angel, but the life according to it."

CHANGES MADE BY SCHOLAR

John R. Swanton, Newton, Mass., has recently distributed a number of copies of a 28 page work called, *Present Problems for the New Church*. Dr. Swanton says in the introduction:

"The following pages are the result of much thought regarding the principles set forth in the writings of Emanuel Swedenborg and their bearing on the fortunes of the Churches which have grown up because of those writings in one of which I have spent my entire life. The conclusions stated are not the result of haste or the product of wishful thinking, and, though they differ from the beliefs of many Swedenborgians, I feel that this study, inadequate as it is, will have continuing value for some of them. My debt to my Church has been great but greater in no respect than in hav-

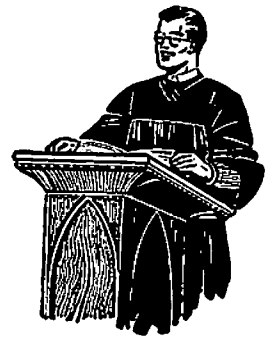
ing provided me with a mother and a wife who were everything that a man could ask for and are now among the shining ones in the world outside of time."

Since Dr. Swanton's retirement from active scientific work in Washington, he has devoted a great deal of time to the study of Swedenborg's writings. While having found no reason to change his connection with the New Church, he has found it necessary to alter some earlier views still held by co-religionists. It is these changes which are set forth in this paper, and it is Dr. Swanton's belief that they will help to answer that recurrent question, Why does not the New Church Grow?

POWER FROM THE LORD

Convention Sermon, La Porte, June 24

By Wm. R. Woofenden



John 15:5 (rsv), "Apart from me you can do nothing."
Apocalypse Revealed 951, "They who are in the Lord,
and the Lord in them, are in all power, so that they
have ability in all that they will."

THE GENERAL CONVENTION of the New Jerusalem has become exceedingly complex. As our numbers shrink, our committees and boards grow. Just within our Convention structure one can count some fifty committees and boards, not including any of the associated or auxiliary bodies. This, it seems to me, is symptomatic of the realization that our impact on society has dwindled, and is little more than an activist attempt at self-bolstering resulting largely in self-deception.

As one modern writer has put it, "If things slow down, we evolve yet another type of meeting. And when this new and added wheel is spinning merrily with all the other wheels, there may be no spiritual outcome whatsoever, but there is a wind blowing in our faces; and we have a comfortable feeling that something is going on." But year follows year and very little of a specific nature can be identified as benefits to humanity directly or indirectly attributable to the Church of the New Jerusalem. It seems that no matter how badly we want to share the wonderful teachings we acknowledge with the truth-starved multitudes of the world, little progress is made. Yet our Lord Jesus Christ has promised, "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you."

What has gone wrong among us who come together to worship in the light of a New Day? In the face of a promise as all-encompassing as Christ's, surely there is no valid excuse to fall back on. He did not say, "You must gain a certain numerical strength, or have a certain number of dollars reserve, or wait a certain number of years before I will fulfill my promise." No, His only conditions were these: abide in Me, and let My words abide in you—and whatever you want shall be yours.

Over against this is His solemn warning: "Apart from me you can do nothing." There is no room for relativism here. Either we shall be eminently successful as His disciples, or we shall be utter failures. "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing." A vine, as we know, does everything for its branches. Any branch which is detached from the vine, or hanging on by

only a few threads, sooner or later becomes a mere withered stick.

Apart From Him—?

This parable of the vine is one which is hard to distort. The deeper significance fairly shouts at us. It tells us that the Lord as the Vine is Divine truth itself. It is here that we must abide. His truth—in the literal sense of the Word and in the heavenly doctrines of the New Church—must become so much a part of us that we appear to be living embodiments of that truth, just as the branches appear to be indistinguishable from the vine. It is only the Lord Himself who points up the difference: *I am the vine, you are the branches . . . apart from me you can do nothing.* This distinction is carefully drawn in the *Arcana* (5113), where we read, "As the intellectual part in the spiritual man is made new and regenerated by truth which is from the Lord alone, therefore the Lord compares Himself to a 'vine,' and those who are implanted in the truth which is from Him, and consequently in Him, He compares to the 'shoots,' and the good therefrom to the 'fruit.' "

This not only tells us that our attachment to the Lord—our abiding in Him—must be in and by means of a thorough grasp of His truth, it also teaches that the producing of fruit is, for us the branches, the ultimate purpose of life. All religion has relation to life, and the life of religion is to do good. This we would not for a moment gainsay. But—and mark this, for it is important—this is not the point under consideration here. The point here is not the necessity of doing good. That is almost taken for granted. The point is that it is impossible for us to do good that is really good apart from Him who is the source of power, Jesus the Living Word.

The kind of goodness the Lord looks for in us is a kind which demands a strong, healthy connection with the vine of living truth. To abide in the Lord in this way sets before us certain immediate and specific goals. If we will not face up to these goals honestly and unitedly, our church will continue to wither and fade, and we may as well disband today and attach ourselves individually to one or another of the healthy, fruitful branches of the Christian Church. We have only to take our heads out of the sand and look around us to see them: churches which both know and live the degree of truth they acknowledge.

What Goals?

What are these goals we must work toward? That every man, woman and child in the organized New Church seek zealously and persistently an ever-growing knowledge of the truths of God's holy Word, both in its literal or ultimate sense and also in its inner sense as revealed in the heavenly doctrines of the New Jerusalem. That is what it means to abide in the Lord and in His words. If we as individuals and as a church will orient our entire efforts around that one primary goal, the rest will take care of itself.

"Wait a minute!" some of you shout. "That would be to become an ingrown sect, a cabalistic fraternity, a philosophical society." Not in the least. That would be instead to take the first necessary step toward fulfilling our primary purpose in life of bearing good fruit. While it is true that we, or anyone, can do deeds that the world will call good, without any sort of spiritual connection with the Lord Jesus Christ, this sort of good is not real good, but apparent good. It may be beneficial to those who are the recipients of the benevolence, but it cannot be counted as goodness to the doer. Why? Because any good which is done apart from the Lord, and from any other prompting than His Holy Spirit, is not done from a motive of real goodness. "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine."

The fruitful branch can at best use the life-sources supplied to it by the vine. We bear good fruit only in the measure and manner in which we use the truths supplied to us by the Lord. Assuming that each one of us wants to see the General Convention and its member bodies bear fruit unto eternal life, let us look at the alternatives before us. We know from our teachings that it is truth that gives form to love. Our love or will over the year has, we believe, been constant: to aid in the descent and establishment of the Holy City New Jerusalem. Despite this, our branch has been withering. This would seem to indicate that our use of our guiding truths or principles has been inadequate and has diffused rather than focused our aim.

Is it not time we acknowledge a more rigid standard of conduct? Have we not reached that point at which we will humbly admit our poor judgment and willingly submit our future desires to a new test? We, as individuals and as a church, can succeed in having all that we want—by making certain simple changes in ourselves. If it is our desire to abide in the Lord—facing squarely the fact that apart from Him we can do nothing—will we not examine together the fundamental reasons for our existence as an organized church? Will we not weigh and assess our failures against our forefathers' successes?

Is This Shocking?

The auditors may correct me on this if they wish, but according to my rough calculations, of last year's Convention budget, less than one-half of one per cent was allocated to the specific cause of religious or

church-school education. Doesn't this shock you? It shocks me. We sometimes like to speak of our church as a teaching church. Yet we have a number of societies that do not maintain a school of any sort. And if we can bear the contrast, the largest item on our budget—over twenty per cent—was what we call 'augmentation' which is a euphemism for 'survival fund.' It means that our one greatest expense at present is concerned principally with keeping struggling societies going. Perhaps I should soften the blow by mentioning that the next largest item is devoted to missions work.

Nevertheless, until we are willing to reappraise our primary mission, this disproportion is likely to become even more aggravated. Let me repeat: First things must be put first. Until every man, woman and child in the organized New Church is inspired to seek zealously and persistently to gain as working tools an ever-growing knowledge and understanding of the truths of God's holy Word—both from a study of the letter and from a study of the writings of the New Church—we shall go right on failing.

Jesus' last words to His disciples carried this same message: "Behold, I send the promise of my Father upon you; but stay in the city of Jerusalem until you are clothed with power from on high." When these words are read in the light of the Second Coming, the city of Jerusalem is readily seen as symbolic of the church as to doctrine. Just as Jerusalem was the seat of learning and worship in ancient days, so the holy city descending from God out of heaven is accepted by us as representing the systematic heavenly truths needed for a new age.

We must stay in this city—truly abiding in the Lord and His Word—until we are so imbued with its truths that we become changed, radically changed, like the demoniac who after his release was found 'clothed and in his right mind.' Our task is to stay at it until we 'are clothed with power from on high.' Amen.

(William Woofenden, Convention preacher for this year, is the minister of the New Church of New York City.)

THE CHURCH

Doctrine without reason now flows,
And evil fills the church with woes;
The Seven Hills have come to be
Clefts of Satan's unholy See;
Like Cain, who slew his brother Abel,
Man harkens to the Monster's fable.

Arthur Tavani

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Form

By Bertha Berran

THE STUDY of how the various parts of the human body work is termed physiology. The states of spirits and angels, with all their varieties, cannot be understood without a knowledge of the human body; for the Lord's kingdom is like a man.

Swedenborg says that heaven is in the human form. Not only every angel, and every society of angels, but the entire angelic heaven, he assures us, is in this form, so that angels viewed collectively appear before the Lord as one man. He often speaks of the whole heaven of angels as *Maximus Homo*—the Grand Man, as commonly translated.

When it is said that heaven is in the human form (and please note it does not say external or visible shape), the meaning is that it is in human order; that all its parts, or all its innumerable societies, are so arranged and adjusted as to express most perfectly the truly human principles which constitute the essential life of heaven. In other words, the relation, mutual dependence and inter-communication of the angelic societies and the uses they respectively perform correspond to those existing in the various organs of the human body and their respective uses. One is a perfect type or representative of the other.

The Grand Man, or heaven, includes all good men who have lived upon any of the earths in the starry universe from the beginning of time. Of these the inhabitants of this world are comparatively few.

In speaking of the angelic societies it is sometimes said that they belong to some province of the body, as to that of the head, the heart, the lungs, the stomach, and so forth.

The nourishment of heaven is of two kinds: it receives an influence of love and wisdom immediately from the Lord, and it receives additions of new members from the earths. These two kinds of nourishment are like the inflow of life from the soul into the human body and the addition of new material from the food. Both kinds of nourishment are necessary to useful activity.

In the body, the immediate purpose of digestion is to make the blood. The food, on the other hand, is the matter to be digested—to be converted into blood. Food in the digestive tract is not yet blood and is still outside the man virtually, although apparently inside him geographically. Noting the marked difference between the food and the blood, it may be anticipated that a long chain of means is necessary before the one can become the other.

Like food, the newcomers from the earth must be received by the heavens, examined, sorted, in-

structed, and trained to heavenly states as by a kind of digestion, before they can be assimilated into the Grand Man. This is the function of the world of spirits.

Now let us recall briefly the function of a few of the digestive organs of the body and then go on an alimentary voyage to the corresponding port of call in the Grand Man and look in on what is happening there.

The Mouth

In the human body the lips receive and draw in the food. It is the duty of the lips to draw in both the liquids which are quickly conducted through the mouth and the solid food, which the lips in cooperation with the cheeks and tongue help press between the teeth for the grinding process. On the inner surfaces of the lips are absorbents, by which a small amount of the purest part of the food is taken at once into the circulation of the body and introduced into its life and uses.

The celestial angels who softly receive man at his entrance into the spiritual world, who cooperate with the Lord in drawing him out of the natural world and introducing him into the spiritual world are in the province of the lips. These resurrection angels do not speak, but sit silently looking into the man's face, sharing their thoughts with him. They apply themselves to him from love of introducing him into the joys of heaven, and of adding new members to heavenly societies. From this love they hold his thought fixed upon the future life, and when their thoughts are received the angels know that the spirit of the man is in a state in which it can be drawn forth from the body. Then the Lord separates him from the body and he awakes in the world of spirits.

If the new spirit belongs to the very few who are already prepared to enjoy the life of heaven, these angels receive him among themselves; and by ways in their own societies like the absorbing vessels of the lips and of the tongue, they introduce him at once into heaven and lead him to his permanent home. With such soft welcomes are good, open-minded spirits received, and especially is such kindly embrace extended to those who leave this world in infancy and childhood.

But with the greater part even of good men the interiors have never been consciously opened. They have attended mostly to the appearances of their lives before men, which, like the hulls and skins of various grains and fruits, must be broken up with some force in order that their purposes and intentions as well as their outward acts may be dis-

closed. This disclosure is necessary both for a fair judgment of the characters of the new spirits and as the first step towards the separation of good from evil.

This work is done by the angels who are in the province of the teeth. They know that all newcomers are now to be judged. They say to them, "None are received here whose quality is not known, and the quality of every one is known from his life. Now, how have you lived? What good have you done? What evil have you resisted and what evil have you done? And what did you love to do and think?" Thus they open the whole memory of the life, which is the opening of their exteriors, so that they cannot misrepresent their real nature. This is called the first state after death. The work of the angels who are in the province of the teeth consists in strong compulsion. They who are in tender states cannot do this work, but leave it to those whose life it is to insist upon submission to the rules.

The Stomach

The stomach serves as a place for temporary storage of food, and maintains a gradual delivery to the intestine. The muscular activity of the stomach is highly varied both in strength and in type. Thus food is worked over in many ways in the stomach. That which is good for use goes into the chyle and afterwards into the blood, and the process is continued in the intestines. Such workings are represented in the province of the stomach by the first real disciplining of spirits, which is according to their life in the world, in order that evil things may be separated and good things suited for use may be collected. They with whom good things have dominion, after some discipline and purification, become chyle and go into the blood (representatively speaking, of course), some by a longer way, some by a shorter.

The world of spirits is like a forum or place of resort where all are at first assembled, as in a stomach. Spirits may remain here from a month to thirty years, and here are collected a vast multitude who live and work in societies, as in heaven or hell. The work done here is what is called the second state after death, which consists in the opening of the interiors, the interior mind being subjected to scrutiny. In this second state the habits of speech and action in which the new spirit has presented himself to society are separated from him and he is let into the state of his interiors. When he is in this state it becomes clearly evident what the man really was when he was in the world.

Physiology teaches us that in the stomach the fluids dissolve only the muscle-making elements of the food. And these elements of food which make muscle in the body correspond to the love of useful work. It is to the assimilation of this love of use-

ful work that the stomach in the spiritual world especially addresses itself, separating it carefully from routine forms and conventionalities and the many selfish considerations that mingle with every one's love of work, also separating it from habits of indolence and self-indulgence, and arousing in this love the desire to do the use in the Lord's kingdom for which it is fitted and to learn to do it wisely and well. A portion of the muscle-making element of the food when dissolved is taken up immediately by the veins and lacteals of the stomach, and a portion needing further purification by the bile and pancreatic fluids is carried on for a short distance in the intestine.

And correspondingly, we should expect to find only a small proportion of spirits, and those the most willing and unselfish in their usefulness, taken up directly from the province of the stomach to the places of instruction into which good spirits come in the third state after death, where they are prepared for heaven.

The Colon

The residue in the colon is no longer treated as food to be redeemed to good uses if possible, but is compacted for rejection and undergoes the last wringing to rescue from it the small remainder of possibly nutritious fluids.

That any spirits can be saved who in the corresponding treatment in the lower earth resist both kindness and chastisement for so long a time and remain as companions with the wicked until their loathsomeness is so fully exhibited, shows the infinity of the saving mercy of the Lord, which does not permit the least thing in a human spirit to be lost that can possibly be saved to heavenly life.

Of course, they who have absolutely no love of good and no childlike remains, but are wholly devoted to self, who have lived in intense self-love with no charity or humanity towards those who do not favor them, also those who have delighted solely in avarice or in cruelty or robbery or mere selfish indolence, or any other form of evil, have no basis for heavenly development. To make angels of them would be to destroy them utterly and create new spirits. They are not destroyed, but are permitted to enjoy such vile pleasures as they can without injuring other spirits. There are spirits, Swedenborg tells us, who have lived an evil life and yet have some remains of good concealed in them. These remains cause them to have a little spiritual life after many ages of vastations. These, perhaps, are taken up from the province of the colon.

And now at our brief journey's end, does it not seem apparent that we New Churchmen, with our unique doctrine of the Grand Man, can profit from a study of the human body? There is no created thing which consists of so many parts, but notwith-

LETTERS to the EDITOR

PLANNED PROVIDENCE

To the Editor:

All history is predetermined from eternity to eternity to a final objective—that is, to lift the human race to ever higher spiritual standards of experience—to ameliorate the conditions of the hells and to exalt the heavens. Our freedoms are provisions of Providence. All the freedom we have would not exist were the Lord not aware of all the eventualities to eternity. The freedom to make decisions, we know, must be forever safeguarded. If there is one thing that would affect our eternal welfare adversely the Lord must know if He so wills. I think the study of history shows that the Lord provided situations in which rulers had to make decisions to further divine purposes; such as the movements of many nations over long periods of years, hundreds or thousands of years, in preparation for His Incarnation. This appears to show an over-all knowledge of what decisions would be made and an uplifting predestination.

If we say The Lord does not know what decisions may be made we certainly limit omniscience. It must certainly be known that the Lord strongly influences to good decisions, but not enough to harm free will—but “Here a little and there a little as with a stammering tongue shall he teach His people wisdom”. Even though the very hairs of the head are all numbered He notwithstanding hides Himself.

Our freedom to make decisions as from ourselves as we go on in regeneration is Planned Providence. We are left as stewards while He Our Lord appears to go off into a far country. Or again He is as it were asleep in the hinder part of the ship—as that is where the human mind prefers to have Him most times, until there is distress.

Leonard Cole,
Clinton, Ont.

(Continued from preceeding page)

standing the endless number and diversity of parts, they are all mutually dependent, mutually adapted to each other's wants, and work together in admirable harmony. Every organ, however minute, has its part assigned to it and its appropriate work given it to do. Behold, then, in the human body a representative image of heaven, the most perfect image of order, harmony, unity, freedom, mutual dependence and brotherly love.

(The author is Mrs. Harold Berran, New York Society, residing temporarily in St. Petersburg, Fla. In writing the above paper, which she presented at the January meeting of New York Women's Alliance, Mrs. Berran has drawn largely upon collateral literature of the New Church, especially John Worcester's "PHYSIOLOGICAL CORRESPONDENCES.")

IS GOD DEFEATED?

To the Editor:

In a letter in *The Messenger* of March 31, '56, Dr. John R. Swanton asked some questions to which he invited answers. I have not seen any replies yet. The questions have to do with human destiny, and grow out of, or are based on, and are made as sharp as they are by five or six statements which Dr. Swanton quoted from the teachings of the church. I venture to offer some comments or what at the most can be only partial answers.

After citing three passages which say that God, His providence and His power work to bring all human beings into heaven, Dr. Swanton cited the severely qualifying statement that all who enter hell 'remain there to eternity.' His question is how infinite power and love can be defeated so. Perhaps we are pressing Swedenborg's words too hard, just as we may be using an unwarrantably strong word in 'defeated.' Are God's love and power defeated? Is it anywhere thought that a human being will be brought into heaven against his will? Can that be done? The destining to heaven, the operation of Providence, and even the ardor of infinite love all employ means, one means being the striving of the human will to the same end. Defiance there may be, but is this defeat? As long as lives still defiant hereafter serve some purpose of God, as they do, if only to excite others to the good fight, can God be said to be defeated? In addition, we have a consideration not mentioned by Dr. Swanton that these lives are steadily tempered for the better by the divine mercy and care. As life and history tell us, this defiance can be of indefinite duration; can more be asserted? Are we to read 'to eternity,' when this is predicated of the persistence of evil, in the same sense in which we use the word in the biblical 'eternal life' or when we speak of the Eternal Being? Does the kind of entity—the perversion of life—of which 'eternity' is predicated make no difference in the meaning of that term?

Dr. Swanton next brings together the two declarations that those who die in infancy all enter heaven and that God foresees all things. Then why, he asks, does God not provide for the hopeless cases He must foresee by 'bringing their lives to an end in infancy'? But is it just the fact that one dies in infancy that takes one into heaven? Is there not something more than early death in the divine provision to explain why children who die in infancy pass into heaven? May it not be that the Lord has foreseen an environment or circumstance on earth which would not leave these lives the moral equilibrium necessary for their right choice. Except for impossible conditions they would choose aright. On the other hand, we can only suppose that men and women left to grow to maturity *can* (not will)

attain the life of heaven. To have a trust in providence, it seems to me, means what I have said about infant deaths, and means this about those of us who fulfill a larger measure of the span of life.

Do we not do well to speak of trust in connection with human destiny? Surely no statements enable us to share omniscience. Can providence, itself infinite and caring for endlessly varied lives, be summed up in any formulas? We treasure a motto for this age to the effect that it is now our privilege to enter with the understanding into the mysteries of faith. We might note that the word 'mysteries' is retained along with the promise of clearer seeing. Entering understandingly on the mysteries of faith is evidently not going to remove the mysteries.

Wm. F. Wunsch.

Differences

Following a recent service in Savannah, Ga., at the hospitable home of the Arthur Gignilliat (Col. Gignilliat is vice-president of Armstrong College there) and when discussion had been invited, the question was asked as to in what way the teachings of the New Church differed from those of other denominations.

The visiting minister ventured to respond by saying that although all Christians presumably agreed as to the Fatherhood of God and the brotherhood of man, not to say immortality and the uselessness of sin, the New Church differs in that it offers methods or, let us say, doctrines, whereby through reason and revelation (the Word) the aforesaid essentials may be better understood and made more productive in daily living.

First the Doctrine of Remains was mentioned in that respect. Numerous Scripture passages were quoted; illustrations from case histories presented, all showing the Lord's wondrous wisdom and mercy in providing for the preservation of a remnant of good and truth in everyone for use whenever desired. Though necessarily briefly stated, those present, which included educators and several active churchmen of various denominations, seemed to think Remains is a teaching unique to the New Church. (Of course the subject is not wholly neglected by professionals in other fields.)

The minister then named the Science (or knowledge) of Correspondence as another distinctive New-Church Doctrine. Explanations and examples quite familiar to all students of Swedenborg's writings were offered, especially as to the Lord's well known words concerning casting one's pearls before swine. Obviously Jesus was not speaking of jewels. Probably the vast majority of those listening to Him would not have known what a pearl, as such, looks like. In fact, even the most fundamental of fundamentalists would here have to depart from the liter-

al to admit interpretation is necessary. Going a little further then and remembering that the Word inmost is 'without seam and rent,' it is apparent that the 'pearls', four times mentioned in *Revelation*, take on the same inner meaning as the Lord intends us to learn from His words in the Gospels.

It seems to be the consensus of opinion of those present that here, too, the New Church offered a teaching not to be found in other denominations. A few other distinctive doctrines including Degrees, Order, Immortality, Equilibrium, Forms, Uses, were then briefly touched on to the apparent satisfaction of the listeners.

This experience, a continuation of similar recent privileges, and those growing out of twenty-five years' at the Paterson office in contact with the public, shows that if each of us will endeavor to be well posted on our teachings—and surely there is every opportunity for it—and assuming we have the missionary spirit to offer what we have when so invited, it will be found that our contribution to Christian thought and action will be generally accepted and *even used*.—L. M.

Laboratory

The sixth annual LABORATORY IN GROUP DEVELOPMENT AND HUMAN RELATIONS will take place at Urbana Junior College in Ohio, Aug. 12-25. The purpose of the Laboratory is: to promote sensitivity to and understanding of oneself; to train in the understanding and leadership of groups; to learn to recognize and solve problems of discussion, policy-making, study and action groups; to improve the morale and effectiveness of staff meetings, committees, and community organizations.

Training methods will include: intensive experience in small groups; examining and interpreting what happens in small groups; practicing skills in dealing with people; and presenting principles of individual and group development.

Anyone who deals with groups, staffs, committees, and organizational problems, such as those working in schools, business, industry, social work, etc., may attend. The group however will be limited to fifty, selected on the basis of field of work and potential value of the training to the applicant.

The staff, drawn, chiefly from the Midwest Center Planning Board, will include:

Naomi Allenbaugh, Ohio State University
Vladimir Dupre, Hanover College
Max Goodson, Ohio State University
Franklyn Haiman, Northwestern University
John Hawley, University of Michigan
Murray Horwitz, University of Illinois
David Jenkins, Temple University
Gale Jensen, Grinnell College
Edward Memmott, Urbana Junior College

SWEDENBORG SCIENTIFIC ASSOCIATION

The 59th Annual Meeting of the Swedenborg Scientific Association was held on Wednesday, May 23rd, 1956, at Bryn Athyn, Pa., with an attendance of 83, 49 of whom were members of the Association.

Officers for the coming year were elected as follows. President: Professor Edward F. Allen; Board of Directors: Messrs. Randolph W. Childs, Charles S. Cole, W. Cairns Henderson, Wilfred Howard, Hugo Lj. Odhner, Ralph McClaren, Joel Pitcairn, Leonard I. Tafel, and Kenneth Rose.

Officers elected by the Board were. Vice-President: Mr. Charles S. Cole; Editorial Board: Rev. W. Cairns Henderson, Executive Editor, Miss Morna Hyatt, Rev. Hugo Lj. Odhner, Mr. Edward F. Allen. Treasurer: Miss Beryl G. Briscoe. Secretary: Mr. Wilfred Howard.

The Treasurer reported a balance in the General Account of \$1293.33, and in the Publication Account of \$529.07, the total number of books sold during the year was 163. The present membership of the Association is now 282. Of the 28 new members received during the year, ten were reported by Mr. John Raymond of Toronto, as the result of renewed interest in the work of the Association in the Toronto Chapter.

Actions of the Board of Directors were reported in regard to the Financing, Advertising, and Promotion of the latest Publications and reprints of the Association, namely, volumes 11, of The Letters and Memorials of Emanuel Swedenborg, the Economy of the Animal Kingdom, Generation, and the Psychological Transactions.

Chapter Reports were received from Glenview, Ill., and Toronto, Canada.

A Memorial Resolution was presented by Dr. Hugo Lj. Odhner, expressing on behalf of the Association, our deep sense of loss at the recent passing to the spiritual world of Bishop Alfred Acton.

Old Gems In New Settings

Growth of the Mind, Sampson Reed

THE insufficiency of reason to judge of the Bible, is obvious on the face of revelation from its miracles. The laws of Divine Operation are perfectly uniform and harmonious; and a miracle is a particular instance of Divine Power, which for want of more interior and extended knowledge of the ways of God, appearing to stand alone, and to have been the result of an unusual exertion of the Divine Will, creates in the minds of men, what its name implies, a sensation of wonder. That there are miracles in the Bible, proves that there are laws of the Divine Operation and of the Divine Government, which are not embraced within the utmost limits of that classification and arrangement, which is the result of natural reason. While therefore human reason professes to be convinced of the reality of revelation from its miracles, let it humble itself before them. Let it bow itself to the earth, that it may be exalted to a more intimate acquaintance with these heavenly strangers. Let it follow the Lord in the regeneration, till the wonderful disappear in the paternal. Miracles are like angels who have sometimes been visible to men, who would much more willingly have introduced them to an acquaintance with the laws and society of heaven, than have filled them with fear and consternation. They are insulated examples of laws as boundless as the universe, and by the manner in which we are affected by them, prove how much we have to learn, and how utterly incompetent we are to judge of the ways of God, from that reason which is founded on our own limited and fallacious observation. The resurrection of our Lord must have been a very different miracle to the angels at the sepulchre, from what it was to Mary. They saw it from the other side of the grave, with a knowledge of the nature of that death which they had themselves experienced; she saw an insulated fact not at all coincident with her views on the subject of which it was an illustration. They saw the use and design of that which had been accomplished; she saw the sepulchre and the linen clothes lying. As they gazed intensely at the same subject, the veil of heaven was withdrawn, and they beheld each other, face to face. She was filled with fear, they with love and compassion. If Mary were to persist in judging of this subject from her own reason; from a knowledge of those laws with which she was previously acquainted; how could her views ever become angelic? How could the dark cloud of admiration be ever filled with the rich light of the rising sun?

The Annual Address was given by Mr. Joel Pitcairn on the subject of 'Infinity.' The paper dealt largely with certain mathematical and philosophical concepts that have been developed in recent years in the field of higher mathematics, paying particular attention to the concept of 'Sets.' The writer expressed his conviction, that many of these abstract ideas, would in time be of value to the New Church Philosopher.

The President in expressing his appreciation of the Address discussed at some length, some of the mathematical problems involved.

Mr. Kenneth Rose briefly discussed the certainty with which many of our modern philosophers, and mathematicians hold to the uncertainty principle of Heisenberg and others. The Address will be published in the July issue of the New Philosophy.

Wilfred Howard, Secretary.

(Continued from preceding page)

Sewall Milliken, Metropolitan Health Council, Columbus

Kenneth Moody, American Steel & Wire Co.

Millard Pond, Burlington Public Schools

Richard Wallen, Western Reserve University

Tuition for the full two weeks \$100. Board and room \$70. The wooded campus of the College will permit an opportunity to do concentrated work in an atmosphere free from distraction.

Key Minister

The Rev. Robert L. Young, pastor of the Church of the New Jerusalem, San Diego, presided at the sacrament of Holy Communion during the fourteenth annual "Brotherhood Communion Service" which is sponsored by the Human Relations Commission of the San Diego County Council of Churches. Ten other ministers were in charge of various other parts of the service, (May 20), such as the Call to Worship, the Scripture Reading and the Prayers.

A FIERY REPLY

By Clarence P. Hotson

This is a copy of a letter sent April 26, 1956, to Charles L. Feinberg, Th.D., Ph.D., Talbot Theological Seminary, 558 South Hope Street, Los Angeles 17, Calif.

Dear Sir:

A correspondent of mine to whom you wrote under date of March 2, has turned your letter over to me for my attention, together with your article on Reincarnation, in which you state among other things:

The doctrine is found in theosophy and in modified form in Swedenborgianism. (Page 2).

In support of this statement you cite in your letter the article on 'Metempsychosis' in the Encyclopedia Britannica. In looking up this article I found the following bald statement:

A modified form was adopted by E. Swedenborg. (page 333)

The author, H. St., gives not the least shadow of authority for this statement, which is quite baseless. I think I know, however, where he got it, either directly or indirectly. It goes back to Ralph Waldo Emerson's article, originally a lecture, in *Representative Men (1850)* on "Swedenborg, or, the Mystic." The very title, by the way, is a lie and a slander, for Swedenborg was essentially a high conservative Christian teacher (regarded from the point of view of comparative religion). Emerson himself, raised a Unitarian, had turned against all forms of Christianity and gone off into Pantheistic Naturalism, and philosophic idealism.

These are Emerson's words that influenced the statement in the *Britannica* article:

That metempsychosis which is familiar in the old mythology of the Greek, collected in Ovid and the Indian Transmigration, and is there objective, or really takes place in bodies by alien will,—in Swedenborg's mind has a more philosophic character. It is subjective, or depends entirely upon the thought of the person. All things in the universe arrange themselves to each person anew, according to his ruling love. Man is such as his affection and thought are, etc., etc. (Page 124).

There is not a single fact that Emerson cites to justify his insinuation that there is any connection between Swedenborg's doctrine of correspondences, according to which, when seen in the 'light of heaven,' a group of devils may at a distance appear as swine or fierce

wild beasts, and the doctrine of transmigration of souls, or the teaching that the souls of human beings can be reborn in the bodies of animals. It is not a fitting thing for anyone with any pretension to learning or scholarship to perpetuate or popularize this ancient slander. I can assure you that there is no such doctrine as metempsychosis or transmigration of souls, or anything remotely like it, in all the voluminous theological writings of Emanuel Swedenborg. If you had looked up the article on 'Swedenborg' in the *Britannica*, which was written by someone who knew something about the subject, you would have got no such misinformation as that statement in the article on "Metempsychosis."

I happen to be a leading authority on the relation of Ralph Waldo Emerson to Emanuel Swedenborg, as I did my doctoral dissertation at Harvard University on that subject, and got the doctorate in 1929. I have continued the study since that time, publishing numerous articles on it. I can furnish you a bibliography if you are curious about it.

Will you be so kind as to make a public correction of your erroneous statement linking Swedenborgianism in any way, shape or manner with the detestable doctrine of Metempsychosis or reincarnation? And in future, take the pains to verify for yourself an unsupported statement made incidentally in an encyclopedia article? Before, that is, repeating it as if it were gospel truth?

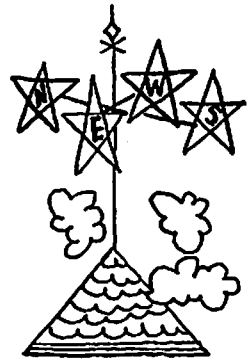
A GLARING OMISSION

(This letter speaks for itself.—Ed.)
LIFE

Rockefeller Center,
New York City.

To the Editor:

Congratulations on your 'Christianity' issue (Dec. 26). It sets a new standard in the graphic arts and in publishing enterprise. At the same time it clearly depicts the medievalism and magic in which most formal Christian beliefs still sink. Glaring is omission of any reference to the clarifying teachings of Emanuel Swedenborg, pointed to by Emerson as the great teacher of the race (*Representative Men*, 1848); by Helen Keller as the torch in her darkness (*My Religion*, 1942) Dec. 23, '55. Leslie Marshall.



NEWS By Carol Lawson

A renaissance of the New Church stage may be in progress. In addition to the play put on with such great success by the Philadelphia YPL as noted elsewhere in this issue, the El Cerrito Masquers recently presented *Gramercy Ghost*. If we judge the play by the handsome and professional appearance of its program, it was an excellent production. However a word of warning: if we're going into drama of such merit, would it not be wise to confine our theatricals to the East Coast? After all our New-Church youngsters are so precious and valuable that we cannot afford to lose a one—not even to Hollywood.

A. T. Liebert, Jr., chairman of the Appeal Committee has announced in a letter that this year 27 societies or groups reached 100% of their quotas. This is the sixth year since the quota system was inaugurated and in this time only one Society has made 100% or more for each of the six years. This is the Bath, Me., Society. Way over the top this year were: El Cerrito with 165% of their quota, La Porte with 187% of theirs, St. Paul with 180% others are:

Pretty Prairie	282%
Orange, N. J.	157%
Lakewood, O.	435%
Southeastern Assoc.	181%
National Assoc.	204%

Harold B. Larson held the first of the summer services of the New York Church, June 17. "Sour Grapes" was his sermon topic. Members of that church were asked to give special thought in their prayers to Barbara Diamond, infant daughter of Harold and Pearl Diamond, who has been stricken with cerebral palsy.

Inch by inch, the projected Detroit church is being sold off, —

for a donation to the building fund, the donor gets an honorary title to one square inch. The latest report shows total receipts of \$673. by this means.

Unless it rained on June 16, an old-fashioned strawberry festival was held on the church lawn of the Lakewood Church with home-grown strawberries, ice-cream and cake available from 4 to 9 p.m.

An orchid-color program, decorated with a palm tree and Hawaiian hut, is among the souvenirs of this reporter's recent visit at the El Cerrito Church. In fact on the day we were there we saw Hawaiian grass skirts and leis here and there in the El Cerrito kitchen as well as a number of beautiful centerpieces arranged in the mode of the Islands. All these things were left over from the Installation Luncheon of the day before when the new officers of the Women's Alliance took office. These were: Evelyn Shields, President, and Chick Murray, Beth Clifton, Hazel Voliva, Grace Rice, and Edy Slezin.

Say girls, and YPLers in general, did you know that one of the most eligible young bachelors in the New Church, Arthur James, will be out of circulation *all summer*, counselling at Camp Jug Hill near Poughkeepsie? Tough luck.

And big girls, members of the Women's Alliance that is, while the maidens above are sharpening their pencils to write to Mr. James, why not sharpen your pencils and wits and answer the Five Minute Quizz in the current issue of *The Grand Alliance* . . . By the way the women of the Women's Alliance of the La Porte Church gave a helpful contribution to get their building in tiptop shape for the late Convention. In fact, their money went, not up the chimney, but to the roof to get the gutters in shape for rain, possibly thinking that this would act like carrying an umbrella,—to prevent rain. The Alliance also raised funds for entertaining the ministers' wives and helping with the National Alliance tea.

A stone and silver baptismal font was presented at Convention by the children of the late Dr. Charles Mack in honor of their father and the 100th anniversary of his birth. Mrs. Mack, Edward, Julian, and David's daughter, Penelope, were present.

About 15 people journeyed up to Cambridge, Mass., from Elmwood to see the graduation of their favorite Student Minister, Paul Zacharias, who will be with them full-time next year.

The pianist of the Kenwood Society has been quietly and faithfully performing her duties every Sunday for quite a while, despite storms, colds in the head, wintry winds and spring rains. In appreciation this parish held a buffet luncheon June 10 in honor of Miss McGuire. The last regular service of that Society was held the following Sunday. During the summer there will be several special services . . . A good friend and member of the Kenwood parish has given \$1000 with which to buy an electric organ.

A trousseau tea was given by Mrs. Roy Hemmerich, June 28, for Barbara Hemmerich in Kitchener.

In the state-wide contest for the title of "Mrs. Florida," Mrs. Robert Gauzens, wife of the very active New-Churchman in Miami, won tenth place and received a loving cup.

Nine members of the Benedict clan in East Palatka, Fla., attend the Rev. Leslie Marshall's monthly service there. Four of them drove to the Southeastern Association meeting in St. Petersburg in May. Now we learn the young Edgar selected "The Life and Work of Swedenborg" as his senior high school term paper.

"What's My Line?" should try Alice Van Boven as a likely candidate to stump the panel. Mrs. Van Boven who lives in Redlands, Calif., has been doing engineering for the California State Highways since March, 1948. For the first three years she was an Engineering Aid, and then became a Junior Engineer after passing the exams for Junior Civil Engineer. She assists in the design of highways and has done traffic and safety engineering as well. Besides this she writes and has contributed articles to *The Messenger*.

Another contributor, Mabel-Ruth Jackson, Tuscon, Ariz., had some "Cento" verses published by the *Saturday Review*, May 5.

The foresighted Ladies Aid of the Philadelphia Church are al-

ready armed with 13 chairmen of various booths for their Fair which is to take place Nov. 16. (And here most of us are so busy with our summer plans that we can't think beyond Labor Day.)

In Los Angeles the following members of the Sunday School received copies of the Bible June 10: Margaret Frances McCallum, Linda Jane Gamst, and Mary Blake Hunter. Incidentally Mary Frances' mother, Mrs. Frances McCallum was recently installed as president of the Emperor Elementary PTA of the Temple City school district. And Evelyn Buck is receiving congratulations on her new position as Asst. Librarian at the Burbank Library.

The Rev. Leon C. Le Van started his Ohio visitation journey May 23 and ended nine days later after travelling more than 1200 miles. Groups, families, and individuals were visited in Ohio, Indiana, and West Virginia. The Sunday service in Indianapolis included study class, worship service, and service of the Holy Supper, and was the first service there since the previous year's visitation.

Mr. and Mrs. Chester Holkesvig, who are leaving Lakewood, O., to reside in Los Gatos, Calif., (note this, Mr. Tobisch!), were the guests of honor at a supper meeting of the Society in which the Holkesvigs have spent many years and held many important offices.

Frank and Levina Wedel, Pawnee Rock, Kans., celebrated their 25th wedding anniversary, May 1. Many friends gathered at their home to wish them well during the coming years.

The New Church Theological School

REV. EVERETT K. BRAY, President
REV. EDWIN G. CAPON, Vice-Pres.

- Training men for the New Church ministry.
- If you have any thought of dedicating your life to this calling, perhaps we can be of help to you.
- The New Church needs ministers.

Address inquiries in care of
the President
48 Quincy Street
Cambridge 38, Mass.

OUR CHURCH IN KOREA

By Chung Sun Lee

The outlines of Korean history up to March, 1919, must be traced before the accomplishments of the New Church in Korea can be told.

Christianity spread easily in Korea because of the religious mind of the Korean people. The Korean people (sun-worshippers, then) migrated toward the east in prehistoric times. The Korean peninsula was the goal of a long search for the home of their god. The Koreans attached great importance to the color white, and to the innocence, cleanliness, and purity for which that color stands. In addition, they have had the idea of 'Chang-soo', which is similar to that of the Messiah of the Israelites. 'Chang-soo' was thought of as an angel, or son of god, who was to be sent in times of crisis. The Korean concept of God becomes self-explanatory when one considers the meaning of the Korean word for God, 'Hananim? *Hana* means 'greatness', 'infinity', and 'only existence', while *Nim* in a suffix denoting personal respect. On the basis of these symbolic religious concepts, Christianity spread like wildfire after its introduction into Korea.

March 1, 1919, was a day of non-violent defiance in the face of irresistible Japanese oppression. It was an independence movement following the declaration of Wilson's Self-determination policy. It was also a demonstration of the peace-loving spirit of the Korean people. There was only one asylum for many patriotic citizens, the homes of American Missionaries.

Due to this situation, many independence-movement leaders became Christians. The phenomenal growth of churches and theological schools was happily reported to the American Mission Boards. However, this growth was accompanied by a misuse of the Church, much like the falsification of Christianity in the days of Constantine the Great. Various political and social leaders used the pulpit to expound ideas ranging from the nationalism of Moses to plans for cooperative enterprises based on those of the Soviet Union, and even to atheism. Thus, the preaching of the Word disappeared from the Korean churches, and the *proprium* of man took its place. The light of

truth became darkened, and the practice of hating religious enemies became common. We call this period 'The Dark Age of the Korean Church.'

In this critical time, there was a young student who entered a theological seminary with a great yearning for spiritual knowledge. His name was Young Do Lee. As he started to devote himself to study, his clear mind and spirit gave him many doubts concerning the existence of a God of Love. While he was tormenting himself with his crippled belief, God providentially revealed His true nature to this young man by leading him to find the doctrines of the New Church.

Fired by this inspiration, young students like Joon Myung Han, Nam Joo Paik, Seung Kul Park, Ke Joo Park, Sung Kwan Park, became men who could pray with sincerity, using the works of the Japanese ministers, the Rev. Mr. Doi and the Rev. Mr. Kanai. This was the starting point of the Korean New Church. As these unusual men began to preach the light of Truth and the life of Love in that spiritual darkness, the Korean church authorities (whose corruption was indescribable) labeled them heretics, expelled them from the churches, and issued an order to the other members of the churches prohibiting them from associating with the so-called heretics. However, people who loved the truth began to gather around these leaders, but still with no idea of establishing a church. When the authorities closed the church doors to this group, and kept them from entering church buildings, they found they had to leave their own church buildings. Also, since the Japanese occupational authorities required that all organizations have names, they finally decided to form their own church. As they convened, prayed, and thought together, their group was given a new name by the Lord, i.e. "The Jesus Church", the greatness of which imposed a responsibility that they humbly attempted to fulfill. This name was meant to clarify our belief that we worship Jesus as the only Lord and God, who came into the world as a man to save man; only He can make us new. This name was also to clarify the name of the Lord of

the Celestial Heaven, the Lord of Love, and to clarify the belief that He is in the Church, which is the Truth, and which believes in the Truth.

So, they rented and cleared an old factory building and inaugurated The Jesus Church on March 1, 1933, in Pyung Yang, which the American Missionaries called the Jerusalem of Korea. On that day the church declared the following:

1. We believe the Old and New Testaments to be the Word of God.

2. We believe that Worship in spirit and in truth and in prayer is the true worship.

3. We believe that all who acknowledge that Jesus is the Savior are one brotherhood, regardless of nationality or religious denomination.

The reason why we inaugurated our church on March 1, 1933, is twofold: first, since March 1, was the beginning of the Dark Age of the Korean churches, we would remember this and change that world of hatred into a world of love; second, the numbers in this date, three and one, are significant in connection with the Trinity, which we should acknowledge firmly. Our church building was built like the Holy City with identical measurements of length, breadth, and height, and it was built with our own hands, efforts, and financial resources. In order to symbolize our faith, the altar faced east. Thus, we strove to construct a church of Truth and Love, symbolized by the measurements and orientation.

In 1938, when the Chino-Japanese war started, Japanese oppression became more and more intense in Korea, and church buildings were confiscated to be used as administration buildings. The growth of the newly-born Jesus Church was interrupted when it had reached the point of having 23 churches and 12 places for praying. The Rev. Young Do Lee passed away, the Rev. Joon Myung Han was taken to a concentration camp, and all the other leaders were forced to seek refuge. These factors resulted in an eclipse of education and leadership. Consequently, our members felt the lack of the truth of the Word.

The publication of our monthly magazine, "Jesus" was suspended by the Japanese authorities, and due to the war, no copies are now preserved. Fortunately, or unfortunately, the Koreans were liberated and divided in 1945. When the Russian army marched into

North Korea, most church members had to flee to the South. When we arrived at Seoul, the Lord provided us with a church in the outskirts of the city, Heuk-suk-dong.

A young minister, Chung Sun Lee, the present writer, realized the difficulty of serving the group without older leaders, books, or background. The only alternative was to join the student body of a Presbyterian Theological Seminary. At this time he began to correspond with the Rev. Leslie Marshall, who sent him Swedenborg's *Miscellaneous Theological Works*, and he met Mr. In Bo Chung, who is now conducting a New-Church study group at the Y.M.C.A. in Kwangjao.

Then came June 25, 1950. With the war, we fled to Pusan, the southern tip of the Korean peninsula, where we re-established our Jesus Church. At this time, the Rev. Mr. Han barely escaped from North Korea, with the help of Marine Corps Chaplain Cummins, and arrived at Pusan, leaving behind him his dear wife and one of three daughters.

When we came back to Seoul in 1954, our church building was completely demolished and, on top of that, the grounds were being used by the government. Therefore, we convened by an open reservoir outside the city. During this time the present writer faced many problems as a New-Church Minister—he was denied draft deferment since the New Church was not recognized as a church by the Presbyterian and Methodist authorities; the A.F.A.K. (American Foreign Aid in Korea) refused aid on the grounds that the group was not affiliated with the American Missions.

(The writer is at present a student in the New-Church Theological School. He plans to return to Korea after finishing his education to help promote the New Church there.)

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To Help Parolees

The road back to a normal life is a difficult one for the parolee. He has paid for the offenses he has committed. He may be determined to begin a better life. But generally he is without family or friends, rejected by society and singled out by discriminatory laws. The odds are against him.

Recently the nation's Protestant churches announced plans for a cooperative movement to reduce these odds—a movement to help men and women released or paroled from prison on their "road back" to lives as useful and accepted members of society.

Through the National Council of Churches, a special committee of church representatives and experts in prison and parole problems has been called together to develop plans for a church program nationwide in its scope.

Dual aim of the new project, according to Chairman Mr. Robert Hannum, a Congregational minister's son who has been helping ex-prisoners for the past twenty-five years, is first, the development of understanding among church people of ex-offenders and the difficulties that confront them; and second, the mapping out of specific ways in which church groups and individuals can give the kind of help that is needed.

"Like most citizens," Mr. Hannum commented, "church people are apt to think of the ex-prisoner as someone alien and apart, if they think of him at all. But if the average church-goer could understand the problem and the reasons for it, he would want to help."

Particularly is it important, he commented, that local churches undertake programs of practical aid to ex-offenders—finding them jobs, and places to live, and helping them become a part of community life, while keeping their status confidential. In the direction of more basic reforms, he added, councils of churches and church women might be enlisted to study the varying prison and parole practices in their separate states.

In addition to helping those freed from prison, the "road back" program will also emphasize aid to those released on parole, or eligible for parole and unable to obtain release until there are jobs available for them outside; and to those convicted and placed on probation.

For the last ten years Mr. Hannum has been director of the Vocational Placement Bureau of the Osborne Association in New York

ALMONT



Almont Assembly—July 29
through August 12

Leadership Institute — July 22
through July 28

AN OLD FALLACY

The following letter written by the Rev. Leslie Marshall to Paul Hutchinson, editor of the *Christian Century*, will be of interest to readers of the Messenger:

My dear sir:

Thank you for your interesting and helpful "The Onward March of Christian Faith" in LIFE. It surely sets a mark for clarity and interest.

Allow me to suggest that in stating "Jesus is reported to pun (sic) on the name" (Peter) in the well-known Matt. 16:18, 19 passage, you are perpetuating the Roman Catholic fallacy that here the LORD is saying that the Christian church would be built on Peter.

Does not the entire context show and mean that the LORD is proclaiming that the Church, i. e., the Christian faith, has as its foundation and superstructure Peter's immediately preceding assertion, v. 16, as to Jesus' deity?

As is wonderfully shown in the writings of Emanuel Swedenborg, the great Swedish religious reformer, the recognition and acceptance of the Lord Jesus as the one God of heaven and earth is the basic principle of the true Christian religion, and upon that faith must the Church in man, and the church in which he is, be built.

City, an agency noted for its work in prison reform and its program of assistance to former prison inmates. The new committee is affiliated with the Commission on Ministry in Institutions of the National Council's Department of Pastoral Services.

Births, Baptisms, Memorials

BIRTHS

LOVING—Born April 30, to Jack and Aletha Loving, Pawnee Rock, a daughter, Anita Diann.

FROESE—Born June 11, to Mr. and Mrs. Henry Froese, Terrace, B. C., a son, Carl Peter.

GOWEN—Born May 25, to Mr. and Mrs. Robert Gowen, Elmwood, Mass., a daughter, Caryn Lea.

BAPTISMS

YOUNG—Thomas Edward, son of Martha and Herbert Young, Miami Springs, Florida, baptized March 25; the Rev. Ernest L. Frederick officiating.

GANLEY—Linda Jean, infant daughter of Mr. and Mrs. Lyle Ganley (Edna Sawatzky), baptized May 20, at Four Corners, Sask.; the Rev. Henry Reddekopp officiating. Mr. and Mrs. Ganley, formerly of Meadow Lake, Sask., have now taken up residence at Terrace, B. C.

VOSE—Roger Williams Vose, son of Herbert and Amelia Vose, baptized May 21, at his home in Wellesly Hills; the Rev. Antony Regamey officiating.

BARNEY, FOSTER — Carol Ann and Robert Lewis Barney, children of Mr. and Mrs. Leonard F. Barney, San Gabriel, Calif., and William Michael and Wanda Sue Foster, children of Mr. and Mrs. William Roy Foster, Alhambra, Calif., baptized June 10, at the Church of the New Jerusalem, Los Angeles; the Rev. Andre Diaconoff officiating. Mr. and Mrs. Edward Andrews are the godparents of the Barney children.

HODGSON—Scott Andrew, infant son of Mr. and Mrs. Kenneth Hodgson, Saskatoon, Sask., baptized June 12 at the home of his parents; the Rev. Henry Reddekopp officiating.

WEDDING

SIMPSON-ZACHARIAS — Laura Ann Zacharias and Brian Simpson were united in marriage May 25 in the Vancouver New Church; father of the bride, the Rev. John E. Zacharias, officiating.

MEMORIALS

EDSON — Mr. Carl R. Edson, age 51, died suddenly at his home in Elmwood on June 9. He was stricken with a heart attack while playing with the Brockton Legion band at the Bridgewater tercentenary observance, and died shortly after being taken home. Mr. Edson was one of the most outstanding and respected citizens of this town; well known as a trumpeter, bandleader, organ builder and insurance broker. He had been for many years a very active and devoted member of the Elmwood New Church Society; at various times being on the Church coun-

cil, the Standing Committee and on the Music committee, and treasurer of the Elmwood New Church boy scout troop. At the time of his death, Mr. Edson was also chairman of a committee which had begun plans to install a new organ in the local church, the present organ being about 100 years old. It is expected that this project will be continued, the organ to be known as the Edson Memorial organ, in loving memory of Carl R. Edson, and his mother, Louise Richards Edson, who had been organist in the Elmwood church for some 30 years.

Mr. Edson is survived by his wife, Mrs. Eleanor Edson, his father, M. Clifton Edson, two sons, Bruce and Richards, and a grandson, Kevin B. Edson.

The resurrection service was held at the Elmwood New Church, June 12; Mr. Paul Zacharias officiating.

ACTON—The Right Rev. Alfred Acton, M.A., D.Th., Bryn Athen, Pa., passed away, Ap. 27 in his eighty-ninth year. The Swedenborg Scientific Association passed the following resolution concerning this noted scholar at its fifty-third Annual Meeting, held May 23 in Bryn Athen, Pa.:

With Dr. Acton's passing on into his eternal uses the world loses a scholar and the Swedenborg Scientific Association a beloved and honored champion who throughout this century, has promoted the study and publication of Swedenborg's scientific and philosophical works and the preservation of all related documents for future ages.

The activities of the Swedenborg Scientific Association have long been gauged by Dr. Acton's prolific output of translations and research material in many fields of Swedenborgiana. During his forty-five years as Editor of our journal the New Philosophy much of this material has been made available to the public in its pages or in separate volumes.

Dr. Acton's work will live after him; not only in the many tomes and articles which he has left as monuments to his fertile and untiring mind, but also through the inspiration of his personality and the love of truth which dominated it.

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The **NEW - CHURCH MESSENGER**

July 21, 1956



(Tobisch photo)

A Convention Scene

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

HIGHLIGHTS AND SIDELIGHTS

OF CONVENTION

THE REV. DAVID P. JOHNSON assumed the office of president of Convention. He is the first minister from Canada to hold this position.

For the first time since 1932 a fraternal delegate from the British Conference was present at Convention. He was the Rev. Claude H. Presland, secretary of the Conference.

Among other distinguished visitors were Judge and Mrs. Julius Travis, Indianapolis, and A. C. Ferber, Fort Wayne, Ind., author of *Where Is Heaven?*

Missed at Convention were the Rev. and Mrs. William Beales, Detroit, Mich., and the Rev. Leslie Marshall, St. Petersburg, Fla.

Exhibits are always an interesting feature of Convention. The Board of Publication's exhibit of books, cards and other things was tops. Almont had a replica-in-miniature, made by its junior campers, of its grounds and buildings. Fryeburg also had an exhibit, and St. Louis displayed the architectural designs of its new place of worship.

This year's mite-box offering made by the Women's Alliance totaled \$791.00, which is \$84.49 more than that of last year, and, according to informed sources broke all previous records.

The Shaw Trophy was awarded to the Cincinnati Young People's League. All of its members, together with their chaperon, Mrs. Bjorn Johansson, and their advisor, Philip Chapman, were present.

The young people in attendance numbered 44—a record for many years.

The Saturday night banquet, held in St. Paul's Evangelical and Reformed Church, was highlighted by a historical pageant, *The Open Door*, written by Mrs. Robert F. Coffeen, and produced by her and Miss Florence Andrews, both of La Porte, together with the choir and youth group of the La Porte Society.

The new president of the ANCL is Philip Lawrence, Lisbon Falls, Me., and its new secretary is Miriam Rice, St. Paul, Minn.

Convention, in appreciation of La Porte's hospitality at this 133rd session of Convention, donated 133 maple trees to further La Porte's fame as the Maple City. This seemed especially significant in view of our teachings on the correspondence of trees, and because of our tradition of Johnny Appleseed.

Despite the heat the laymen of Convention held three successful and well attended meetings.

The Rev. Mr. Presland, fraternal delegate from the British Conference, received five votes for treasurer of Convention. On hearing this he promptly stood up and accepted the office, asking that a check covering the present resources of Convention be delivered to him before he departed for England.

It was announced that the Rev. Edward Hinckley, Wellesley Hills, Mass., has been invited to conduct the service at the famed Cathedral of the Pines in New Hampshire, on September 23.



(Tobisch photo)

Youngest and Oldest

Youngest visitor at Convention was Trevor George Woofenden, 93 days of age. Oldest visitor was C. T. Moulten, formerly of Chicago, now in California. Mr. Moulten was born near Haver-de-Grace, Md., June 7, 1860. He has been an active worker in the Western New-Church Union, Chicago, for over 50 years and is now its president.

Incidentally, Mr. Moulten tied with the Rev. and Mrs. Andre Diaconoff for the honor of having come the longest distance.

Centers of Spiritual Power

(Address by President Franklin H. Blackmer)

WE HAVE COME together this week to share our convictions about the importance and the immanence of the Lord's New Church. We consider the signs that it is developing in our generation and we realize that it is almost two hundred years since the decisive moment we know as the Last Judgment which marks the transition from the first Christian era to a new impetus in the forward push of Christianity. We come with a sense of privilege that we have assurance about these forces which usher new phases of Christian living. We come also in a spirit of dedication, seeking to identify our responsibilities for expressing the dynamic creative life which pulses from the Lord, spreads through the heavens and ultimately channels into the lives of individual men and women.

The fact that some eighty percent of our number meet each year as delegates and ministers intensifies the obligation upon us to maintain a consistent continuity in our organizational work, on the one hand, while on the other hand we keep a flexible constructiveness. We mean to be looking forward progressively, but also to be realistic in drawing lessons from the history of our movement. Likewise it is incumbent upon us to strive for objective appraisal of the present and for soundly optimistic steps toward potentialities in the future.

We are told that in a sense we 'have' what millions of Christians are groping for and striving to attain. Persons who make this observation are usually thinking of the ideas for which we stand. They see that we have certain reference-points and criteria where we feel the certainty of revelation—in varying degrees to be sure—but where many people of our time are in quandary, or in fear. We share a conviction about the Divine Providence in which there can be a sort of 'rest'. We are assured that the Second Coming of the Lord has made a definite beginning and is already showing itself progressively, that it has been in evidence for the two hundred years since the Last Judgment. Such matters of intellectual assurance we have.

Dangers

But the real test of what we have is the way we live with these truths. As truths from the Lord coming to us what do they mean to us? Turning the question in this way indicates that having certain truths may also expose us to grave dangers: we may react to the truths in ways that negate them. We know that very easily a sense of assurance about Divine Providence turns into

an attitude of complacency. The truth may find us not ready to take the responsibility of doing our part, and pass us by, so to speak. This danger may overtake us because of another central truth: that it is an inalienable right of men and women to determine for themselves the measure of their lives. Truths are like two-edged swords, revealing what is needed, and at the same time exposing the defects in which we stand.

People who feel they are close to the line of destiny for human development may easily identify their own interpretations with Providence and slip into attitudes of smugness and self-righteousness, even of arrogance. These are just a few of the elements of reaction to truth which were characteristic of the churchmen among whom the Lord came nearly two thousand years ago. Likewise they were written into prophecies of His coming over five hundred years before that. They are all elements in the Second Coming of the Lord too. They are significant factors in living according to the truths that introduce the new age of the Christian Church.

Paradox of Evil

Our gathering together is also an expression of our confidence in the immanent possibilities of new growth. Our positive purpose in being here is to prepare ourselves to receive and to transmit power from the Lord. We know about the sources of this power. We know about the certainty of it, as heaven gradually envelops our world. We know that the Lord's power preserves and extends freedoms for men and women, that it ameliorates tensions, that it lifts sights to higher objectives, that it is always accompanied by that mercy which strengthens incentives for good in myriad ways and dissipates all the road-blocks which evil purposes may devise. And yet the delicate adjustments through which power from the Lord operates preserves the freedom and integrity of every individual.

There is an extraordinary paradox here, in the nature of spiritual power from the Lord, in that the Lord's love and wisdom operate only to create, to promote, to preserve good, to preserve the freedom that belongs with spiritual maturity. Undergirded by good, and restrained by good at crucial points, evils derived from selfishness and greed are permitted to assert themselves and to attain certain degrees of mastery. But it is part of the paradox that there are points in every human or material situation that evil cannot touch. Evil purposes, whether they operate in petty externals of

scheming people or they assail the fundamental motives for all responsible decision, find that a point arises where evil cannot pass. When these points appear that evil cannot reach, it has no recourse but the anguish of frustration. The limits set on evil are powerfully illustrated where our Gospels describe the attempts of church leaders to destroy their Lord. By subterfuges they could bring Him to crucifixion. They could seal Him in a sepulchre. But latent spiritual forces were then expressed in the resurrection. A new concept of the spiritual dignity of man opened freedoms hitherto undreamed. The same assurance that power from the Lord can triumph over evil is repeatedly brought to our attention in the Apocalypse, where the forces of destruction are represented as bring-

in achieving some mastery over these conflicting elements within our personalities. The Convention as such is the projection of these same objectives on a larger scale, the scale of a continent populated by millions of people.

We represent about fifty centers in this population, including most of the larger cities in North America. Specifically we take to ourselves the responsibility of maintaining centers in these cities, centers from which we hope there is a radiation of the Lord's love reinforced by our own dedication to it. We mean to be resolute in this, not living to ourselves but serving our communities as part of the leavening influence for spiritual vitality. We mean to have these societies centers of sharing, centers of cooperative endeavor, where people work



(Herald-Argus photo)

Mrs. Robert F. Coffeen, of the La Porte Society, left, and the Rev. Franklin H. Blackmer, Andover, Mass., president of the General convention, center, welcome the Rev. C. H. Presland of London, England, to the convention of the Church of the New Jerusalem.

ing regressive plagues upon mankind. But cumulation of destructiveness finally fills its measure. Again and again goodness from the Lord triumphs and brings peace.

As churchmen with some insight into these spiritual phenomena we come together. We recognize that in our own lives these same conflicts take place in a range where we have personal responsibility. We have the freedom to choose good. As conscientious individuals we face the dangers that our motives are mixed and our vision is clouded. We know that some correctives to individual mistakes are present through group life. Our church-societies are expressions of the effort to help one another

together to reach beyond the usual achievements of group activity.

Gatherings Out of Stones

There have been times when New Churchmen, feeling the spirit of rejection in orthodoxy, have been tempted to retreat and exchange with each other the treasures of their enlightened views. But in our day the climate of orthodoxy has changed. Separations that used to exist have become less marked. This has not all been levelling down. There has also been some degree of movement from extreme positions toward common ground—a gathering out of stones. There is clearer recognition that good should be central and that when truth

combines with good it discerns the means of enveloping lesser truths, instead of fractionating on their account. Such shift in attitudes among thoughtful people of our time makes some change in our relation to the groups around us, as opportunities multiply that we can enter into relationships facilitating free exchange. The conviction grows among us that we need to assume the obligation of making our treasures available to others. We recognize also that many occasions of such giving result in clearer understanding of truths by those who cherish them. These are all aspects in the life of our societies through which they assume new roles in the life and activity of our Church. They are the centers where modern community life presents opportunities for fresh expression of power from the Lord, in the acts of receiving it and transmitting it.

Work with Societies

Because our societies can be such centers of spiritual power I have spent a considerable portion of effort during my term as president in visiting them and working directly in their behalf. I regard these societies as the most important life-centers of our movement because they are the units of organization where our people work together from week to week. They are the centers where our ministers and our people of all ages collaborate to keep our Church vital and dynamic, really working out what it means to be living in the New-Church way. Each of them can be a focus where power from the Lord collects and multiplies.

Because I have not had a settled parish it has been reasonable to regard all of these societies as a parish. There have been varying degrees of this relationship, least needed where we have strong organization in the pattern of Associations and most needed in the groups away from the East or in groups facing special problems. There have been comments about the travelling involved, especially the mileage. More significant is the duration of time in the localities which seemed in need. Because I have not had local parish obligations it has been possible for me to make visits in distant centers which were long enough to become acquainted with the local people and their problems. There has been opportunity to sit down with individuals and express more intimately the concern of Convention leaders for their needs. In the present phase of our Church there has been a need for such consultations, because so many of our people have had relationship with the Convention only by proxy, as they have known the minister was attending meetings or that a certain few laymen from their locality have that experience. Otherwise most individuals have had little contact except through printed messages and response to financial appeals.

There has been value in repeated visits to the more distant points and the places having acute

difficulties—visits possible en route, without added travel-cost, because of freedom from obligation to a local parish. In several cases these return visits have been of some importance in resolving local difficulties, because the people immediately involved have known that I knew the issues first-hand, with a minimum of hearsay information. It has also been true where difficulties were similar in more than one locality that personal consultations have been a factor in getting a sufficient number of persons to understand this.

I do not mean to imply that the kind of activity I have had as your president is essential to the office. I do believe that at this particular time there were needs which could not be covered adequately by letters. Some difficulties would have been intensified if the only consultations had been among certain officials, at a distance. Under other conditions of Presidency the proportions of emphasis upon local visits, more formal Association visits, official- or committee-channels would necessarily be different.

Being Needed

Spiritual power in group-life depends largely upon having people feel that they are needed as individuals. That type of departmental structure which charts lines of responsibility involving relatively few persons is likely to result in feelings of apathy which lower the levels of effective democracy. An organization as diverse and scattered as the Convention is tempted to seek efficiency in the line of least resistance that would have the same few persons possessing facts and interpreting problems as they arise. Especially there is danger that younger members will feel they are not needed in ways sufficiently challenging, with the result that talented workers go into other pursuits. WE need to keep constantly vigilant about this matter, to maintain a steady increase in the number of workers. This problem is already acute in our city churches facing competition with suburban interests. Because it is in our local groups, Convention feels it now, and it is an important factor in recruiting for our ministry.

Coming Closer Together

Here we should note a trend that is salutary for the Convention: the degree to which our boards are drawing members from all parts of the country. We are coming to take for granted that our national work necessitates a travel budget of some proportions. Now, that air travel makes it possible for workers to meet together without great loss of employment time, we are providing for this. Laymen as well as ministers from the Midwest and the West have been sitting down with members in the East for the councils of Convention.

There is still another step planned for this summer which will help to overcome the scattering of our people and which can be a step in the streamlining of our national activities. It is in the field

of education, a radical departure now beginning on a small scale. Following a series of conferences in the Midwest, which included good representation from the East, plans have been worked out for an Institute at Almont, Michigan, in connection with the Summer School there. It is expected that young people from different parts of Convention will be together there for a week of intensive discussion and that some of them will remain together participating as learners through the regular Almont session. This is only a beginning for a series of such conferences which we expect will have cumulative effect in developing our youth programs.

There is to be another conference this summer national in scope, at the professional level, as a number of our ministers hold an Institute for a week at Blairhaven, Duxbury, Massachusetts. This is the revival of Institutes held several years ago at the Theological School, but now on a larger scale.

These instances of policy-planning and development are typical of other fresh approaches to our contemporary world which will come to your attention in the course of this Convention. You will see that they open new channels for overcoming our handicaps of distance and for improving our facilities for working together. We anticipate that benefits of these approaches will be felt in time by New-Church workers everywhere, so that they may enter increasingly into the experience of unifying power our Lord referred to when He was preparing His disciples to carry on their work while He was no longer with them physically. It was part of His prayer for those who followed in His Name that they 'all might be one'.

May this Convention help us all to bring into effect the conditions for receiving and expressing power from the Lord in the groups which we represent.

THE 133rd CONVENTION

A Running Account of the Entire Session

DESPITE A STICKY HEAT, the thriving little city in Northern Indiana, La Porte, smiled a welcome as ministers, delegates and visitors arrived for the 133rd Annual Convention of the Church of the New Jerusalem. The hard-working but enthusiastic men and women of the local New-Church Society smiled warmly as on Monday evening, June 18, the ministers began to check in. The hotel clerks smiled, the waitresses and the bell-boys smiled. The stranger on the street and even the police officers were friendly and helpful. The very maple trees that lined the streets waved a welcome whenever a lazy breeze stirred their leaves or their branches. Many New-Church people opened up their homes to house those attending Convention.

The local daily paper, the Argus-Herald, was generous in the space allotted to this New-Church gathering. On its front pages appeared pictures of the Rev. Franklin Blackmer, President of Convention, and of photogenic Mrs. Robert F. Coffeen greeting the Rev. Claude H. Presland, London, England, the fraternal delegate from the British New-Church Conference; of the local La Porte groups upon whom fell most of the burden of assuring a smooth-running Convention; of the Rev. David P. Johnson, Kitchener, Ont., who took office as the new president of Convention, and of the officers of the American New-Church League. The paper also sent a well-favored young lady to report the highlights of the meetings. The local radio station

gave time for Mrs. Coffeen to interview the Rev. Mr. Presland, and to Mrs. William Bowyer to interview the Rev. Bjorn Johannson, Cincinnati, Ohio.

Ministers Meet

June 19 saw the opening of the Council of Ministers' sessions with a service of worship conducted by the Rev. Othmar Tobisch, San Francisco, and an address by the Council's president, Rev. Richard H. Tafel, Philadelphia. The Council was welcomed by the Rev. Wilfred G. Rice, President of the Illinois Association, and the Rev. John W. Spiers, Pastor of the local Society.

The Council approved the ordination of Paul Zacharias, Elmwood, Mass.; of Horand Gutfeldt, Berlin, Germany; the induction into the New-Church ministry of the Rev. Thomas Reed, and the investiture as general pastor of the Rev. Mr. Rice.

In the afternoon the ministers listened to a carefully prepared and scholarly address by the Rev. Clayton S. Priestnal, Baltimore, on the theme of June 19. In the evening, the Alumni of the New-Church Theological School held a supper-meeting in the Rumely Hotel during which there was a lively discussion on *Recruiting for the New-Church Ministry*. The subject was introduced by brief but animated talks by the Rev. Ernest Martin, Wilmington, Del.; the Rev. Richard H. Tafel, and the Rev. Edwin Capon, newly appointed president of the New-Church Theological School, Cambridge, Mass. The many difficulties of such recruiting, the vision of a better world needed by those desiring to be-

come ministers in the New Church, were frankly faced.

Wednesday, June 20, the Council of Ministers continued its sessions; the Association of Ministers' wives met, as did the Executive Committee of the Women's Alliance. In the evening the Council of Ministers held a public meeting featuring a panel discussion on the *Mission and Purpose of the New Church*. The subject was introduced by the Rev. Immanuel Tafel, Chicago, and the Rev. Mr. Capon, with the Rev. Richard Tafel as moderator. Among other bright spots of this day was the Alliance tea held at the beautiful home of Miss Florence Andrew. Everyone was invited to this, and most of those present availed themselves of the invitation.

Convention Opens

Friday, June 22, Convention proper opened. The church was crowded to the overflowing for the worship service and the presidential address by the Rev. Franklin H. Blackmer, retiring president of Convention.

He was followed with rapt attention, as he reported on his visits to many fields in all areas to build up the unity of Convention, and bring its many parts into closer integration. Among other things he said:

"I believe we are well along toward a transition from old traditions to new ideas and opportunities for progress which will enrich our Convention for years to come."

The Rev. Wilfred G. Rice, president of the Illinois Association of the New Church, extended a welcome to the lay delegates and a tribute to the La Porte society for its hard work.

Mayor Everett A. Komler was introduced by the Rev. John W. Spiers, pastor of the La Porte society. "We are proud you selected our city for your convention," the mayor said. "The New-Church has played an important part in the progress of La Porte."

He invited the delegates to visit La Porte's parks, lake areas and other recreational facilities.

Also welcoming the group was the Rev. Eugene R. Balsley, chairman of the Greater La Porte Ministers Association. "As you gather to plan the Lord's work, one is conscious of one idea, that of one God, one Lord, one faith," he declared. "As we gather together as laymen and clergy there is a oneness in our precepts. We are all working toward the same end."

The youth group joined with the lay delegates for opening worship services and then adjourned to Soldiers Memorial park for a program of recreation. Following a luncheon the group was to hold a business meeting at the clubhouse there.

Highlight of the Day

The five o'clock meeting under the auspices of the Council for Social Action and presided over by the Rev. Andre Diaconoff, featured an address by Dr. Frederick J. Heimlich, director of the

psychology department of the Beatty Memorial Hospital on *The Church as a Force for Mental Health*.

Many felt that the highlight of the day came when the Rev. Mr. Presland addressed the evening meeting, under the auspices of the Board of Missions and presided over by Mr. Philip M. Alden, chairman of the Board. Mr. Presland is vital, dramatic, and endowed with a rich sense of humor. His charm and sincerity readily won every heart. In addition, his theme of the successful missionary work of the Conference in South Africa lent an added eloquence to his words.

The Women's Alliance presented their mite-box offering, and a special offering for the Berlin, Germany, New Church was taken.

Reads History

Next morning, June 24, the young people were entertained by the La Porte New-Church Junior League at a lawn breakfast at the home of Mr. and Mrs. Don Severs. Don Severs, Jr. is the president of the La Porte local of the American New-Church League.

Outstanding and long-to-be-remembered on this day was the presentation by the Mack family to the La Porte Society of a baptismal font in honor of Dr. Charles S. Mack, who was pastor of the La Porte Church from 1917 to 1930.

The font, which stands 36 inches high, is a granite cross holding a silver basin at the top. An inscription on the cross bears Dr. Mack's name and dates he served as pastor in La Porte.

Before the presentation the Rev. Claude Presland read a history of Dr. Mack. Julian Mack of Madison, Wis., son of Dr. Mack, then made the presentation to Ronald Mrozinski, president of the La Porte society.

The Rev. John W. Spiers, pastor of the La Porte church, offered a dedication for the font.

Dr. Edward Rumely, Editor of *Better Hearing*, also spoke glowingly about Dr. Mack, his studiousness and his accomplishments.

Tradition or Vision?

At the Convention sessions, the Rev. David P. Johnson took office as president; the elections (results given elsewhere) were held; reports were heard, etc. At noon the Convention heard an address by John F. Seekamp, New York, on *Tradition or a New Vision*, containing a number of practical suggestions, which so impressed the assemblage, that it was voted to refer his talk to the General Council for further study. A suggestion that Convention be held bi-annually was also referred to the General Council.

After luncheon, an hour was spent for three forums: one on education, another on the ministry and a third on public relations. The last mentioned, presided over by Harold B. Larsen, East Northport, N. Y., seemed to draw the largest attendance. The subject had been previously presented to Conven-

tion in a forceful talk by Vincent Bergmann, Detroit, chairman of the Bureau of Public Relations. Many listeners expressed astonishment at the amount of work now being done by Convention and the Swedenborg Foundation in this field.

The growing interest of laymen in Convention activities was especially noticeable. Three meetings of the Laymen's Fellowship, of which Robert S. Gass, Portland, Me., is president, were held. At the first meeting Edward L. Wertheim, New York, a consultant in public relations, who has done no little work in his speciality for the Swedenborg Foundation and for Convention, spoke movingly on *The Power of Witnessing*.

Worshipping Together

As in other years, the climax of Convention was the Sunday (June 24) service of worship. This was conducted by the Rev. John W. Spiers, with the Rev. William Woofenden, the Convention preacher for 1956, speaking on *Power from the Lord*. His sermon appeared in the July 7 issue of the *Messenger*.

In an impressive service, the Rev. Mr. Johnson and the Rev. Mr. Rice were invested with the office of General Pastor. The service closed with the Lord's Holy Supper.

Ministers, delegates and visitors began to leave for home Sunday afternoon. Many expressed the feeling, that this year's Convention was one of the most successful and enjoyable that they had attended.

Missions in Africa

A most remarkable and inspiring story of successful missionary work was told by the Rev. Mr. Claude H. Presland, London, England, at the public



(Tobisch photo)

Rev. Claude E. Presland

meeting of the Board of Missions, Friday night, June 22.

As a delegate from, and the Secretary of the

Election Results

NOMINATED FROM THE FLOOR ONLY

Vice-President

Mr. George W. Pausch, Baltimore, Md.

Recording Secretary

Mr. Horace B. Blackmer, Boston, Mass.

Treasurer

Mr. Albert B. Carter, Boston, Mass.

Editor of the Messenger

Rev. Bjorn Johannson, Cincinnati, Ohio

NOMINATING COMMITTEE AND FLOOR NOMINATIONS

General Council:

Rev. Franklin H. Blackmer (Mass.)

E. Frank Bristow (Ill.)

Wallace N. Dibbs (Calif.)

Board of Managers of Theological School:

Mrs. Horace W. Briggs

Rev. Wm. F. Wunsch

Miss Dorothea W. Harvey

Edward F. Memmott

Board of Home and Foreign Missions:

Rev. Dr. Leonard I. Tafel

Rev. Othmar Tobisch

Dan Krehbiel

Miss Margaret Sampson

Trustees of Building Fund:

Robert S. Gass

John E. Lister

Augmentation Fund:

Col. Winthrop Sargent

Committee on Nominations:

John C. Hart (New York)

British Conference of the New Church, Mr. Presland told of the Conference's missionary activities in Africa. His talk was a powerful and dramatic one, and full of hope for the future of the church; he described the success of the African missions as evidence of the real power of our doctrines. Today, the African Mission Conference is a great and growing movement, numerically comparable to either the Convention in the United States, or the Conference in England. It has a school for the training of its own ministers; it has an enormous force of lay preachers; and it has a dynamic enthusiasm among its members and its societies that can serve as an inspirational model for older New-Church organizations.

One important fact about the African missions gives especial reason for faith in the power of the New-Church doctrines. That is, that for the most part, the entire African movement was started by Africans in Africa, and the missionary help from England came after the movements were an actual fact. The New Church in Nigeria was started almost entirely by a single man who learned of Swedenborg through one of the Conference's adver-

tisements of the Writings. In another area, a large church organization grew up around the writings of Swedenborg, before the people even knew of the existence of a New Church in England or America. The devoted and courageous support of the Conference missionaries guided and helped this growth; but the original impetus came from the inherent power of the Writings alone.

As Mr. Presland talked, the force and enthusiasm of the African movement came alive in the meeting. He portrayed the drama, the excitement, the hardships and the thrilling joy these people have found in the New Church; and the feelings of accomplishment that Conference has felt in being able to assist them.

When he spoke at the banquet on Saturday night, Mr. Presland reminded the audience of the teaching, that in Heaven, those who are in like states are near each other; certainly the people of Conference and of Convention have rarely if ever been closer than during Mr. Presland's visit, as we united in the work of spreading the doctrines that have meant so much to us in the New Church.

The Board of Missions meeting continued after Mr. Presland's talk, with the presentation of the Mite-Box Thank Offering from the National Alliance of New-Church Women.

Wertheim Speaks to Laymen

The role of the layman in the life of the Church was clearly defined and emphasized by Convention's public relations consultant, Mr. Edward L. Wertheim, at the dinner meeting of the Laymen's Fellowship, Friday evening, June 21, in La Porte. The large group attending the dinner in the Hotel Rumely also heard remarks about the progress of the laymen's movement, from the Chairman, Mr. Robert Gass, the Recording Secretary, Mrs. Gass, and Mr. F. Gardiner Perry, Mrs. Thornton Smallwood, and Mr. Harold B. Larson.

Mr. Wertheim spoke on *The Power of Witnessing*, a subject he feels is fundamental to the laymen's movement, and to every department of living. He began his talk—as he feels every worthwhile endeavor should be begun—with a prayer, asking God's help in carrying out the instruction, "Ye are witnesses unto Me." He described witnessing as a vital part of every phase of living: Swedenborg's writings are witness to divine revelation, the work of ministers, the conduct of Christian laymen, all are forms of witnessing. In the language of his own profession, he defines witnessing as publicity for Christ as the way, the truth and the life. Drawing from personal experience, he showed how witnessing has shaped his own life and career and guides his daily work.

He showed how Christians gain knowledge of their Lord from the Bible, from people who have lived and are living close to Him—men like Luther,

Wesley, Calvin, and to a greater extent for us, Emanuel Swedenborg—and from Christ Himself, through prayer. When this knowledge is made effective through power from on high, the power of the Holy Spirit, men become able to further the Kingdom of God through witnessing, through confessions of faith and by the conduct of their lives.

In the light of this, Mr. Wertheim outlined a program of action for New-Church laymen, as individuals and as an organization. He emphasized preaching as a lay responsibility, bringing out two points: first, the New Church needs more preachers; and second, the witness of a layman is often more effective than the message of a professional minister. In this connection, he believes that lay-conducted prayer is important in the life of the church.

Another important area for lay activity is publicizing Christianity as Swedenborgians know it, and publicizing Swedenborg himself, through every dignified means. He suggested ways in which Swedenborg and the teachings of our Church can be brought out in conversation, and in our daily contacts. One of these is reference to famous people who have been affected by the Writings, such as Helen Keller. Another is reference to Swedenborg's contributions to science, politics, and other fields when these things are topics of conversation. Here again he feels that personal conduct is one of the most effective means of witnessing.

For another approach, Mr. Wertheim suggested capitalizing on projects that have been initiated by Convention. The wide publicity given the Wayfarers' Chapel offers opportunities for interesting people in the church; Mr. Tafel's book, *Life Further On*—can be given as a comforting gesture to bereaved friends; essay contests can be conducted in local high schools, along the lines of Convention's college contests. Projects from other sources provide opportunities for publicity: two examples are the films about Helen Keller and Johnny Appleseed. He recommended that local societies take advantage of the Swedenborg Foundation's plan for newspaper advertising. Finally, he urged laymen to look for new programs of action, to pass their suggestions on to other societies, and to report the success of every project attempted.

At one point in his talk, Mr. Wertheim brought out the dignity and the responsibility of the Christian layman in dramatic terms. "A Stradivarius violin could never have been made without Stradivarius," he said, concluding that the Kingdom of God cannot be spread among men without the fervent and faithful witnessing of Christian laymen.

The Laymen's Fellowship expressed warm appreciation for Mr. Wertheim's remarks. Two more afternoon meetings were held in La Porte to discuss plans for the coming year.

Sunday School Association

The eighty-fifth annual meeting of the American New Church Sunday School Association was held on Thursday, June 21, 1956, in the YMCA and in the auditorium of the La Porte Church.

The following officers were elected:

President, Rev. William R. Woodfenden
Vice-President, Rev. Eric Zacharias
Secretary, Mrs. Erich Frank
Treasurer, Mr. Daniel Nielsen
Chair., Lesson Com., Mrs. Ernest Haskell, Jr.
Chair., Com. on Teachers' Training, Mrs. Alice Van Boven
Chair., Com. on Teaching Aids, Rev. Robert L. Young
Chair., Committee on Extension, Mrs. Edward Hinckley

Member of the Nominating Committee (for the three-year term), Mrs. Kenath Traegde
Auditor, to be appointed by the Board

A memorial to Mr. William H. Halliwell, long chairman of the Committee on Extension, who recently passed into the higher life, was given by the Rev. Everett K. Bray.

There were 41 delegates and 22 visitors present for a total of 63.

The statistical report as compiled by the secretary showed a grand total of 1500 persons enrolled in Sunday schools. This is a decrease of 300 from last year's total, but there are still several large schools which have not reported. Thirty-four have reported, and the following are still unreported: Chicago, Lakewood, Fryeburg, Los Angeles, St. Paul, Frankford, and El Cerrito. It is hoped that we can secure reports from these schools before the publication of the Convention Journal, so that we can submit a complete report.

There was considerable discussion of the progress made by the Committee on Worship of the Council of Ministers in the production of a new issue of the *Hosanna*. It was finally decided to appoint a committee of the Association to assume the primary responsibility and to work with the Committee on Worship of the Council of Ministers.

Reports on the new lesson material used by 65% of our schools were given at some length. The consensus is that they are excellent, but a few constructive criticisms were also voiced.

It was voted to ask Convention for an appropriation not to exceed \$500 for use of the Lesson Committee in preparation and publication of lesson material for the year 1957-58. It was also voted to ask for an amount not exceeding \$800 for the purchase of an electric mimeograph to be used in the production of lesson materials, and that this request be submitted before the end of this session of Convention.

Greetings from the British Sunday School Union were brought by the Rev. Claude Presland.

Dorothy B. Farnham, Secretary

National Alliance Reports

At the business meeting of the Alliance the following officers were elected: President, Mrs. Stewart Poole; three Vice-Presidents; Mrs. Richard Tafel, Mrs. Robert Young, and Mrs. Harold Berran; Corresponding Secretary, Mrs. William Bowyer; Recording Secretary, Mrs. Alan W. Farnham; Treasurer, Mrs. Horace B. Blackmer; Mite Box, Mrs. A. C. Rearick; Chaplain, Mrs. Paul Dresser; Round Robin, Mrs. Louis A. Dole; Publications, Mrs. Ernest O. Martin.

The Mite Box has had a very successful year, with a grand total of \$791 being presented to the Board of Missions.

Four new groups affiliated with the National organization this past year, one in Kitchener, one in Detroit, and one in St. Louis, and the Illinois State group.

The member groups of the National Alliance have had an active year. Many groups have mentioned their study groups, and the benefits derived from them.

It was voted this year to try out the arrangement of having the Alliance Bulletin included as part of the *Messenger*.

Votes of appreciation were made to Mrs. Ernest Martin for her work on the Bulletin, to the retiring President for her work, and to the ladies of the La Porte Society for their fine hospitality.

Vesta F. Gustafson, President

Charles Samuel Mack

December, 1856 - May 1930

This is Doctor Mack's centennial year.

Dr. Mack had been a reader of the writings of Emmanuel Swedenborg from his youth. Dr. Mack took his A.B. Degree at Harvard and was graduated in medicine from the College of Physicians and Surgeons, which is now a part of Columbia University. From 1889 to 1895 he was professor of Materia Medica and Therapeutics in the Homeopathic Medical College of the University of Michigan. After 15 years in the practice of medicine, for which he had been well prepared, he decided to give it up and prepare for the ministry of the New Church.

In July, 1896 he came with his family to Weller's Grove (later Stanton's Place) to spend the summer, so that he could study under the helpful guidance of the Rev. Lewis P. Mercer and Rev. Thomas A. King. He expected to be called in the fall to the Glendale, Ohio, society, but, possibly, due to the depression at that time, the call did not come.

Due to the death of Dr. Whiting, there seemed to be an opening for him, so in January, 1897, after having spent the fall months in the loving Weller home, Dr. Mack and family moved into La Porte and he resumed the practice of medicine. He continued the study for the ministry, while waiting,

as he said, "for the door to the ministry to open for him," which it did, when he accepted a call to the Toledo, Ohio, Society, to be its minister in the fall of 1908.

In answer to a call from this Society in the fall of 1916, he returned to La Porte and spent the rest of his life in ministering to its needs, binding the older members more closely together, building up the Sunday School and bringing in new members.

When Dr. Mack came to La Porte there were only five children in the Sunday School; three Traverses, Hoyt Scott and Valois Zarr. At that time there was a fund established to the memory of Mrs. Mary Niles Scott, whose father, was one of the founders of this church. The interest from this fund could only be used for the Sunday School. To build the Sunday School up he considered of first importance. He made many calls on families at a distance from the church. He told them that if they would let the children come to Sunday School he would send a car to pick them up and to bring them home again. This, the fund paid for. It was an event in 1917 to ride in an auto.

Many parents began coming to Dr. Mack's adult Sunday School Class and to attend church services.

Among them, the Glanders, the Petersons, the Sayles, and the Zeitz, families, who never missed a Sunday in a number of years. (Have record to tell number.)

In a few years the Sunday School had grown from the original 5 to between 75 and 100. In 19— it won the banner given for the Sunday School that had made the most progress that year.

At Convention in Chicago in 1927, Dr. Mack was made General Pastor of the Illinois Association.

During his pastorate, Dr. Mack baptized one hundred children, many of whom are now active members of the church and Sunday School.

His last pastoral act was to marry Florence Glanders to Donald Severs, April 19, 1930.

On account of weakness, it was with difficulty that he conducted the 1930 Easter service. Two weeks later, on May 10th, he entered his heavenly home.

The Installation

The installation of the new president at the 133rd Convention was of special interest, being the first time that a minister resident in Canada had taken office. During the Saturday afternoon session the Rev. David P. Johnson, Kitchener, Ont., was formally welcomed into office by the Rev. Franklin H. Blackmer, the retiring president. Mr. Johnson congratulated his predecessor on his hard work and many accomplishments, expressing the Church's heartfelt thanks for all he had achieved. Mr. Johnson then outlined his approach to the Church's needs and emphasized the necessity for making the Lord the center from which our work must be

OUR NEW PRESIDENT



done. After stressing the need for prayer and meditation in solving the many problems and meeting the many challenges of our work, he then concluded by appealing for prayerful support in his task as president. He pointed out that it is by the cooperation of all in Convention that we shall attain our goals.

Toward Mental Health

Many hints for service to the larger neighbor were provided in the program given by the Council for Social Action. Dr. Frederick J. Heimlich spoke on *The Church as a Place for Mental Health*. Billions of dollars, he pointed out, and untold quantities of time and human resources are lost every year because of poor mental health, taking not only the more obvious forms of crime, juvenile delinquency, and mental illness, but also including absenteeism at work, accidents, and alcoholism. Dr. Heimlich stated that an important key to mental health is well-integrated personality development in early life. In this the church has a definite part. By offering pre-marital counselling looking toward parenthood, discussion classes for high school young people dealing with the functions of sex, instruction and example in moral and social attitudes, pastoral counselling, and the encouragement of family life, the church has a definite contribution to make to mental health.

Dr. Heimlich raised the question of the adequacy of 'exhortation' and 'advice,' by themselves, in leading people to a well-integrated life. We 'should provide for a person the *experiences* that promote mental health,' he said. Labeling a person's behavior as 'good' or 'bad' is not enough in itself. The speaker concluded by urging upon the Church its responsibility in offering love and companionship to the mentally ill by participating in visiting programs at mental hospitals. He also suggested a role for the Church in helping rehabilitate those who have been released from institutions.



(Herald-Argus photo)
Three Officers of the American New Church League, hold the ANCL attendance trophy. The officers are, left to right, standing on the front steps of the Y.M.C.A., Lise Jungshoved, president, Cincinnati, O.; Phil Lawrence, treasurer, Lisbon Falls, Mt., and Nancy Tuck, secretary, of Kitchener, Ontario, Can.

Our Younger Group

The young people's Conference was spread over two-and-a-half days. Careful planning by the La Porte League resulted in a stimulating and well-balanced program. There were business meetings interspersed with social and recreational activities. Forty-two young people attended the conference from all parts of the U. S. and Canada. This is one of the best attendances in recent years.

Highlights of the meeting were the election of new officers, the Ceremony of the Keys, the awarding of the Shaw trophy, and the presentation of the Pfister and Goddard pins. We should also like to mention the encouraging report on the state of the ANCL which was presented by Lise Jungshoved, outgoing president.

Among the memorable social events were the square dance, and the swimming party which was followed by a dance at the Rumely home. The new officers are: Philip Lawrence, President; Miriam Rice, Secretary; John Hitchcock, Treasurer; Nancy Tuck, Director-at-large. The Cincinnati Leaguers won the Shaw trophy, distinguishing themselves by having all their members present at the Conference. In conclusion we want to mention the La Porte League's performance in the *History of La Porte Pageant*. Their scenic effects and moving song at the end of the play will be warmly remembered.



The Swedenborg Student

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

ARCANA CLASS I—August, 1956

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THE READING for this month is the explanation of the fourth chapter of Genesis. In its letter it is the story of Cain and Abel. In its spiritual meaning it is the story of the continued decline of the Most Ancient Church. Particularly this chapter treats of the corrupting theories — represented by the slaying of Abel—and of the propagations through Lamech. Lamech means vastation. Cain, Abel, and the other names mentioned in this chapter are not the

names of individuals but are representative of doctrines and principles.

The meaning of this chapter is most easily seen in the story of the offerings of Cain and Abel. Cain brought of the fruit of the ground. The flowers and fruit of the ground represent the thoughts of our minds. These are indeed from the Lord, for He created them. But they represent only the intellectual part of man; they do not represent the heart. Cain's love was not offered with his gift. Abel's offering was a firstling of the flock, which represents the innocent affections of the heart.

Sometimes we offer the Lord true thoughts which we have never carried out into life. If we know what should be done and do not do it, the knowledge has no lasting effect on our lives. We know that true thoughts and even

good works do not always come from a pure heart. They may come from the love of fame or reward. If so, they are not acceptable to God. Our motives determine the real quality of everything we do. The world may not see our motives, but the Lord does. Of two men, each may do a good work, but one does it to receive the praise of men and the other from the desire to help mankind. The world may see no difference between the two gifts, but there is a very real difference. One is Cain's offering, the other Abel's.

Here in the early chapters of Genesis is set forth a teaching which is emphasized again and again in the writings. Cain stands for "faith." Abel for "charity." The slaying of Abel represents the destruction of charity in the heart and the setting up of faith or doctrine as supreme, that

is, faith in the understanding but not in the heart. There is a tendency in all of us to excuse ourselves for not living up to our knowledge of what is right.

That truth or faith is absolutely essential is pictured by the Lord's setting a mark on Cain so that he would not be destroyed, but truth or faith which is not embodied in our daily practice is useless to us, and any religious teaching which minimizes the necessity of obedience to the commandments opens the way for a host of heresies which spell spiritual decline and eventual destruction (355).

Today there are many false teachings in the churches. We should note, however, that there are many who do not embody in their lives the falsities which their doctrines teach. For example, a minister recently said to the writer, "I do not know what I should do if I could not believe that my salvation is assured by my faith in the Lord's sacrifice on the cross." But this man in his own life gives ample evidence that he believes that he should keep the commandments.

In number 384 Swedenborg says, "something of good still remained in Cain," and this same fact is stated clearly in number 407. We should therefore be careful to distinguish in our thought and conversation between the doctrine of a church and the people who compose it, neither condemning the people nor making light of the falsity of their doctrines. And in our own individual lives we should beware of developing the habit of excusing our misconduct on the ground either of ignorance or of the frailty of our human nature. We do not do ourselves or others a service if we overlook either falsity or evil.

Notes

389. "When there is no charity there is disjunction." Only love or charity has the power to unite men to each other and to the Lord.

442. "From the contents of this chapter as above explained, it is evident that in the most ancient time there were many doctrines and heresies separate from the church, each one of which had its name, which separate doctrines and heresies were the outcome of much more profound thought than any at the present day, because such was the genius of the men of that time."

314-323 and 443-459. The inter-chapter readings are always important and a help in understanding the meaning of the text.

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August

1—7	6059—6078
8—14	6079—6108
15—21	6109—6131
22—31	6132—6167

THE FORTY-SEVENTH chapter of Genesis tells of the coming of Jacob with his sons and their families into Egypt, where they were given homes in Goshen, the best of the land. Jacob tells Joseph that he is about to die and has Joseph swear not to bury him in Egypt but with his fathers in the land of Canaan.

The inner meaning of this story is the bringing of the natural into order by influx into it from the internal. Everything exists from influx. "The natural subsists and lives by virtue of influx from the internal, that is through the internal from the Lord" (6063). Nothing exists from itself. The only self-existent being is God. The natural world exists from influx from the spiritual. It is created to form an ultimate in which the spiritual can come to rest and be reflected back to God its source, thus completing the cycle of dependent existence.

We are born natural, and the purpose of life is to become spiritual men and women. We must acquire knowledges of the Church in the natural memory that there may be in us recipient vessels into which the spiritual may flow and bring all things into order. Jacob and his sons and their families, who came "out of the land of Canaan," are these truths and goods of the Church, and when acknowledged and received in the natural with faith, they occupy the best of the land there.

"At the present day the memory knowledges of the church are those that belong to the literal sense of the Word. Unless truths from the internal sense are insinuated into these memory knowledges the mind can be drawn into every heresy, but when truths have been insinuated into them, the mind cannot be drawn into heresies" (6071).

The coming of Jacob and his sons into Egypt to sojourn there pictures this influx of truth into memory knowledges. These memory knowledges serve as a body in which the spiritual as a soul can act. "In the natural world this is seen in everything; and it is also seen in the spiritual world, in that good seeks to live in truths, and truths seek to live in memory-knowledges, and memory-knowl-

edges in things of sense, and things of sense in the world" (6077). And in this same number we are warned that there is no life in memory knowledges unless there is good in them, "for in good there is life." God is nothing else than truth in act. Another definition of good is that goods are uses, and "uses are works for the neighbor, for the country, for the church, for the Lord's kingdom." Here, as is so often the case in the Writings, we are warned that "works" or "uses" are not such as they appear in their outward form, but such as they are in their inward form, such as is the charity that is contained in them. It is the inner motive that determines their quality.

Pharaoh's question to Jacob, "How many are the days of the years of thy life," translated in the King James version "How old art thou," tells us that the world was declining in spirituality. Days and years refer to states of life, days to increasing spirituality. These days had been fewer, and evils and temptations were on the increase. The world was not getting better; it was getting worse. Jacob's days had not attained to the days of the years of the life of his "fathers." The fathers, Abraham and Isaac, represented more interior states. "In the supreme sense Abraham represented the Lord's Divine Itself, Isaac the Lord's Divine rational, and Jacob His Divine natural" (6098).

The gathering of all the silver, all the crops, and all the cattle in the land into the hands of Pharaoh under Joseph's direction is the gathering together of all natural truths and goods and making them wholly subservient to the internal. And Israel's dwelling, prospering, and multiplying in the land of Egypt pictures the state of life and development which results when the natural mind is made subservient and brought into order.

Notes

6071. Note the examples given here of how memory knowledges of the literal sense of the Word are differently understood.

6089. Jacob's becoming subject to Joseph in Egypt pictures the fact that when regeneration is attained, the internal recognizes truth in the natural not as a father but as a servant. Thus the positions are reversed.

6107. "According to the mouth of the babe"—Note the translation here. The King James reads "according to their families," R.S.V. "according to the number of their dependents." "According to the

TRADITION OR A NEW VISION

By John F. Seekamp

PROF. ARNOLD TOYNBEE, seeking a look into the future of Christian practice, recently said:
"The wave of the future will be religion of the sort that gives the individual spiritual help in his personal living."

He believes in a resurgence of the living religions, including Christianity, Judaism, Islam, Hinduism, in new forms that might startle and even shock the people who remain faithful to them in their original form. The annihilation of distance will bring them into more intimate contact to learn from one another.

Recently we read of the demise of Dr. Fleming of an old and famous trinity parish in New York. At one of the conventions of his church he startled his fellow clergymen when he advocated a moratorium on preaching. He said, "Why should not a man be able to go to church to worship without being assailed by a barrage from the pulpit?" I mention these quotations merely as trends in thinking.

Now let us look at the picture—especially in our metropolitan centers. Large church edifices with small and diminishing congregations—changing populations—and the abandonment of the home territory by church groups. The situation has aptly been called the New American Frontier.

Whole city districts have been inundated by underprivileged and racially different people. Established church forms were and are inadequate to deal with the situation.

It is apparent that new methods must be found in this situation. We are warned by our doctors and psychiatrists of the great number of mentally disturbed and unbalanced persons—the number growing by leaps and bounds. Something like one out of fourteen are suffering from mental confusion.

We have been speaking of a new vision and I want to mention a church in Pittsburgh which has had a vision. Instead of running away from the problem they built a new one—a half million dollar church in the old section of the city—and are meeting the challenge by new methods. With the

minister in attendance at midday and by an active advertising campaign, not of the institutional type but by advertisements dealing with personal problems, they offer help of a personal nature.

New Approaches

In the New York association, at our annual meeting, we have been discussing the matter of possible new approaches. We asked the Rev. Owen Turley, who has developed a congregation in a new community, to come East and make a two week survey.

He has been successful in attracting people not on a doctrinal basis, but on a basis of growth and help in Christian living. His report is being considered by a special committee, together with a report of a survey made by the Brooklyn Federation of Churches.

Our discussion at the New York Association meetings led us to some speculations.

1. Are we using all of our resources in the furthering of the Kingdom?

2. Has our ministerial training become academic and technical?

3. Can we find fuller employment for zeal and enthusiasm? Can we loosen some of the restrictions?

As a result of the discussion at the annual meeting of the New York Association, resolutions were adopted requesting a study by a committee consisting of both lay and clerical members. We hoped that the General Council would bring the matter to the attention of General Convention by an appropriate recommendation and that the resolution would be put into effect.

(This talk was made by Mr. Seekamp at Convention on June 23. Mr. Seekamp is one of most active laymen in the New Church.)

mouth of the babe" is literally correct, and of course spiritually correct, since it means that they were nourished each according to the quality of his innocence, for innocence is the prime essential of charity. The other translations obscure the spiritual meaning.

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NEWS By Carol Lawson

News and photos of our church convention emblazoned the front page of the *La Porte Herald-Argus* Tuesday, Wednesday, Friday and Saturday of convention week. The paper was also generous with space on inside pages. Hurray for the publicity chairman!

According to the very efficient Mrs. William Bowyer, La Porte, general convention chairman, about 225 ministers and lay delegates were present together with many church members from the Chicago area. Many of these earnest people crowded into the cool (?) church for the daily meetings. . . According to another well informed source, the Rev. Henry C. Giunta was again the best dressed man at the convention. Mr. Giunta is recovering from his recent serious operation and illness. . . The delegates were warmly welcomed by the Rev. John W. Spiers, who in turn introduced the mayor of La Porte and also the executive secretary of the La Porte Council of Churches. Mr. Spiers made everybody feel at home and gave a short farewell address during the convention Sunday Service. Most popular spot in La Porte was the air-conditioned room on the second floor of the YMCA. Many of the business meetings were held at the YMCA, one block from the Church.

A few disgruntled delegates were evicted from the hotel by a mysterious edict that was handed to the reservation desk by some one in authority.

Warmly welcomed was Mrs. Donald Gustafson, Calif., who greeted many New-Church friends for the first time since the convention in 1951. The late Rev. Donald Gustafson, served his last pastorate in the La Porte Church. . . Another former La Portean, the Rev. Calvin E. Turley, arrived from Portland, Oregon. He is famous in

his old home-town for several reasons, not the least of which is that his sister, the former Guenivere Turley was 'Miss La Porte' one year.

One of the chief protagonists this year was the Rev. William R. Woofenden who added much spark and crackle to many a meeting. Mr. Woofenden was also the convention preacher and had warmed up the Sunday before in the pulpit of the Detroit Church. Mrs. Woofenden and the children remained in Detroit with the senior Woofendens until Saturday, when they came to La Porte. By July 1, Mr. Woofenden and his family were back in New York City, where he is minister to the New York Society.

The oldest convention-goer, Mr. C. L. Moulton, Berkeley, Calif., was given an arousing ovation. Mr. Moulton appeared healthy and active even though he is 96 years old.

At the same time Mrs. Charles Mack was honored for the number of conventions she has attended. Mrs. Mack is the wife of the late Rev. Mr. Mack who was pastor of the La Porte Church from 1917 to 1930. . . Missed by their many friends were Mr. and Mrs. Wm. Beales, Detroit. Mr. Beales plans to retire in the near future. Also missed were the Rev. Louis A. Dole, Bath, Maine, and the Rev. William F. Wunsch, Washington, D. C.

Especially missed at the installation of the new president was his wife, Mrs. David P. Johnson. A telegram was sent to her with two-fold congratulations: not only has Mrs. Johnson become the First Lady of the New Church, but she has also become a mother for the sixth time: Paul Richard Johnson having been born in Kitchener, Ont., June 5, 1956. Mrs. Johnson received a card signed by the members of the Women's Alliance.

The Alliance also circulated greeting cards to be signed by one and all and sent to Miss Margaret James, Urbana, and Miss Darricott. . . The Alliance Tea was held at the lovely home of Miss Florence Andrew. The Victorian theme of the party was accentuated by a round tea table covered by a dark green underskirt and pink cloth draped and caught with rambler roses, 150 ladies sipped lime punch, and among them were the new Alliance officers: Mrs. Richard H. Tafel, Philadelphia, president; Mrs. Stewart E. Poole, Wilmington, Del., vice-president; and Mrs. Bertha Berran, Brooklyn, second vice-president.

The mite-box collections when added together came to \$791 for the year, the Cincinnati Alliance's collection being the largest, due, as usual, to the persevering Miss Florence Murdoch.

Another Cincinnati, Mrs. Bjorn Johannson, deserves much credit for the fact that the Cincinnati Young People's League won the Shaw trophy for having the entire League present at Convention. When no one else volunteered, Mrs. "Jo" cheerfully shouldered the responsibility of chaperoning the youngsters and this included sitting up all night on the train going home. Lise Jungshoved and Margie Schneider also deserve much credit. Margie is Superintendent of the Cincinnati Sunday School and made arrangements for the Sunday School to pay for the trip, and Lise is the Secretary of the League.

Of interest to many in La Porte last month was the news of the recent marriage of Polly Spiers, daughter of the Rev. John W. Spiers.

At the banquet Saturday night there were 257 Swedenborgians present, not including any guests. Part of the stage settings of the 30-minute historical skit, "The Open Door," was a child's low velvet chair made for Miss Florence Andrew who had a prominent part in the pageant. E. Frank Bristow, president of the Chicago Society, was master of ceremonies at the banquet.

A candid camera would show glimpses of many famous New-Church people at this convention in La Porte such as Mr. George Pausch, cherubic and bristling with Convention papers; Mr. Philip Alden, the picture of calmness and coolness even in the midst of 95 in the shade temperature; Mr. Richard Tafel with that holy glint in his eye that bespeaks a man of energy and purpose; Mr. Franklin Blackmer hurrying from one meeting to another with his briefcase full of statistics; and finally Miss Cecile Werben and her fashionable blouses busy selling the latest best seller.

The candid Camera shots from the 133rd Annual Convention shown in this issue were made by the Rev. Othmar Tobisch, San Francisco.