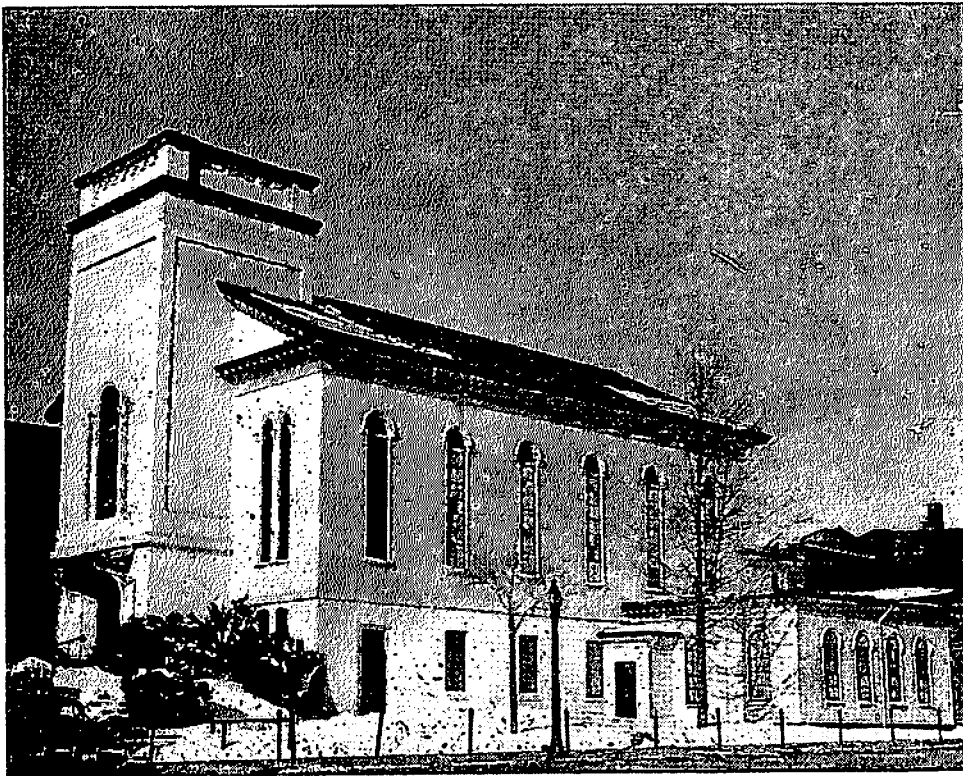


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Council of Ministers Meets Here June 18-19



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June 8, 1957

Essentials of Faith of The New Church

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

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

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 con-
tinuous, and the world of the spirit
is real and near.

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EDITORIALS

God's Judgments

THE JUDGMENTS of God arise from His purpose and are one with it. Insofar as these affect man and his institutions they are bound up with God's purpose as it affects man. Therefore they embody absolute justice, mercy and forgiveness. They cannot be anything less than what the highest religious insight that man has come to conceive them to be. God's purpose is always creative and redemptive, never destructive. It aims at the enrichment of life, hence at enlightenment and moral growth. Hence His judgments have the same end.

Man often interprets certain historical events and certain disasters that befall individuals as punishment ordered by God for wrong-doing. But the question always arises whether such things can accord with God's constant effort to enhance life. If not, they are not worthy of being attributed to Him. Moreover, they cannot be thought of as in harmony with the absolute moral nature of God. Catastrophes such as floods, famines, plagues and wars are not infrequently spoken of as God's judgments. Sometimes the language of the Bible, even that found in the greatest prophets, written as this is according to appearances, seems to support this view. Yet that idea must be rejected for catastrophes are destructive of life, hence cannot be attributed to Divine Love and Divine Wisdom.

Furthermore, calamities of the sort mentioned are morally indiscriminative. They victimize the innocent no less than the guilty. Wars, for example, do not punish only the ruthless and power-hungry men who are responsible for them—sometimes they do not punish these at all. But they bring untold suffering upon millions who had no share in causing them.

We have it on the authority of Scripture that God will not destroy the righteous with the wicked. Indeed, He will spare Sodom and Gomorrah for the sake of the righteous who are within them (*Gen. 18:33ff*).

Because of the absolute moral quality of God's justice, His judgments are very different from those of man. Man, for example, stresses the principle of retaliation. To him it seems that punishment in order to fit the crime must be somehow or other equal to it. An eye for an eye and a life for a life is commonly regarded as compatible with abstract justice. And the statement in *Proverbs 22:23* 'The Lord will despoil the life of those who despoil the lives of others' is quoted in justification.

However, if a wicked person brings harm upon another, can that harm be undone by bringing a similar hurt upon the guilty individual? Is not the evil thereby augmented? It is impossible to believe that God, Whose purpose is to restore and redeem, would invoke the retaliatory principle in His judgments. Punishment as this is employed in the natural realm for its deterrent effect cannot enter into the judgments of God for these are part of His creative work. In the face of evil He restores, revives and heals. He does not retaliate or act from motives of revenge.

For this reason His judgments take place in the spiritual realm, the only realm in which His absolute justice can prevail.

Power of the Spirit

BEFORE THE LORD departed from His followers on earth He gave them the promise that there would be a great outpouring of His Spirit (*Luke 24:49; Acts 1:18; John 20:19-23*). That promise was fulfilled on Pentecost. After that His disciples were filled with His power. It became clear to them what the Lord meant when He said, 'Lo, I am with you always, even to the end of the world' (*Matt. 28:20*). And His words, 'I will not leave you comfortless: I will come to you' (*John 14:18*).

As we read the Acts of the Apostles we are immediately impressed by the supreme place which the Spirit occupied in the lives and the work of the early Christians. He gave them the power to proclaim the truth, to heal divers diseases, and to withstand persecution. These people came from just the ordinary walks of life yet by the Spirit they were transformed into heroes who, unafraid, could meet the 'tyrant's brandished steel,' and could conquer the Roman Empire without themselves ever unsheathing any sword, save that of the Spirit.

The Spirit that infilled them was not some impersonal force: He was the Lord Himself. The Apostle Paul recognized this for he wrote: "Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (*Rom. 8:9-10*). And again he says: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." (*Phil. 1:19*).

What the world needs today in order to face the forces of destruction that confront it is to be renewed and revived by the Spirit of the Eternal Lord.

The Church Too Is Judged

By Othmar Tobisch

BEFORE WE ATTEMPT to penetrate this theme, it is necessary to get a clear idea what we mean by 'Judgment.' As it is with many other 'large' terms, this one, too, has different meanings for different people, and has had varying meanings in the past.

The Christian draws his ideas for the concept of judgment from the literal sense of the Word of God. One may first think of it as the sentence or decision of a judge, as in *I Kings* 3:28, or again as man's ability to discern between right and wrong, of the spirit of wisdom and justice, as in *Psalms* 71:1, 2.

Later, the prophets used the concept of the Lord as Supreme Judge of all men, to explain the fate of whole nations, as of Egypt (*Ezekiel* 30) which represents the punishment of God inflicted on a whole people for their sins.

Out of the unity of the Divine with the human came the faculty of judgment by the Son, as it is set forth in the *Gospel of John*: "For the Father judgeth no man, but hath committed all judgment to the Son" (*John* 5:22). "And hath given him authority to execute judgment also, because he is the Son of man" (*Ibid* 5:27).

Judgment was involved in the acceptance or the rejection by men of Divine truth which the Lord had expressed. Jesus said: "For judgment I came into this world, that those who do not see, might see (e. g. the people); and that those who see, might become blind" (*John* 9:39).

Deliverance of mankind from the power and tyranny of the devil is indicated in *John* 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out."

The ideal picture of *The Judgment* per se is drawn by the Lord in *Matt.* 25:31-46, which involves the subsidiary concepts mentioned above, namely, the decision of a judge, the spirit of wisdom and justice, a punishment by the Supreme Judge, the King, and the vindication of the Divine Truth of Mercy and Mutual Love. There is involved in the idea of judgment, the idea of separation of good from evil, true from false, which we must retain as a typical symptom of judgment, wherever judgment takes place.

"Cast ye out the unprofitable servant into outer darkness, there shall be the weeping and the gnashing of teeth" (*Matt.* 25:30).

The idea of the LAST or ULTIMATE judgment is not found in the Word of God. 'LAST' is an addition by the theologians, who felt that there was such a

finality to the separation of the good from the evil in the great assize of the nations, 'when the Son of Man shall come in his glory, and all the angels with him, when he shall sit on the throne of his glory,' that such a thing could happen only once in the history of the human race. But from further evidence, particularly such as we will find in the Heavenly Doctrines, we shall learn that a last, or ultimate Judgment, is only one of the various types of judgment which are the activity of Divine Truth in facing up the conduct of men with Divine standards and requirements.

Lastly, the *Book of Revelation* introduces in its own way the idea of the final judgment when John 'saw thrones set, and seated on them were those to whom judgment was committed.' And there was one particular 'great white throne and him who sat upon it.' in divine majesty from whom 'earth and sky fled away.' "And the dead were judged by what was written in the books, by what they had done" (*Rev.* 20).

As we ponder the meanings of the Scripture in its literal bearing and significance, we must realize that a mere literal understanding of these heavenly images, these spiritual presentations can only lead to a false, because spatial and temporal, perception of the whole concept of judgment. This we must by all means avoid.

One who is unacquainted with the internal sense cannot but think that these words were spoken by the Lord of some final day, when all in the whole world will be gathered before Him and then be judged. Also, that the procedure of the judgment will be just as described in the letter . . . but one who is acquainted with the internal sense and who has learned from other passages in the Word (a very important item in the gathering of Divine truths) knows that the Lord judges no one to everlasting fire, but that every one judges himself (*Arcana* 4663).

A mere literal understanding of these passages from the Word has led theologians to speak of the Second Coming of Christ as something physically visible and experienced and has led them to speak of the 'last' judgment at the Second Coming of Christ. Obviously this interpretation cannot be maintained, if one studies many other passages from the Word, and if one has a perception of the spiritual significance of these mighty symbols of the letter.

There were, no doubt, a number of judgments of God. Surely we are thinking validly when we consider certain historical occurrences as Divine Judgments, e. g. the destruction of Jerusalem, the down-

fall of the Roman empire, the decline of many cultures and civilizations. We are thinking rightly when we accept the doctrinal explanation that at each end of a 'church' a judgment on its evils and falsities took place.

A 'Last Judgment' exists when a church comes to its end. But this does not mean that a judgment is not operating at other times and seasons. Certainly there is a judgment taking place when an individual enters the spiritual world.

Separations, which are the judgment, take place continuously in the World of Spirits. Not only are individuals separated from each other, but within individuals similar separations take place. Those who are led to heaven have their evil separated from their good. The faithful are judged from a principle of good, but the unfaithful from a principle of truth. (Matt. 25:34-40 and 41-46). The Lord never judges any one but from a principle of good, because He is desirous to raise up into heaven all persons whatever, but 'this is the judgment that light is come into the world, but men loved darkness rather than the light, because their deeds were evil' (John 3:17, 19 and Arcana, 2335).

Judgment is therefore continuous in the following areas:

1. In the spiritual world, more specifically in the World of Spirits where the true qualities of a man become really apparent and where separations instantaneously are effected if it pleases the Lord (Last Judgment, 30).

2. In the spiritual sphere of an individual when what is good in him is separated from what is evil, or that which is from the Lord in him is separated from that which is from the man himself.

3. In the mind of a man when truths are recognized and acknowledged and adhering falsities are then cut away and rejected. This is also an action which affects the 'church in man.' For the CHURCH is from man's affection of truth in which there is good. (Arcana, 3963.2).

4. There is then a judgment in continuum, in the larger unit composed of men, in whom the church is, which when seen collectively, constituted the Lord's Church on earth.

Man as the Judge

My subject, 'God's Continuing Judgment in the Church,' can now be viewed with greater visibility. The particular area considered is in man, as an individual is a church. In this man's faith and charity is that quality of Divine Good and Divine Truth which effects judgments on the lesser things, on false concepts of life and self-centered concerns of love. Continually, every hour of the day demands enter our consciousness, which would oppose the influences of angelic love and of spiritual truth. As these worldly demands of self-love and love of the world face the angelic concepts of Christian life, and the truths of the Word of God, lodged in our memory, a judgment takes place. You and I must then

make the decision as deputies of the Divine Judge. For God condemns no man, but man often chooses the darkness rather than the light.

The thrones of our own ability to judge between good and evil, true and false, are then set. Then it will be written into our book of life what we have decided, and what we have done in carrying out the decision. Each one of our decisions has consequences to eternity.

As a body of men in whom the church is, we also are in the area of judgment. "There are two things which join together the men of the church; namely a life of charity and doctrine" (Arcana 4468).

The life of love in a church and the doctrine from such a spiritual life are also under judgment. A 'doctrine-alone church' is condemned already. "They who say that they are of the Church, who are in the affection of truth, but are not in the good of truth, are much mistaken, for they are outside of the church, although they may be within the congregation" (Arcana, 3963.2). A separation, a judgment is here continually in progress, as men of the church strive to fulfill the good which the truth demands of them.

Members of a congregation who merely talk are spiritually separated from those who live what they know! The former are outside the church. There is still another separation.

Neither are they of the church who are in the affection of good (sentimentalists of charity) in which there is not truth. These often suffer themselves to be led into every evil and falsity, provided that the evil is invested with an appearance of good, and the falsity with an appearance of truth (Arcana 3963.2).

In the universal Christian Church, these judgments are continuously taking place. They are not taking place on the earth plane, but on spiritual planes; therefore they are invisible to earthly observations. No one but the Lord knows, for He is the Judge Proper.

But within every congregation, continual separations are taking place. Those who combine a life of charity with a continuous effort to learn truths and perceive them, are spiritually moved up, from those who either are doctrinarians or sentimentalists of charity. No one but the Lord alone must judge, however, what the position of each one member is. "Judgment is mine, saith the Lord."

(The Rev. Othmar Tobisch is pastor of the San Francisco Society, and active in the California Association.)

SWEDENBORG'S WRITINGS

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The President's Corner

ELIZABETH AND I are on the last westerly leg of our journey. As I write we are in flight to Vienna, Austria. Alfred Regamey—whose name will be presented for the sanction of Convention as the new general pastor for Europe—is with us.

Though a part of our passage on the maiden voyage of the *Empress of England* from Montreal to Liverpool was rough and we had snow, rain, sun, and heavy seas, it was interesting and enjoyable.



Because of heavy ice fields several hundred square miles in area, we had to alter our course and did not disembark in Liverpool until 6:00 p.m. on Monday, May 6. We were met by the Rev. Herbert Mongredien, whose church is near Liverpool. He saw us safely aboard the boat train for London. We were interested in the very green countryside and the different

architecture. A meal on the train in England and on the continent is a new experience—express service, all eating the same meal at the same time.

In London the Rev. Paul Vickers, president of the Theological School, met us and drove us to the school in Woodford Green, where we were met by Mrs. Vickers, who had prepared delightful mid-night refreshments. In the tradition of New-Church ministers everywhere, Paul and I, Doris and Elizabeth, talked about the church and got acquainted until 3:00 a.m.

Up again at 8:00 a.m., we enjoyed an English breakfast, then visited the beautiful grounds of the school. The school itself we visited after the Rev. Claud Presland, our Convention visitor a year ago, came over from South Norwood. As to space, accommodation and arrangement, it is much like our own school, though the chapel is in the school building.

We left shortly after lunch for London and the plane for Paris. The heavy evening traffic in Paris prevented us from arriving at our hotel until after eight o'clock. You would have enjoyed our struggle with French in the little coffee shop!

Friday morning we left by train and traveled through the countryside of France on our way to Lausanne, Switzerland. Here our New-Church visit began in earnest, when we were met by the busy minister of Lausanne and Geneva. We rested awhile on the balcony of the Rev. Alfred Regamey's apart-

ment. Peace and inspiration dwell here as you look across the roof-tops to Lake Lemman and the French Alps to the south.

Sunday brought a busy but happy day as we met with the Lausanne Society for worship service, Sunday school, an afternoon tea and welcome, where both Mrs. Johnson and I conveyed the greetings of Convention to our French-Swiss friends. After showing transparencies of churches and personnel in America, we hustled off to Geneva for another service and welcome.

Though we could not visit Trieste in Italy, Dr. Ferrari and Mr. and Mrs. Cuppo came to Switzerland so that we could meet them. Their little society of 30-odd members has bravely carried on for years with only semi-annual visits from a minister.

By ten on Monday we were off to Thun where we were entertained by Dr. and Mrs. Jaugerod, the latter being the former Madelaine Regamey. In their lovely home in the Swiss Alps we learned more of the beauty of that country and its wonderful hospitality. Mrs. Jaugerod drove us back to Bern, capital of Switzerland, for a hasty but interesting sightseeing trip. Then Elizabeth and I went on by ourselves to Zurich.

The Rev. Friedemann Horn—'Fred' to many of his American friends—welcomed us at the Zurich station, and after settling us at a hotel took us home to meet Hella, his wife, and Dr. Frehner, one of his leading workers, and for a delicious supper. Here, as at every stop we have made, it was not long before we were 'talking shop.' We might be climbing the 'Eutleberg,' sailing to the castle at Chillon, or racing by train from Lausanne to Thun, — always between glimpses of the scenery our church affairs came forward.

Monsieur Nicolet, president of the Lausanne Society, told us, "There is a saying in Switzerland that if two Swiss meet they will form a club. You are looking at a president seven times over." In Zurich we had dinner with the presidents of the Sweitzerbund, the Zurich Society, the Verlag, and the Gezellschaft. This left Dr. Horn the only person not a president. We therefore immediately formed the 'Presidents' Society' and elected him president.

It is difficult to describe how much even this 'flash visit,' as the Rev. Alfred Regamey calls it, is appreciated by our European brothers and sisters in the New Church. We can learn much from them and from their devotion and faithfulness under limitations we do not face in the United States and Canada.

David P. Johnson

Mission Notes

DR. LEONARD I. TAFEL, secretary of the Board of Home and Foreign Missions has received encouraging reports from the Rev. Jack Hardstedt, our missionary in Sweden. The secretary desires to share with *Messenger* readers the following from Mr. Hardstedt's reports. From his February report:

"We notice a slight increase in attendance at our services, possibly on account of an interview, printed in the *Svenska Dagbladet*, February 9. This newspaper is one of the largest and most respected of the dailies in Stockholm. The way our Church and its doctrines were described and explained was most fair . . . not less than three persons from different branches of the Swedenborg family have written me, thanking me and wishing me well in my work. . . The Authoress Hedwig Swedenborg, nee Baroness Tamm, was present at the service and also Gustaf Swedenborg, a retired government official. They thanked me for the sermon and were delighted, they said."

From his March report we find that the interest shown above continues:

"Five members of my family, including myself and wife, were invited for dinner by the Swedenborg family. We were, in all, eight persons. The Swedenborgs were not familiar with the teachings of the New Church, and I had a good time letting the crystal-clear truths flow and watching the descendants of Emanuel's brother, Jesper Swedenborg, drink in the healing waters . . . The widow of Colonel Swedenborg gave me two books, and Dr. Gustaf Swedenborg showed me Emanuel's ring, promising me some prints of the seal. They were indeed very amiable people and have called me twice afterwards, asking me to renew my visit and 'talk more,' which I have promised to do after Easter."

"I visited the Gothenburg Church, March 29-31, canvassed the New Church homes and gathered the dispersed members to an informal meeting in my hotel room. I succeeded in getting former Captain Gustaf Hedback into the Church (he was a member twenty years ago) and held an annual meeting, going through their accounts with them and finding their economic status sound and even prosperous. I promised to continue as their vice-pastor, provided they, as one man,

tried to find a house for the New Church work in Gothenburg. I conducted public service with Holy Communion at the 'Peoples' House.' More than fifty were present and thirty partook of the Lord's Supper. A young couple had seen our

advertisement and 'asked God if they should go and listen to the new doctrine.' Poking his thumb into his Bible he found Acts 10:20: 'Arise, therefore, and get thee down, and go with them doubting nothing; for I have sent them.'"

MEET YOUR GENERAL COUNCIL

Readers of the MESSENGER will be especially glad to be introduced to Robert G. Lawson who in addition to his church offices is the husband of our associate editor.

NOW THAT I HAVE survived 37 years of relative unregeneracy, I rationalize by telling myself that the good die young. Naturally I have a terrific moral program all ready to go as soon as I reach 70. Meanwhile I am going to have lots of fun just exploring. Yes, I love ivory towers. In fact I have been interested in the 'big picture' for a long time.

Should one wonder how such a person (whose natural enemies consist of bureaucrats, moralists, and people with photographic memories) could possibly end up as the president of the Cincinnati Church and the Ohio Association as well as a member of the national General Council and its subsidiary, the Research Committee, then please remember that when there are few to choose from, the same few are often chosen.

My first memories of *RELIGION* go back to the National Episcopal Cathedral in Washington. I remember the squeaky rush-bottom chairs made bearable with life-savers and gumdrops. Then in Cincinnati, my uncle, Mr. Fenton Lawson, took me to the Swedenborgian Church. My first question at the time was why Mr. Hoeck waved his arms so much and made such a commotion up there in the pulpit. It certainly did make the watching more interesting.

It wasn't long after this that I became seriously interested in questions, the kind that are not answered in college or vestry. Just to be certain I majored in philosophy at the University of Cincinnati. Then I knew — everybody was unsure of everything, even as to what they were unsure of. In spite of this every adult in the workaday world had con-

trived a tonal artifice of absolute authority. (This paradox was especially evident in the army



Robert G. Lawson

where the lowest mentality seemed coupled to a voice of absolute surety and wisdom.) At this point the writings of Em. Swedenborg were of such interest and amazement to me that I have never fully recovered. Today my interest in the church is based entirely on these writings.

Some people (especially relatives) think that Carol and I have made too close a study of *Conjugal Love*, but the truth of the matter is that we just happen to be good at producing babies. Our only hope is that we may either slow down in this department or else make a lot of money in our new printing business that we bought last year.

Ed. Note—Mr. Lawson is also on the board of Trustees of Urbana Junior College and of the National Church, Washington, D. C.

BOOK REVIEW

CHRISTIAN ETHICS. *By Georgia Harkness.* Abingdon Press, Nashville, Tenn., 240 pp. \$3.75.

WHAT impressed us most in this latest book by the professor of applied theology at the Pacific School of Religion is the earnest endeavor throughout to find what the Lord really taught and to use reason in attempting to bring His thought to bear upon present day problems. Prof. Harkness does not start out with definite convictions concerning social reforms and ethical conduct, and then seek to find support for these in the Bible. She has no preconceived dogmas or schemes but honestly seeks to point out the directions that a Christian solution of the many difficulties of today would take.

She fully recognizes that there are no easy answers, and that sincere Christians differ widely in their views on what the Lord's answer would be were He to be asked to give concrete and tangible solutions.

Take, e. g., the matter of war and peace. No Christian will deny that war is an evil of the first magnitude, and is the antithesis of the highest insights of the prophets and the spirit of the Prince of Peace. But how is war to be averted and what attitude should the Christian take toward it? Should he embrace pacificism? The book states clearly and fairly the case both for and against pacifism but its only conclusion is that this is something each individual must answer for himself in accord with what his conscience proclaims. On support of the United Nations, the lifting of the living standards of underprivileged people, and the elimination of racial injustices and tensions, the professor takes a more affirmative stand. But it will have to be admitted that on these subjects there is a wide divergence of opinion among honest Christians.

It is the same with many other matters treated of in this book such as divorce, racial segregation, the right to private property and private profit. Wide ranges of conviction exist among loyal Christians as to what the attitude should be on these matters. The Christian ethic has no clear-cut and ready made solution, and any effort to make one leads only to dogmatism. Perhaps this is well. Had the Lord laid down specific political programs to meet social and economic conditions these would have to change from age to age, but the principles He gave voice to and which point out the directions in which Christian thinking should go are eternal.

All Christian ethics, Dr. Harkness says, rest on the Lord's commandment of love. This is not a new discovery—many have pointed out the same

thing. But she does a masterly job in making this commandment focal in a carefully developed system of thought.

Throughout the book there runs a plea for making the culture of today conform to the highest Christian standards.

THE BIBLE AND THE HUMAN QUEST. *By Algeron Odell Steele.* Philosophical Library, New York. 240 pp. \$3.75.

THIS BOOK accepts and is based on what the writer describes as the 'findings of modern scientific scholarship.' It states: "The origin of religion is found in man's quest for the highest and fullest life' (p. 3). In this quest man found that the universe responded to his efforts, and this response he personalized. So he ascribed to good spirits the fertility of the soil, the rain and the sunshine; and to evil spirits the lightning, the floods and the earthquakes. In time he came to worship and reverence the former. Similar naturalistic explanations of religion have been heard before, and it is evident that here as in other places Mr. Steele leans mostly on psychology and sociology but hardly at all on revelation. Personally we doubt that the naturalistic explanations, although they have a plausible ring, can be said to be founded on scientific evidence.

The Bible, the writer tells us, has a higher and a lower level. The lower levels are composed of superstitions, primitive ideals and a low moral outlook. They should be understood and then left alone. But the high levels provide valuable guidance for every day human living (pp. 13-15). The high levels envision human brotherhood under the one God of all space, time and eternity.

The author's exposition of the ethical and social content of the Bible is done with scholarly competence. But it seems to us that the underlying theology is weak. The author does not seem to find in the Bible an assurance that these ideas of ethics and social justice rest on cosmic foundations, that the authority for them is God Himself. The writer follows gladly the prophets as revealing the will of God when their insights lead to a plea for social justice and ethical conduct, but he gives us no assurance that they really were specially selected agents of God. The last chapter of the work, 'Trust Earth and Eternity' is eloquent and profound. It is a beautiful plea for faith and for embracing the oneness of humanity under God as an alternative to atomic destruction. The book assures us that even when man passes from this earth his life with God goes on. But we wish the writer had put in a word here about Divine Providence. If man believes in Divine Providence does he need to fear this possibility of atomic destruction?

At times, especially in the treatment of fairly obvious themes, the book is somewhat overly wordy. Yet on the whole it is written in a clear, fluent and highly readable style. The usefulness of the book for classroom purposes and for discussion groups is en-

hanced by some searching questions appended to the end of each chapter intended to draw out the reader's own application of the principles that have been dealt with.

THE LETTERS AND MEMORIALS OF EMANUEL SWEDENBORG, Vol. 2. Edited and translated by Alfred Acton. The Swedenborg Scientific Association, Bryn Athen, Pa. 295 pp.

THIS IS A BOOK which will delight the student of Swedenborg. Not having read the originals, we will venture no opinion on the accuracy of the translations beyond remarking that the reputation of the editor is a sufficient guarantee of this. For some, the book will throw new light on Swedenborg. For example, we had never thought of Swedenborg as a fighter—by nature he was too gentle to engage in battle. Yet we find in this book that he could defend himself ably with his pen when he felt this was necessary. Here one can read in detail his literary controversy with Councilor of Commerce Anders Nordencrantz, in which Swedenborg opposes the so-called reforms of the former because he fears they will lead to the establishment of a despotic monarchy. A certain spirit of liberalism is found in Swedenborg's memorials, although in the main he prefers the *status quo* as far as the form of the Swedish government is concerned.

Both in his memorials and in his letters, Swedenborg displays a charitable and tolerant spirit. Even when he himself was really under attack, as was the case in the persecution of Dr. Gabriel Andersson Beyer and Dr. Johan Rosén by the Gothenburg consistory for embracing Swedenborg's views, he protested only on the grounds of reason and never gave way to any emotionalism. All he asked was that his teachings and claims be given a fair examination.

This volume together with the preceding one really constitutes an autobiography of Swedenborg, for his letters reveal so much about his life and his thinking.

The book has a good index, which readers will appreciate.

Dr. Acton, wherever necessary, inserts between letters and memorials explanations of the historical or personal situations. This aids not a little in understanding the significance of the material.

'Crash' Research Program

Saddened by the death only a few hours earlier of Edward F. Memmott, the board of trustees of Urbana Junior College met on the campus on the morning of May 18. It was decided unanimously to postpone the plan of liquidation for at least one year, and that during the coming year a task force of four people (T. O'Keefe, C. Blackmer, A. Diaconoff, and a replacement for Mr. Memmott) will devote full time if possible on a crash research program.

HOST PASTOR



The Rev. Antony Regamey

GENERAL CONVENTION

TO MEET JUNE 20 to JUNE 23
Boston New Church, 136 Bowdoin St.

Preliminary Meetings of associated bodies on June 18.
Council of Ministers meets June 18-19 in the Brockton
New Church, 34 Crescent St.

Messenger Honor Roll

Baltimore, Maryland
Bath, Maine
Detroit, Michigan
Edmonton, Alberta
Elmwood, Massachusetts
Gulfport, Mississippi
Indianapolis, Indiana
Los Angeles, California
Manchester, New Hampshire

Mansfield, Massachusetts
New York, New York
Orange, New Jersey
Pittsburgh, Pennsylvania
Portland, Maine
St. Louis, Missouri
St. Petersburg, Florida
Sunnyslope, Alberta
Washington, D. C.

Wilmington, Delaware

IS YOUR CHURCH included among the select societies listed above? These are the churches which have jumped on the *Messenger* bandwagon and have entered subscriptions for 100% of their active family membership. They form the vanguard of the movement to place the official paper of our national church body in the home of every family in Convention.

What's that, your church is not listed here? Take your telephone and call your minister or the president of your society. There has been an oversight somewhere. Ask that the question be taken up at the next meeting of the Church Committee, Board

of Trustees, or the Society. When all of your active church families subscribe, they will be granted a special \$2 a year subscription rate rather than the \$3 a year they now pay.

Perhaps your society considered the plan but was discouraged by the thought of the work involved in contacting all the families. Where there is a will, there is a way. In many societies one person has undertaken the responsibility. Mrs. George M. Buck of the Mansfield Society wrote to all the members of her church and quickly signed them up and collected the money. In Los Angeles, Calif., Mrs. Bertha Hill took pen in hand and wrote scores of letters. She got results, too, and added 66 *Messenger* subscriptions to the list of 21 already in effect. A check for \$131 has been forwarded to the *Messenger* office. Other stories could be told of conscientious workers in societies from coast to coast and from Canada to the Gulf of Mexico.

The easiest way to enter the plan is through action of your official board. The secretary can quickly compile a roster of the active church families and send it to the New-Church Press, 108 Clark Street, Brooklyn 2, N. Y. Miss Werben will send a bill to your treasurer, after prorating the subscriptions already in effect. Your members can be notified in the church bulletin that *Messenger* subscriptions have been entered for them and that a \$2 contribution from each family will be appreciated. If a few families do not respond to this invitation to pay, charge it off as missionary expense. These families need the *Messenger* the most to build up their church loyalty.

For further information about the Every-Family Plan, please write to the New-Church Press, 108

Clark Street, Brooklyn. The editorial staff of the *Messenger* pledges itself to a renewed effort to serve the church in an ever more effective way and asks your cooperation in gaining new subscribers.

—ERNEST O. MARTIN

Of Interest to the Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRaille VOLUMES

Heaven and Hell, Grade 2, 5 volumes.
 God the Creator, Grade 1½, 4 volumes.
 Doctrine of the Holy Scripture, Grade 1½, 2 volumes.
 Doctrine of Life, Grade 1½, 1 volume.
 New Jerusalem and its Heavenly Doctrine, Grade 2, 1 volume.
 My Religion, by Helen Keller, Grade 1½, 2 volumes.
 Divine Providence, Grade 2, 5 volumes.

TALKING BOOKS

Why God Created Man—3 records.
 The True Christian Religion (survey)—6 records.
 Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

LETTERS to the EDITOR

SUNDAY SCHOOL CURRICULA

To the Editor:

In his article in the April 27 issue of the *Messenger*, the Rev. Ernest O. Martin makes a number of helpful and constructive suggestions in regard to the problem of church school education. At the same time he makes some flat statements which, to my mind, are open to question. My purpose in writing this letter is not to attempt to discuss the entire article, but to challenge the following sentences which appeared about halfway through his paper:

"Our curricula give little or no attention to teaching methods and techniques. We hang on tenacious-

ly to the uniform lesson schedule and ignore the differences that exist in psychological makeup and spiritual needs between children of varying age groups."

Since Mr. Martin refers to 'our curricula' in the present tense, I can only assume that his reference is to the materials being distributed in the name of the organized New Church. To my knowledge there are only two such curricula in use at present: that prepared by the Rev. Othmar Tobisch and used in some of the California Association schools (which does not use a uniform schedule), and the course of instruction being offered on a trial basis by the American New-Church Sunday School Association and which is now used

by a majority of the Sunday schools in Convention. Since Mr. Tobisch's curriculum is disqualified as being susceptible to Mr. Martin's criticism, it seems obvious that the *Messenger* article, in the sentences quoted, was aiming its fire at the Sunday School Association-sponsored course.

This course is one which is thoroughly familiar to me and which I am prepared to defend. Mr. Martin's criticism is that this curriculum gives little or no attention to teaching methods and techniques. At the beginning of each year of the cycle, a set of 'introductory notes for the teacher' which comprise five single-spaced typewritten pages, is sent in sufficient quantities to supply all the teachers in the subscribing Sunday schools. While I cannot, of course, suggest reproducing this material here, perhaps I could just quote the opening paragraph:

"Please keep these pages and re-read them occasionally during the year. For each lesson you will receive a full set of pupils' notes from beginner to adult and also a sheet of brief suggestions as to the presentation of the lesson for the day at the different age levels. But the general considerations and objectives which you will find discussed in these 'introductory notes' should always be kept in mind." The sub-headings of the material which follows are these: 1) the teacher's equipment, 2) preparing the lesson, 3) subject matter, 4) suggested goals for the Sunday school, 5) the age groups.

In addition to this introductory material, with every lesson there is a page of notes for teachers with brief paragraphs of specific suggestions to teachers of beginners, primaries, juniors, intermediates, seniors and adults. For the children in the beginner and primary classes, this curriculum also offers lesson-related handwork, which makes graphic to the children some vital point of the particular lesson. In addition to this, the suggestion is strongly made to superintendents and ministers that the course will be most effective if steps are taken to have weekly teachers' meetings.

Mr. Martin's next criticism is that we hang on tenaciously to the uniform lesson schedule and ignore the differences that exist in psychological makeup and spiritual needs between children of varying age groups. This criticism is so ambiguous that it is difficult to refute. Does the writer suggest that in following a 'uniform schedule'—that is, by having the same Bible assignment for all age groups for each particular Sunday—the curriculum of the Sunday School Association tries to teach exactly the same thing from this lesson to beginners, primaries, juniors, intermediates, seniors and adults? I doubt that he does mean that, and one need only look at the page of notes for teachers with each lesson to see that the psychological makeup and spiritual needs and abilities of children of varying ages are not ignored in such ridiculous fashion. It seems more likely that the writer meant that children of varying age levels could be better served if Bible lessons for the various age levels were chosen individually for each age group without any attempt to coordinate the schedule of the various groups. This could mean,

in the extreme instance, that a school with six classes could have as many as six different Bible lessons on any given Sunday. On the average there would probably be at least three or four.

This method of approach in contrast to the uniform lesson schedule has been known in the past as the graded lesson schedule type of curriculum. When plans were made for this new course of lessons now being offered by the Sunday School Association, a good deal of care and consideration was given to the relative merits of the two approaches. The strong deciding factors were these: with a uniform Bible lesson, there is an opportunity not only for the entire school to participate in the same Bible reading—a possibility which is ruled out with the graded system—but also the psychological effect is bound to be very good; that is, for children in the younger age bracket to realize that their older brothers and sisters and also their mothers and fathers are finding vital lessons in the same Bible chapters which they are, an important lesson of doctrine is taught by example rather than precept—that there are inexhaustible meanings in the Word. Further, in a family of several children, the problem of home supplementation where a graded system is used becomes exceedingly complex. The parents are faced with the necessity of going over with each child in each age bracket an entirely different set of materials. In the uniform system home devotions can easily be combined with home study simply by gathering the whole family together and reading the chapter or chapters for the week. Incidentally, in the set of materials under consideration, there is also a full page each week of notes for parents. This page makes regular weekly suggestions as to how to carry the Sunday school into the home, together with home reading assignments, memory verse suggestions, etc.

In the light of the facts as they exist in regard to this curriculum, one can only conclude that Mr. Martin either (1) wrote the above-quoted sentences hastily and without due consideration, or (2) that he presumed to criticize unfairly a curriculum with which he was not familiar.

Wm. R. Woofenden
New York, N. Y.

MR. MARTIN REPLIES

To the Editor:

Because Mr. Woofenden does not agree with my criticism of our Sunday School materials, he concludes that I either (1) wrote hastily and without due consideration or (2) that I was unfamiliar with the curriculum. I humbly affirm that neither of these alternatives is correct. The sentences quoted were written after two years of careful consideration and after gaining a thorough familiarity with the curriculum.

I agree that my remarks as quoted are open to question; they were not published 'ex cathedra'. There are different views or theories of religious education and all have some merit. The Commission on Religious Education has recognized these differences and has suggested that the best solution is to make two curricula available, a uniform series and a thematic series. The proposed solution was discussed with Mr. Woofenden at length and he agreed to its wisdom or necessity. The plan is obviously a compromise, but an honorable one. The Sunday Schools would be left free to use the notes that meet their needs best.

Although our present Sunday School Association notes give some attention to method, I believe that it is woefully inadequate. Most of our Sunday Schools cannot or will not have teachers' meetings more than once a month, and we cannot take them for granted. The teachers have a right to expect detailed suggestions as to how to teach the lesson. This is particularly true for the older age groups. There is no need for me to elaborate. I have written on this matter in the *Messenger* (Jan. 8, 1955) and in reports to Convention and have also spoken at meetings of the Sunday School Association.

As readers of the *Messenger* must perceive, Mr. Woofenden and I do not entertain the same theories of religious education or interpret the 'facts' in the same way. It is unlikely and unnecessary that we shall ever agree. "Variety is the spice of life," or as the Swedish sage said: "Through charity the Lord inflows and works in diverse ways, in accordance with the genius of each one" (*Arcana Coelestia* 1285).

Ernest O. Martin
Wilmington, Del.

MODERNIZE CHURCH PLANT

To the Editor:

In the May issue of 'Protestant Church Administration and Equipment,' Leon E. Hickman discusses the reasons why his church spent almost a million dollars in renovating and modernizing its church plant. He sets forth seven conclusions drawn from their experience. The first conclusion is that 'the obsolescence of church property will defeat any church program within a generation.' He says further that 'depreciation caused by wear and tear of buildings and equipment is not as deadly as obsolescence arising out of changing neighborhoods, needs and tastes. Obsolescence comes to every church that is not continually renewed.'

The Board of Managers and the faculty of the Theological School are currently very much aware of the need of making the School facilities more modern, more attractive and more efficient. A few steps in this direction have already been taken. More are planned. As one who is seeking to interest young men in our ministry, I cannot help wondering about the effect that obsolete church plants and programs have upon our young men. Fortunately, some of our societies are doing something about this.

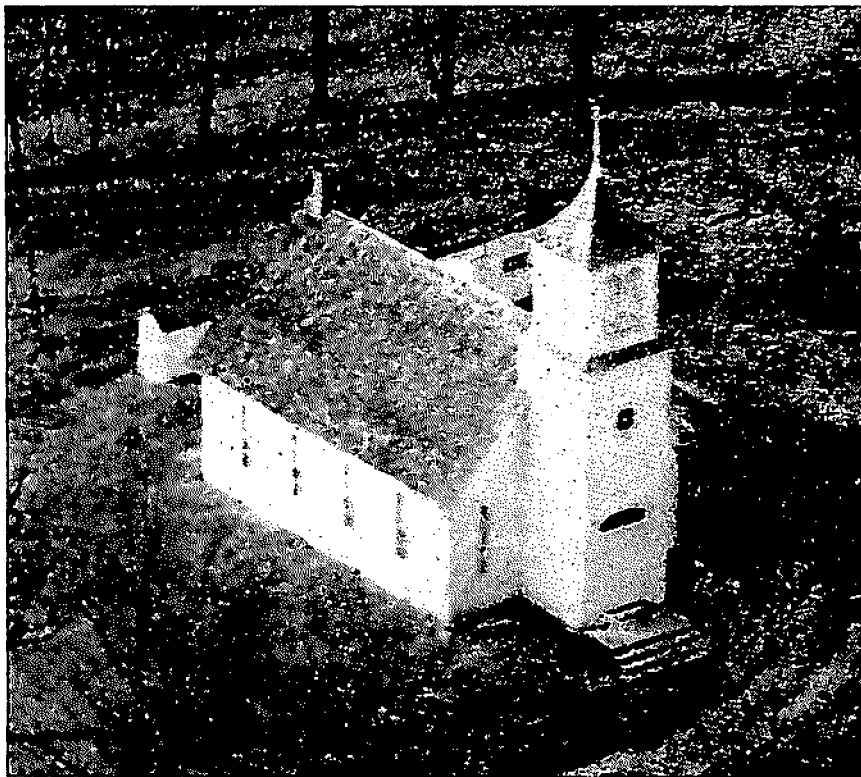
Edwin G. Capon, Pres.
New Church Theological School
Cambridge, Mass.

JOHNNY AGAIN

A meeting will be held on June 11 at Mansfield, Ohio, to make preparations for the program to be given over the radio and television, Sept. 26, in honor of Johnny Appleseed (John Chapman), pioneer New-Church missionary. Among those who will be present at the meeting are Florence Murdoch, authority on Johnny Appleseed; H. Kenneth Dirlan, Mansfield, Ohio, head of the Richmond County Historical Society; Dr. J. W. Montgomery, director of the Columbus Area Council of Churches, and E. L. Wertheim, director of publicity for the Swedenborg Foundation.

Among other things, the promoters of 'Johnny Appleseed Day' hope to correct some widespread errors in the Johnny Appleseed legend. He was not, for instance, an aimless and ignorant wanderer. He was well educated and worked at his self-imposed mission of planting orchards and spreading Swedenborg's teachings.

THE LENOX TOWNSHIP CHURCH



By Clara M. Parks

THE INTRODUCTION of the New Church into Iowa came about through a group of German-speaking folk, some of whom had become acquainted with the teachings while they still resided in Germany. These early pioneers came to America by sailship—some of them landed at New Orleans, La., others at New York City. Those who came by way of New Orleans continued their trip up the Mississippi River to St. Louis, Mo., where they found employment and remained for several years. While in St. Louis, and during a meeting in the cobbler shop of R. H. Diekhoner, they formed themselves into a New-Church Society in 1850. Carl F. Neumann, Caspar H. Uthoff, and Johann F. Schlueter were appointed trustees.

While Mr. Diekhoner plied his trade, he talked up the venture of settling in Iowa, as he pictured what a united band of men and women could accomplish in that fertile land. Some were sufficiently interested to make the trip with him, others followed later. However, before the first group left St. Louis, a severe cholera epidemic swept through their midst, and reduced their numbers considerably; fear of a recurrence of that

dreadful disease probably helped them to decide to make the change.

The trip from St. Louis to Muscatine, Iowa, was made by boat, and from there to Iowa City by oxen-drawn carts. They remained a few days in Iowa City while J. F. Schlueter viewed the land before staking their claim. It has been said that he hired a horse which he rode to the point where Homestead is now located; that he found the Iowa River so swollen by recent rains that he could not cross on horseback, so he tied the horse to a tree, tied his clothes in a bundle on his head, and swam across the river. The particular site he chose was near a spring of water, and close to timber which could be used for building purposes and for fuel. When he returned to the place where he had tied the horse, he found it missing; this necessitated his walking back to Iowa City, and also paying for the horse (which it was thought might have been taken by Indians).

The land was purchased for \$1.50 per acre; and the General Land Office Document was given under the hand and seal of President Franklin Pierce, at the City of Washington, February 1, 1854. (This document is carefully kept by Albert Uthoff, a grandson of one of the trustees whose name appears upon it.)

Pioneers at Work

Soon after these pioneers arrived in Lenox Township, the men set to work to build a log community house. Other log houses, consisting of two rooms each, were built to accommodate the various families. Their furniture was made from timber at hand, with the exception of a few pieces which they brought with them. Beds were made like berths, fastened to the walls, and so arranged that they could be folded back during the day to make more room. Benches were used instead of chairs.

These pioneers brought some of Tafel's translations of Swedenborg's writings with them, and here, in Lenox Township, Iowa County, the first New-Church Society in Iowa was founded in 1851, on a communal property basis. They called this first Society 'The Jasper Colony'—doubtless because of the spiritual significance of the precious jasper stone.

The parish existed only about two years under the communal ownership of property. After the dissolution of this arrangement, however, the group continued to adhere to the teachings of the New Jerusalem. Their first meetings were carried on by lay leaders, H. H. Diekhoner and Albert Herman Schloemann, in homes, in the community log house, and also in the Excelsior schoolhouse.

Of the first twenty who signed the following agreement contained in their constitution, Carl F. Naumann, Heinrich Groth, Albert Herman Schloemann, Carl Otto Vette, F. W. Junker, E. H. Schloemann, Sr., Johann F. Schlueter, and Caspar H. Uthoff remained in the community until they made their transitions to the higher plane of usefulness:

On this place there shall be in time immemorial but one religion—that of the New Jerusalem Church set forth according to the tenets of GOD'S revelation and made known to the world by His servant, Emanuel Swedenborg. Only those can be accepted into the Parish who will submit to the confession of this way of life. A deviation from this holy precept shall never occur; for this the elders of the Parish, who, at all times, are to display love and wisdom, are responsible.

Others of the first and second generations who should also be counted among the pioneer-founders, were the Bernard Vette family, the Herman Bierman family, the Christopher Volz family, the Henry Burmeister family, the

Heinrich Mueller family, the Blomker family, and the Joachim Schultz family.

The Church Grows

The Rev. Gearhard Busmann was the first ordained New-Church minister to preach at Lenox. He was ordained by the Rev. J. R. Hibbard, Oct. 9, 1859, in Peoria, Ill., and served the congregation from 1863 until 1883.

On Sept. 11, 1864, in the home of Carl Otto Vette, the Lenox Township Church of the New Jerusalem was accepted as a member of the Illinois Association of the New Jerusalem, according to the form of the General Convention of the New Jerusalem in the United States, by the Rev. J. R. Hibbard, 'Directing Servant and Superintendent' (office now known as Presiding Minister and General Pastor). In 1880, the present church building was erected and on Dec. 12, 1880, it was dedicated to the purposes of the New Church.

In addition to the importance of the formative years of the Lenox Society, when study groups played a very useful part, this writer feels that a great deal of outstanding progress was also made through the missionary efforts of the Rev. Stephen Wood of Lost Nation, Iowa, and the Rev. J. J. Lehnen of Norway, Iowa, whose combined work covered 40 of Iowa's 99 counties, and this was in the 'horse and buggy days.' This scattered situation made it necessary to form a General Society, which, with appropriate constitution and by-laws, was organized on Aug. 10, 1889, and admitted to the General Convention in 1890.

Another minister, who distinguished himself during his pastorate (1896-1906) at Lenox, was the Rev. James B. Parmelee of Muscatine Island (Fruitland), Iowa. He was untiring in his efforts to acquaint the young folks with the proper use of the Book of Worship. Many of the younger folk felt they had received a real awakening to the inner meaning of God's Holy Word with the able help of his ministry.

Ordained ministers who served the Lenox Society for varying periods of time, were the Rev. Messrs. Gerhard Busmann, J. J. Lehnen, Norway, Iowa; Stephen Wood, Lost Nation, Iowa; Jacob Kimm, Watkins, Iowa; John H. Sudbrack, Burlington, Iowa; William H. Adkins, Butlerville, Iowa; James B. Parmelee, Fruitland, Iowa; W. M. Martin, Solon, Iowa; L. G. Landenberger, St. Louis, Mo.; Francis

Baxter; Dirk Diephuis, St. Louis, Mo.; John L. Boyer, Chicago, Ill.; Immanuel Tafel, Chicago, Ill.; Wilfred G. Rice, St. Paul, Minn.; John W. Spiers, La Porte, Ind.

In 1953—under the jurisdiction of the Illinois Association of the New Jerusalem—Mr. Dan A. Pedersen, De Forest, Wis., began work in the Lenox vicinity as a Lay Missionary, ably assisted by his wife. Through their visitations among the new families in the neighborhood, they gathered quite a number of children into the Sunday School. On Sept. 9, 1956, Mr. Pedersen became seriously ill, and passed away on Nov. 16. The fine staff of Sunday School teachers kept the Sunday School going, and the Missionary Committee of the Illinois Association, under the efficient chairmanship of the Rev. John W. Spiers, is doing all within its power to find a suitable solution to the present situation.

Ecumenical Camps

More than a thousand young people around the world are expected to participate in 40 ecumenical work camps in 26 countries this summer. Projects range from road building to planting fruit trees or serving as attendants in a mental hospital. The camps are sponsored by the Youth Department of the World Council of Churches.

This year, for the first time, an ecumenical camp will be held in Iceland, where campers will help a 600-member parish start building its own church. The Icelandic youths who will take part have been meeting together for several months in preparation for the camp. In Porkkala, near Helsinki, Finland, campers will help resettle Finnish farmers who were evacuated when the area was given back to Finland by Russia in 1955. Campers will work near Marseille from August 16 to Sept. 16 improving the conditions of a camp where North Africans live.

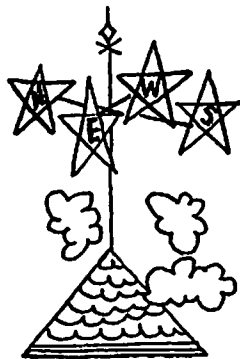
In the United States campers will help construct El Calvario Neighborhood House, which serves a Mexican section in Los Angeles, Calif., build a second unit for a conference center of a Negro boarding school at Keysville, Ga.; and finish a chapel for a Russian Orthodox camp center at Kerhonkson, N. Y. They will serve as regular ward attendants in the State Mental Hospital at Allentown, Pa.; a group of campers will work with American Indians in the Cheyenne River Agency and do repair work on mission buildings at La Plant, S. Dak.

ABOUT

CAMPS

New England

California



ARE YOU anywhere between one month and one hundred years old? Then you'll find yourself right at home at the New-Church Assembly in the piney woods at Fryeburg, Me., with friends in almost all age brackets. The first delicious luncheon will be served Aug. 3 and the last breakfast on Aug. 26, perhaps before a cheerful fire in the large stone fireplace.

This is the 32nd session of the Assembly, with morning lectures for young and old, swimming, canoe trips, mountain climbing (by foot or car) in the afternoons, and a weekly all-day outing. The faculty will include:

Rev. Everett K. Bray, general pastor, Mass. Association
 Rev. Wm. R. Woofenden, New York City
 Dr. Edw. B. Hinckley, president, Southeastern Association, Inc.
 Mr. George Dole, graduate student, Yale University
 Mr. Ray Gulu, who will be counselor for the young people and swimming instructor.

Accommodations may be had in the main building, in family cabins in the woods (with toilets), in family tents, or single cots in tents. Rates range from \$3.00 a week for a room to \$16.00 a week for a cabin. Meals are \$3.25 a day and \$20.00 a week, with reduced rates for children under 11 years. Some New-Church young people, 14 years or over, who must earn part of their board, can be given an opportunity to do so. For information and making application, write to Mrs. F. Gardiner Perry, 105 Pine St., Needham, Mass.

* * *

ARE YOU anywhere between 14-22 years old? Or if you are a parent, do you have children in this age-range?

The Leadership Education Institute, to be held at the New-Church Summer School in Almont, Mich., between August 4-25, is now taking applicants for two age-groups: 14-17 and 18-22.

This is the second year of the Institute. The purpose is to provide a setting where young people, through learning, working, worshiping and playing together, can 'catch' something of the spirit and responsibility that goes into churchmanship. A staff of ministers and lay people, trained and experienced in young people's work, will lead the Institute program. The following courses will be offered:

Heroes of the Bible—Rev. Wilfred Rice
 Dynamics of Leadership; a Bible Study—Rev. Wilfred Rice
 Growing Together through Worship—Rev. Immanuel Tafel
 Bible Story-telling—Mrs. Emilie Bateman
 Participating in Groups—Mrs. Franklin Blackmer
 Recreational Leadership for Older Children—Rev. Wilfred Rice
 and Joylyn Ives
 Program Planning for Young Children—Mrs. Emilie Bateman
 A Drama Workshop—Mrs. Franklin Blackmer
 Arts, Crafts and Weaving—Mrs. Priscilla Garrett

After this one week of concentrated training for the young people there will follow two weeks of experience on the Almont camp staff, which combines further training with supervised practice.

Young people in the 14-17 age group will have only light responsibilities in the latter two weeks. College age young people will participate in the camp program as junior members of the Almont staff. A few words belong here to explain the Institute-Almont relationship. During the last two weeks of the Institute, the Almont Summer School is in session. The Summer School is a camp for people of all ages which provides children's and adult programs. By kind arrange-

ment of the Almont Board, the Institute young people, under adult staff guidance, lead the children's recreational and work activities (while the camp is going on), thus enabling the Institute to conduct on-the-spot training.

The Institute is sponsored by Convention for deserving and promising young people throughout the country. It has been planned with the intention of binding our young people to the church, and educating them for church responsibilities. To this end, Convention will help pay transportation and living expenses for young people coming to the Institute, in some cases up to 100%. Societies and Associations are also asked to contribute to the expenses where possible, when young people from their own membership are involved.

Information may be had, and application made, by writing to Rev. David Garrett, 6807 Wise Avenue, St. Louis 10, Missouri. Young people and their parents are asked to give earnest consideration to the Institute and to make application at the earliest convenient time.

* * *

ARE YOU a Massachusetts boy or girl? This year there will be a camping experience for you in the seascape setting of Duxbury at 'Blairhaven,' across the bay from Plymouth. This is a new venture sponsored by the Massachusetts Association and will be operated in three one-week periods with accommodations for 20 children and a staff of five adults. The schedule is as follows:

Ages 8, 9, 10—July 7-13
 Ages 11, 12, 13—July 14-20
 Ages 14, 15, 16—July 21-27

The cost for one week is \$18.00; however the Religious Education Commission of Convention recently voted to appropriate \$100 for scholarships. For information and making application write to the camp director, the Rev. Paul B. Zacharias, Elmwood, Mass. Incidentally, a former New Englander now transplanted to California is hoping to get to the Blairhaven Camp in July and then to attend the Leadership Institute at Almont. He is Hugh Blackmer and he says, "... All I need is transportation, and I'd like to find someone who is driving to the New England area to share expenses. If I could find someone

going to N.Y.C. it would be wonderful. . . .” *Hugh may be reached in care of the Wayfarers’ Chapel.*

* * *

If you are a New-Church youngster living in western Canada, a camp is in the planning stage for you. Its original location has been changed from Jack Fish Lake near Battleford as we stated earlier in the column. Consideration is now being given to a camp site at a more isolated lake north of Roblin, Manitoba. For information write to Mr. Tom Eidse, Box 516, Yorkton, Sask.

* * *

Now, for Californians, there is the wonderful Split Mountain Camp in the High Sierras near Kernville. This camp will be in session from Aug. 10-24.

The Theological School, having in mind the theme of the coming Convention and wishing to perform a service in the field of adult education, recently held a series of four programs on “God’s Continuing Judgment.” These were conducted by members of the faculty and were intended for laymen and laywomen of the New Church, as an educational and not a missionary venture.

New Society Organized by Miami, Fla., Members

Convention has a new society. For some time the members at Miami, and Ft. Lauderdale, Fla., and nearby, have been giving consideration to organizing, this step being taken April 26, when the state granted the new group a charter. Formal reception into the Southeastern Association will be at its annual meeting in the St. Petersburg Center, Oct. 19-20.

There are ten original members with more expected, though communicants, particularly when numerous visitors from the North are present, sometimes total more than double this number.

Sunday services and other meetings are regularly held at the Miami Odd Fellows Hall. The officers are Herbert Young, president; Eugene Cranch, vice-president; Justin H. Hamblin, secretary; Martha Young, treasurer. The Rev. Ernest Frederick, formerly pastor of the Brockton, Mass., Society, and now missionary minister on the Florida East Coast, ministers to the group and speaks highly of its interest and devotion to the Church.

National Association of Convention

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

Vice President, Reid Barnett, 817 Douglas St., Ames, Iowa.

Secretary, Mike Wilmoth, Rt. 2, McKee Bridge, Jacksonville, Ore.

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

ALL OF THE following are from Swedenborg: It has pleased the Lord to open the sight of my spirit and teach me. It has been granted me now for some years to be constantly and uninterruptedly in the company of spirits and angels. . . . The nature of the wisdom of the angels can scarcely be comprehended because it so far surpasses human wisdom that they cannot be compared. . . . Spirits are associated with men whose affection or love is similar to their own. . . . The internal sense of the Word continually shines forth in the external sense thereof. . . . Nothing in any wise exists with man unless the cause also be in the spiritual world. . . . All children, whether born in the church or out of it, are adopted by the Lord and become angels. . . . I have seen palaces in heaven whose magnificence was beyond description. . . . The Lord’s prayer is repeated every day in heaven. . . . The art of printing and writing was provided by the Lord for the sake of the Word. . . . The whole of heaven viewed collectively is in the human form. . . . Love or the will is the very life of man. . . . With every man there are attendant spirits and angels by whom he is ruled of the Lord.

* * *

Here and There

The sunrise never failed us yet. . . . Member A. M. Larson sends us \$3.00 for dues and *Messenger* and tells us that he is back on the farm in North Dakota after wintering in South Carolina. . . . Nadine Mills Coleman (Mo.) expects to attend Convention in Boston. Wonder how many other N. A. members will be there. . . . Our new librarian is Mabel Parker, 720 North Walnut, Lansing, Mich. She will accept book donations, and loan out the books from our library. . . . A hearty welcome to new member J. Foster of Montreal, Canada, recently from England. . . . And a thank you to Robert W. Shields for his generous donation of \$10.00 to our N. A. work. Bob isn’t one of our members, but he is surely one of our friends. . . .

And another hearty welcome to new-member Alice Shaffer who lives ‘way out west.’ . . . Other isolated ‘readers’ who live far from New-Church centers are invited to join our group. . . . And a gentle reminder to those few of you who are in arrears with your dues. Thank you.

* * *

The work of the world is done by few; God asks that a part be done by you.

* * *

Earth’s crammed with heaven, And every common bush afire with God.

—ELIZABETH B. BROWNING

* * *

—CLARK DRISTY

Summer Date Set

The Los Angeles Society will be host to the California Association’s annual meeting, Aug. 28-Sept. 1.

SPERRY MEMORIAL ORGAN

The Paul Sperry Memorial Organ fund now stands at \$1,532.43. The National Committee expects to raise upwards of \$2,500.00 from individual contributors towards the reconstruction of this fine organ in the National Church as a memorial to the late beloved Paul Sperry, former president of Convention and for over a quarter of a century pastor of the National Church in Washington, D. C. A total of 101 people have so far contributed.

Anyone who has not yet contributed but wishes to do so, may participate in this effort—a loving tribute to a fine musician who, himself, with his beautiful tenor sang in the responsive exercises of the church service—by sending a check or money order to Dr. Robert K. Somers, treasurer, 5704 18th Rd., North Arlington, Va.

It is expected that reconstruction will commence within a year. Donors may take credit for their contributions on their income tax returns.

Baptisms, Weddings, Memorials

BAPTISMS

SAWCHUCK — Audrey Gwen, infant daughter of Mr. and Mrs. John Sawchuck, Edmonton, Can., baptized April 14: the Rev. E. D. Reddekopp officiating.

EASON, SCHNEIDER—Thomas Edward, infant son of Mr. and Mrs. Thomas A. Eason, and Michael Kurt, infant son of Mr. and Mrs. Herbert J. Schneider, baptized April 21 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

CONFIRMATIONS

DIXON, HUMBKE, GILCHRIST, FRIZZELL, REDDEKOPP—Lewis Dixon, Sharon Humbke, and Carol Gilchrist confirmed April 14 in Edmonton, Can., Donald James Frizzell and Ronald David Reddekopp confirmed April 21 in Sunnyslope, Can.; the Rev. E. D. Reddekopp officiating.

THOMSON, FUNK—Mr. and Mrs. John H. Thomson confirmed April 14 at the New Jerusalem Christian Church, Vancouver, B. C., and Richard David, Mary Ann, and Eileen Joyce Funk confirmed April 26 at Renata, B. C.; the Rev. John E. Zacharias officiating.

WEDDINGS

EPP-KRAHN—Lorne Clarence Epp and Hilda Vonda Krahn, Niagara Falls, Ont., married April 8; the Rev. David P. Johnson officiating.

BROCK-HAVERS—Gordon Robert Brock and Patricia Gail Havers, Kitchener, Ont., married April 17 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

DICK-THIESSEN—Carl Dick, member of the Sunnyslope Society, married April 20 to Doreen Thiessen, Linden, Alta.

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MEMORIALS

SPAMER—The many friends throughout the General Convention of Carl A. Spamer will regret to hear of his death at Baltimore, Md. Jan. 17. Mr. Spamer was born in Baltimore in 1884, the son of Mr. and Mrs. A. E. Spamer. (A. E. Spamer was secretary of Convention for many years.) About 1910 Carl went to Tokyo as an instructor in a boys' school. While in Japan he met and married Frieda Lorenz who had come from Germany to teach in Tokyo. In 1916 Mr. Spamer joined the U. S. Consular Service, the beginning of a long, useful and very fruitful career. His service covered such cities as Medan, Sumatra; Rotterdam and Amsterdam, Holland; Shanghai, China; and Tokyo and Nagasaki, Japan. He retired from the service in 1939 after returning to Washington. Mr. Spamer studied painting in Holland, Japan, and Washington, and was a prolific painter, especially of landscapes and still-lives. The New Church in Washington was one of his favorite subjects.

VONDERSAAR—Mrs. Maria Vondersaar, for many years a worker in the Indianapolis New-Church Society, passed on, April 8, at the Odd Fellows' Home in Greensburg, Ind. After the death of her husband Sept. 4, 1955. Mrs. Vondersaar, broken in health, took a few cherished belongings with her and went to live at the Home where she could have the personal care she needed. The last years of her life were made easier by the help of a long-time New-Church worker, Miss Effie Lendormi, who took her to the hospital whenever this was required. Many friends mourn the passing of Mrs. Vondersaar. The chief mourner was her

widowed sister, Mrs. Margaret Combs, who came from her home in Gary, Ind., to attend her in her last illness.

Funeral services were held at the Odd Fellows' Home, and her remains were interred beside her husband in the Crown Hill Cemetery. The service was conducted April 11 by the Rev. Klaas Leo Peters, formerly minister of the Indianapolis New-Church Society.

MEMMOTT—Edward F. Word has been received of the passing to the other life on May 20 of Edward F. Memmott, president of Urbana Junior College. A more complete memorial will be published in a later issue.

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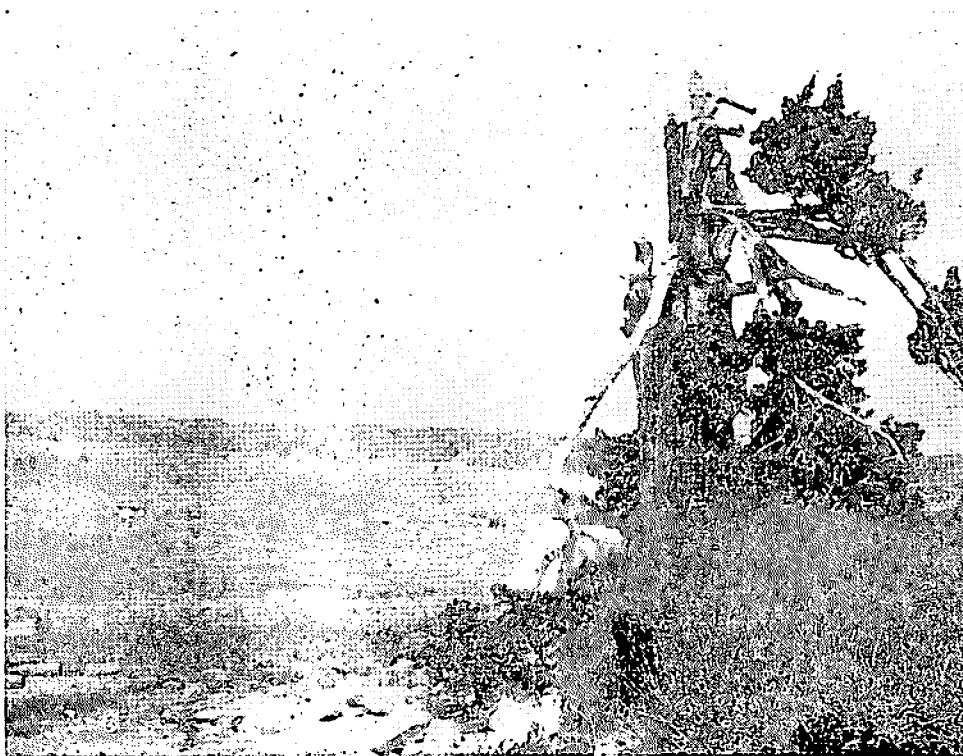
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The **NEW - CHURCH MESSENGER**

June 22, 1957



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scene of the outdoor meeting of the Council
of Ministers on June 19, 'New-Church Day.'**

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June 22, 1957

Essentials of Faith of The New Church

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

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

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 con-
tinuous, and the world of the spirit
is real and near.

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A Christian Vocations Workshop

This spring the New Church
Theological School was the scene
of a highly successful venture in
work with young people. The
School joined with the Youth Com-
mittee of the Massachusetts Associ-
ation in sponsoring a Christian Vo-
cations Workshop for young people
in the ninth through twelfth
grades. On Saturday and Sunday,
May 4-5, 30 young people partici-
pated in the program. Among the
leaguers present were nine from
Fryeburg, two from New York, sev-
en from Boston, five from Elm-
wood, five from Brockton, one from
Bridgewater, and one from New-
townville.

The program began on Saturday
afternoon with a brief devotional
service by Mr. Paul Zacharias, and
the introduction of the subject of
the workshop by Mr. Edwin Capon.
A film strip was used to present the
question of Christian vocations, in-
cluding both work in the church
itself, and all work that seeks to
meet the needs of the world. Then
the group broke up into three
discussion sessions, led by Mr.
Ernest Martin, Mr. C. Fred Bur-
dette, and Miss Dorothea Harvey.
Discussion centered on the ques-
tions of what is a worthwhile voca-
tion, how to recognize a calling to a
vocation, and how to relate person-
al abilities to the larger needs of
society. The discussion was for the
most part both serious and practi-
cal, insisting, for example, on the
value of aptitude tests and of
prayer. In the evening a supper and
dance were much enjoyed. On Sun-
day morning the young people at-
tended the regular service in the

School Chapel. Mr. Martin preach-
ed on the subject 'Called of God.'
He spoke of the ease with which
we hear the calls of the world, and
the need to listen for God's call.
The workshop closed with a buffet
luncheon provided by the ladies of
the Cambridge Society.

The feeling of all connected with
the program, was that this work-
shop was an important and valu-
able event. The statement of pur-
pose as it was sent to the young
people, read as follows: "The pur-
pose of this workshop is to help you
to be aware of the ways in which
your Christian faith should influ-
ence your decisions about a life
work. Discussion will not be cen-
tered on the ministry, but on this
and every vocation in which God
and man may be served." The at-
tendance, the caliber of the discus-
sion, and the appreciation of the
Sunday morning service, show that
young people feel the need for seri-
ous thought and helpful leadership
on this important subject. There
is great value in meeting other
young people who are concerned
with the same problem, and in
joining with others in worship.
There are many pressures on youth
to accept the usual standards of sal-
ary and prestige in connection with
a job. The encouragement of shar-
ing with others the concern to find
one's vocation as a Christian,
should certainly be offered to our
young people. I hope that this ven-
ture at the Theological School will
lead to other similar workshops on
Christian vocation in other centers
of the New Church.

DOROTHEA HARVEY

EDITORIAL

Why An Organization?

WHEN THIS ISSUE of the *Messenger* reaches its readers the Annual Convention of the Church of the New Jerusalem will be in session. That this gathering will have your heartfelt prayers and good wishes, we take for granted. This meeting, as well as previous ones of the same nature, may raise for some the question of why there should be a Convention, that is, why an ecclesiastical organization of the New Church. For many the Lord's New Church is an invisible which exists in the soul of each individual who directly or indirectly has grasped the truths of the New Jerusalem and who strives to live them. The need and value of an organization, especially in connection with the coming of the New Jerusalem and the Last Judgment, have often come up for debate.

Indeed there are some who are intellectually allergic to any kind of an organization. It is true that social organizations are a limitation on the freedom of their individual members. A person can function in a group only by surrendering a portion of his own liberty. There is no pre-existing harmony between the individual and the group to which he may belong, even if he voluntarily adheres to the latter. On the contrary, he has certain fundamental tendencies which, in a measure, are out of harmony with the controls established by the group. Personal development and self-expression always entail a struggle with organized society.

Nevertheless it seems to be a law of Divine Providence that human nature can be formed only in association with others. Says a noted sociologist: "Human nature is not something existing separately in the individual, but a group nature or primary phase of society, a relatively simple and general condition of the social mind. . . . In these (face-to-face groups), everywhere human nature comes into existence. Man does not have it at birth; he cannot acquire it except through fellowship, and it decays in isolation" (Charles H. Cooley, *Social Organization*, pp. 29-30). In other words, man is not born human, but only slowly and painfully, in cooperation with and in conflict with his fellows does he attain the qualities which we recognize as distinctly human.

Because man is so fundamentally a social being, it is inevitable that the like-minded will draw together. Those who have ideas in common will con-

sociate to preserve and to promote these, and to help one another build a way of life based upon them. In time this will lead to the formation of some type of social organization. In so doing the blind strength which they may possess as so many separate individuals is transformed into something purposive. Blind strength can only tear down and destroy; but mind-directed strength can build up. An amorphous crowd may lynch an evil-doer but it cannot create the conditions in which good will thrive. The great beneficent associations of the past and of the present, such as fraternal orders, co-operative societies, industrial corporations, scientific societies, academies, and churches are organized. Here we find order, purpose and discipline. Working in such unions the average person receives a much better direction than he can work out for himself. Moreover, the mathematical total of the strength of a number of individuals used separately does not equal the combined strength of all. This is a case of the whole being greater than the sum of its parts.

The secret of corporate strength lies in a differentiation and specialization of many abilities combined with a oneness of purpose. In an assembly of those who constitute a social organization or who represent it, there comes about through discussion and an exchange of ideas (unless too much emotionalism is brought into play) an intellectual synthesis which yields a collective judgment superior to the best individual judgment.

A frequently used analogy to describe an organization is that of the physical organism. A man can accomplish far more than billions of one-celled amoebae, and this only because the ten billion cells constituting his body are organized. Whenever two men act together to push a car out of a rut, they are an organization, albeit a temporary one.

There are and always have been organizations directed to a variety of purposes: educational, social, artistic, economic and religious. Each one has served to meet some kind of a need. The early Christian Church was certainly an organization. Had it not been, it could not have successfully launched the great missionary effort which was to conquer the Roman Empire. In its essence the Lord's New Church is an invisible. But here on earth an external manifestation of it in the form of an organization is inevitable.

Problems of the Ministry

By Gwynne Dresser Mack

WITH THE PHENOMENAL increase in church-building and membership, and a new climate of enthusiasm toward religious thought, there is a growing clamor about ministers. Leading publications have been saying much about certain problems concerning the clergy.

First, there are not nearly enough ministers to go around, and too few young men are training for church work. Then, of the ministers there are, a disturbing number seem to have been having 'break-downs'. And a new and short-sighted trend is apparent: an unwillingness among many churches to have a minister over forty-five years of age. What does all this mean?

I believe it means more than most people realize. To begin with, we are in an Era of Problems when all of life seems to be packaged in wrappings of difficulties to be solved. Whether it is the problem-child, the problem-marriage, the problems of education, vocation, international relations, or what have you, we are besieged on every side by situations which need resolving. The reason we do not do better at it is because these are not isolated situations but are greatly interrelated, each leading into another so that in order to solve one problem several more may have to be tackled. Too seldom do we understand that a problem is such because it has not just one cause but a complex of causes.

A shortage of personnel is not peculiar to the ministry. There is also a lack of teachers, doctors, nurses, scientists, and skilled mechanics. The causes vary, but there is one common to all fields: our suddenly expanding population. This expansion at present is not in the area of the productive worker, but is at the unproductive extremes which are fast overflowing with children and old folks. These individuals are not contributing services to the world, but are increasing the demands upon those who do serve. Actually more students than ever are preparing for medical or ministerial duties, but the facilities for such training—and the number of qualified students—can not keep pace with the baby boom and the extension of the life span.

Traditional means of 'decreasing the surplus population'—war, famine, pestilence—are, let us hope, on the way out. There remains the necessity for accommodating the population so that it will not

depress us with its 'surplus' aspect, by learning to make better use, perhaps, of talent and experience in relation to physical decline, or by making our services more appropriate to existing conditions.

Financial Difficulties

Another cause for the shortage of ministers is the well-known fact that the usual salary in church work is not only unattractive but often is in no way adequate. For some reason a young man interested in the ministry is thereupon expected to have no interest in being able to pay his bills and send his children to college, let alone live in simple comfort or provide for his old age. To by-pass the ministry as a profession because it pays so little, is condemned as being materialistic and selfish — an unrealistic judgment, and the person entertaining it would probably be the first to criticize a man who did not care whether he paid his bills or educated his children.

I am a daughter of a minister, who married a minister's son, and some of our dearest friends are ministers. Again and again we have seen them having to decide between paying the milk bill or the furnace-repair charge; we have seen them selling the car to pay hospital fees, and working part-time at a gas station to keep solvent. As a teenage girl I wore a boy's overcoat one winter because there was no money to replace my own, outgrown, and a box of hand-me-downs brought one that was warm and fitted even though the gender was wrong. Part of our house (there was no parsonage) was so cold due to the cost of heating it, that a rosebud from a wedding stayed fresh on my bureau throughout the month of February. My high school graduation dress was put together from two other gowns that had belonged to someone else. Youngest in his family, my husband never until he grew up knew the pleasure of wearing a suit that had not first been used by his brothers.

We are not now unhappy about this; but I am sure our parents were, and any conscientious young man would certainly think long before deliberately choosing to impose such conditions upon the people he loved and felt responsible for. It is not he who is materialistic, in hesitating to take the way of privation, but society—which has built up material-

istic values to such an extent that it is willing to pay more to a plumber than to a clergyman. My father used to say that preaching the Gospel ought not to be a means of earning a living, since this too easily can degrade both the work and the worker.

Ministers Breaking Down

Still there are many who have felt called to the church in spite of the sacrifice. And now we hear that all over the country they have been going to pieces—having to take rests, to consult psychiatrists, even to retire. One conclusion has been that ministers are breaking down because they are required to serve two masters: the spiritual needs of men, and the temporal demands of organization. Each takes full time and, more often than not, can become quite unrelated to the other. That this is so would seem borne out by the reports that in 1956 two developments in the United States reached an all-time high: church membership and crime. Should there not be a *decrease* in crime when there is an *increase* in the church?

If crime, especially among juveniles, continues on the rampage while more and bigger churches are being built, and larger and larger congregations gathered into them—if the Sunday-school session, with a record enrollment, can be publicly proclaimed 'the most wasted hour in the week'—it must indicate only one thing: that somehow the improvement of churches and the improvement of mankind are not sufficiently connected. Is this the fault of the minister? Or of the congregation—or both?

What is a church for? Look at the two aspects in which the average church functions: on the one hand, worship and religious instruction; on the other, money-raising, clubs, social programs, membership drives. Presumably the clubs and social affairs are for attracting members, and more members mean more money, and more money means—what? Probably not an increase in the minister's salary, nor an assistant for him, but more coffee cups or a new stage or another wing to make room for more members and more activities.

Two Different Leaders

If a church is regarded primarily as a community center, striving to be well equipped with this world's conveniences, of necessity its goal is centered in membership and funds campaigns, it must bustle with committees, and its minister becomes chiefly someone to coordinate all the projects by being a good mixer, an able organizer, and ready to rush here—there—or everywhere. If, however, a church is thought of first as a place for worship and religious teachings, it is largely concerned with having a leader capable of inspiring such worship and

giving this instruction. Evaluations then are in terms of quality rather than quantity; as Jesus said: "Inasmuch as ye have done it unto the least . . . ye have done it unto me." Here the minister is expected to spend his time writing a good sermon, keeping up with the world's religious thought, planning services, preparing study material, and counseling those in need of spiritual guidance.

Obviously no human being can be two different leaders at once, whipping up members and programs and money out in the community while writing sermons in his study and comforting the troubled. Any minister attempting to do both is overworked at the start. Yet, as the psychologists say, it is not too much work which breaks a man, but too much conflict connected with the work. For a minister dedicated to the service of the Lord, the stress in trying to serve both God and man when their purposes are apart, might well be enough to tear him in two.

A healthy well-rounded church needs money for its minister and for its upkeep, and it wants members for the glory of God. It should be able to obtain both and be satisfied with a sufficiency, without interfering with the pastor's first duty of spiritual leadership. A church which diverts its money and members, and so its minister, to the glory of itself, must assuredly become a source of inner conflict to that minister if he is sincerely desirous of ministering in the true Christian concept. Yet he is trained to work for the people who make his church; he must earn his living there; he must keep on—until he breaks.

The current demand for *young* clergymen shows how far the pendulum has swung toward the self-centered rather than God-centered church. The man under forty-five—physically vigorous, not yet carrying his peak-load financially, not yet 'jelled' in his convictions and still in the position of wanting to please others in order to get ahead—makes a much better pivot for the campaigns and projects than an older man who has had a chance to sort out his values and take a stand against being pushed about. Which age has more to offer spiritually seems beside the point.

Time was when a clergyman, however young, was looked up to by his parishioners because in order to join the clergy he had to be educated, as the average person was not. In the process of getting his education he probably saw more of the world and life than most of his congregation ever would. He was therefore at the outset in a position to teach, guide, and counsel his flock whatever their ages. This is not so today. The recent theological school graduate understands more Greek and Hebrew and Bible, more church history and psychological techniques, but no more about the world and life than do the corporation president and surgeon who list-

en to his sermon. A young minister may be very successful in attracting to his church the young couples in the new housing project, but he might be at quite a loss if asked to help the corporation president cope with his inner perplexities. And, in fact, the president probably would not think of asking; instead, the young pastor is likely to turn to him for advice when the going gets hard.

From this angle it is excusable if a young minister is tempted to throw himself largely into organizational work. Yet the fact that church members emphasize this aspect for him, too, and prefer the less wise, inexperienced leader to the older man, must mean that people's growing devotion to the church is not necessarily a spiritual awakening, but as yet is simply an undefined desire to belong to and promote the right group. Yet this is progress, for the desire is spontaneous and people now join churches because they choose to—not from compulsion or fear, as in the olden days. When finally this choice shall come directly from spiritual hunger rather than from social leanings, the function of the church in the community will not be divided, and many of the problems of the ministry will clear.

What About Older Men?

It will then be seen that just as a problem has a complex of causes, its solution can have a complex of effects. For instance, when the ministry is regarded as essentially an inspirational and instructional leadership, offering first of all strength and guidance for man's spirit, those pastors with years of living and growing behind them will be recognized as the ones best qualified.

This can tie in directly with the problem of the so-called non-productive years in the lengthening life-span. The rules of hiring and retiring these days often leave the older man at a dead-end when he is still physically fit and has an accumulation of knowledge and experience which should be of great use somewhere. To make human beings non-productive at this point, while prolonging through medical care the activity of their body cells and organs, is to pervert the meaning of human life. While it is true that in competitive areas, where speed and quantity of output are required, workers are less valuable as they slow down physically, it is not so

in places where knowledge, clarity of thought, and good judgment are the important factors. There should be a great field open in church work for those whose age retires them from business or industry but whose minds have achieved mature wisdom and are capable of placing it at the service of others.

Why should not the ministerial shortage be met from the ranks of those who, forced to retire from previous vocations, still wish and are able to help others? Men of this age would have the time for preparation, could probably serve for ten years or more, and could afford to accept the small salaries deemed sufficient for clergymen. Training at this period could be abbreviated in light of former education and experience, or preliminary study could be carried on in advance much as a hobby is pursued in leisure hours.

If theological seminaries should search out and encourage such prospects, it is likely that in time many would plan ahead toward entering the ministry later in life—and might even retire from other fields earlier, as soon as financial circumstances should permit. The promise of being valued even while becoming old would be the best possible antidote for decline! Men of this age might reasonably be turned to, as young men would not, for comfort and guidance in the deepest struggles of life. Having been 'through the mill,' these seasoned elders could take on spiritual leadership with stability and calm, unmoved by the stresses which are unbalancing clergymen today.

There would still, of course, be the same need for the younger men. But to appreciate and call upon older ones could not only help to meet the shortage through placing them in the small churches, but also in larger places it might serve to redistribute the load—by giving to the older men the bulk of the officiating and counseling. Thus the young ones who wished could focus in clear conscience on organization, or might serve an apprenticeship in this direction without conflict, knowing that their turn for spiritual service would come with the mellowing of insight and judgment.

Yet, as a final thought in connection with such organizational effort, let us ask again: what is a church for? The answer will depend upon the members' concept of religion but I think there is a clue to the true meaning of a church, and so of a minister's work, in these two verses from the Gospels:

"And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey. . . ."

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

(Mrs. Mack is the author of charming books for children and has been active in church work, serving at one time as field secretary of the American New-Church League.)

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

Heaven and Hell.....25c

Divine Love and Wisdom.....25c

Divine Providence25c

The Four Doctrines.....25c

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

The President's Corner

ONE OF THE MOST serious problems that can face any organization is that of poor 'communications.' By communications we mean the sharing and exchange of ideas in person, by telephone, by mail, by periodicals or by lectures, talks, and sermons. If only a limited number of persons know the thinking that goes on in the minds of the executive bodies of an organization, it follows that there is bound to be lack of coordination, duplication, even misunderstanding, not to say lack of unity.



The Rev. Claud Presland, guest from the General Conference of the New Church in Great Britain, noted on his brief visit that there was not nearly the unified feeling present in

the churches of the United States and Canada that there was in the churches in Great Britain. This he felt was partly due to the great distances that separate us. His twelve-year-old daughter recently observed the fact that, as President, I have onion-skin letterheads for air mail use. She could not comprehend the need for it though her father explained to her that the Rev. Othmar Tobisch was as far away from Richard Tafel as he, Claud Presland, was.

Further, our communications are limited because we have not built them into our congregational system of government. No one is obliged to report to anyone else. Hence much sharing of ideas simply fails to take place. I'm afraid, too, that the thought of being responsible for reporting programs, plans and ideas is sometimes frowned upon as a 'limitation of freedom.'

Another problem is created by the diversity of organizations within or related to our Convention. A number of instances reveal duplication of time, effort, and money. Others show diverse points of view and approach. Often, however, underneath an apparent diversity there is far more unity than there is thought to be. But the fact that opportunities are not provided, or not taken, to work through these divergent—or seemingly divergent—points of view leaves us too frequently in our Convention work like the proverbial man who jumped on his horse and rode off in all directions.

Many useful ideas, projects and methods have been and are being tried. Some of them are not known beyond the local society. Sincere desire to produce new literature is evident all over the

Church, yet our efforts are uncoordinated. Fears sometimes arise, because of lack of communication, that one point of view may overwhelm all others. Yet one striking instance of developing greater understanding of varying points of view was evident at two symposia gathered to review the future of Urbana. Here, it is my impression, many felt they were not as far apart as they had believed.

This is a matter which is not new, and has long been on the hearts of many who will read this. How can greater communication of ideas and knowledge of work and projects be brought about? How can we coordinate our ideals, purposes and goals?

Four efforts have been made to begin this work. First is the volunteer work of our current president of the Women's Alliance, who at her own expense has been visiting local Alliance groups on the East and West Coasts. This provides an opportunity for the ladies to visit personally with their president and to hear at first hand of the work and plans of other Alliance groups.

The second effort is the sending by the Council of Ministers of two men to the midwinter California Council of Ministers meetings and the Ministers' Institute held in Duxury, Mass., last summer. Both projects have been successful and helpful.

Third, the General Council has called in the service of a research consultant firm, Creelman Associates, to guide it in a self-study of possible means of strengthening and coordinating our efforts, with due consideration of all points of view. A one-day conference in March was felt to be so helpful that a three-day conference is now being planned for the last week-end in July.

Finally, I have mentioned elsewhere, at least in the President's report for the *Convention Journal*, that recommendation is being made by the Research Committee, at a suggestion from myself, that the President be empowered to designate certain ones to visit in his stead at Association and other meetings. Thus officers and persons working in and interested in various phases of our Convention work may carry their message directly to the societies and Associations. But it is more than this—it is the sharing of points of view other than those of one man, the President, who necessarily can only present his own convictions, hopes and dreams for the future of the Church.

We have a wonderful message for all the Christian world. The Lord has a task for us to perform, a use to serve. Together, looking to Him who is the Source of all good, we can and we shall find it and fulfill it.

David P. Johnson

Knock On Our Door

By Immanuel Tafel

IN ENDEAVORING to interpret to the public the meaning of our church teachings and the work of Swedenborg, New Churchmen have used many different approaches. The Swedenborg Philosophical Centre represents an approach that is entirely different from anything that has been tried before. The program of presenting public lectures in a university area, and then having the lectures printed and mailed to the university libraries and seminaries throughout the country and to some foreign countries is, we believe, a logical step in trying to bring Swedenborg's work to the attention of at least one segment of our culture. The directors of the Centre have each year asked for your support of this work.

There are also other aspects of the work at the Centre. Merely to relate statistics about the number of persons attending classes, or the length of time of the discussions, is not the purpose of this paper. When the editor of the *Messenger* recently visited us and we talked over with him some of our experiences, he suggested that we prepare a paper for this journal, describing some of the ways in which the work of the Centre has become known in many places throughout the world.

Although the Centre has no direct connection with any university, its director must always be ready to understand the academic approach in many fields of human endeavor. We are constantly brought face to face with other ideologies and other cultures. Perhaps not too many people know that a part of our income is from rental of rooms. We have a third floor which we rent to students of the University of Chicago—seldom, however, to theological students, as the University itself has adequate living quarters for them. Usually there is at least one student working on a doctoral dissertation (with typewriter going at all hours of the night), students working for their master's degrees, and one or two undergraduate students. These come from many fields, ranging from geology to medicine. In addition, we have on the second floor a room with private bath which we rent to visiting professors or exchange professors from other countries. Generally, these come to us through request by the Oriental Institute of the University of Chicago, or from some other department of the University. We have in this way made many contacts with cultures of other lands. They likewise have met our culture as represented by my family. But most of all they have come into contact with the religious philosophy

of Emanuel Swedenborg. We could almost circle the globe reawakening friendships begun and developed at the Centre. We could make a tour of the Near, Middle, and Far East. We could travel to Japan and to Australia as well as to many countries of Europe. Everywhere we would find people who have met the Swedenborg philosophy at the Centre.

We could visit new archaeological excavations in Palestine with one man, or we could stop in at the Hebrew University in Jerusalem to visit another. Should we go to Egypt, we could find at the University of Cairo two of our old friends, one a philologist and the other a poet and professor of languages. Our travels could take us to Turkey, where we could enjoy Turkish Delight and our friends the delightful Turks — the only complete family we have ever entertained at the Centre. The father and mother, he with his doctoral degree in agronomy and she with her degree in philology, came to this country for a year's work, and brought their two eighth-grade children with them. The father has been visiting universities in the Midwest studying various methods of seed classification and seed certification, and the mother has been doing some research on Cuneiform writing and Assyrian cylinder seals and is writing a book—one which will probably be read and understood by about twelve people in the world. The children, despite some language barrier (although they could speak some English when they arrived), soon were at the head of the class in the public school.

There have been other visitors from other lands, too numerous to mention. They have represented many different faiths—Judaism, Mohammedism, Catholicism, Existentialism, etc. Most of them have joined our family in our celebration of Christian holidays, such as Christmas and Easter. They have graciously joined hands with us around the table to ask the Lord's blessing of the food. They have sung Christmas carols with us as we sat around the Christmas tree. They have joined with us in an 'Easter egg hunt.' They have discussed with us—even to the wee hours of the morning—various matters of faith and religious beliefs. Not all of their 'joining' has been of a religious nature, however. One professor watched us play bridge for a few hands, figured out the game by what he called logical reasoning, and then took over a hand and played it and won! Another joined us one day as we were painting the room he was going to move into, and

asked if he could help. In the midst of a hilarious painting bee, he confided that this was the first time he had done any manual work. We promptly took a picture of him to send home, for, as he said, 'Otherwise, my family would never believe it.'

Our exchange of ideas has not been at all limited. For instance, recipes are another medium through which two cultures meet. We can cook *pilau*, or *pilaf*, in many languages, and American-style southern fried chicken is now sometimes prepared with a Turkish or an Egyptian accent!

These religious and cultural exchanges have, we believe, proven something that we had long suspected. The principles of the Lord's New Church can, indeed, cut across boundaries of doctrine and dogma, of race and creed, of countries and seas, and make us all one in His sight, for we have found that people everywhere are searching for truth and are eager to hear what we believe is truth.

Returning from our world travels to our friends in other lands, we return to the Centre, and begin to realize how many people of our own Church have rested here at the nation's cross-roads: lecturers Wunsch, Capon, Spoerl, King, Richard and Leonard Tafel, Dianconoff, *et al.*, the editor of the *Messenger*, who inspired this article; three presidents of General Convention at various times, the 'little convention' last summer—before the Convention at La Porte—centering around our house guest from the British Conference, the Rev. Claud Presland; the Dois, on their way from Japan; George French, on a trip around the world from his home in Australia; and many others.

There is much more. We recall the Thanksgiving dinners, to which we invite our house guests, both students and professors. Such occasions bring to mind one professor from England who gave us a radio announcer's description of a cricket match, and thus demonstrated why such a long-drawn-out affair would never get on television! We could recall many other interesting events but our space is limited. Why don't you drop in and see us the next time you pass through Chicago?

Further information about the Centre may be obtained by writing the Director, the Rev. Immanuel Tafel, 5710 Woodlawn Avenue, Chicago 37, Illinois.

(The writer is the pastor of the Kenwood New Church, Chicago.)

CITES SWEDENBORG'S VIEWS ON 'REINCARNATION' QUESTION

One of the most important pieces of 'evidence' called to our attention of late is an item noted by Mrs. H. Mildred Herrick, Swedenborg Foundation colporteur in Denver for many years.

In his book '*Reincarnation*' Dewitt Miller heads a chapter with the significant caption 'Something Bet-

ter Than Reincarnation,' and then proceeds, as Mrs. Herrick writes, to present Swedenborg's teaching on the subject in a fair and objective manner, giving in that way, both sides.

As Miller's volume is published by the pocket book people, Bantam Books, New York (25 W. 45th St.), it will have a wide reading, and we suggest that our readers advance its distribution.

SONNET

(Translated from Emanuel Swedenborg's Ludus Heliconius; written when he was a young man.)

As I saw fair Delia walk alone,
The feather'd snow came softly down,
As Jove descending from his tow'r,
To court her in a silver show'r;
The wanton snow flew to her breast,
As little birds into their nest;
But overcome with whiteness there,
From grief dissolv'd into a tear;
Thence falling on her garment's hem,
To deck her froze into a gem.

—The New Magazine of Knowledge
Vol. I. 1790, p. 92

Of Interest to the Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRAILLE VOLUMES

Heaven and Hell, Grade 2, 5 volumes.
God the Creator, Grade 1½, 4 volumes.
Doctrine of the Holy Scripture, Grade 1½,
2 volumes.
Doctrine of Life, Grade 1½, 1 volume.
New Jerusalem and its Heavenly Doctrine,
Grade 2, 1 volume.
My Religion, by Helen Keller, Grade 1½,
2 volumes.
Divine Providence, Grade 2, 5 volumes.

TALKING BOOKS

Why God Created Man—3 records.
The True Christian Religion (survey)
—6 records.
Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

THE BIRTH OF FREEDOM

By Bess Foster Smith

In recognition of the 181st anniversary of the signing of the Declaration of Independence, we are happy to present the following article on the influence of Christianity in the struggle for liberty.

AMERICANS ARE apt to think that freedom was born at the same time as democracy—that is, with the signing of the Declaration of Independence. But it would be nearer the truth to say that freedom was the great-great-grandmother of democracy and was actually conceived with the advent of Christianity and the rise of western civilization in the early centuries A.D.

For a longer time than America has yet lived, Christians were persecuted just as Jews have been persecuted under Nazi rule, although not in such great numbers. But martyrdom only tempered the steel of their characters. 'The blood of Christians is seed,' Tertullian, a zealous convert from Africa, shouted, and of course suffered martyrdom—but his words are still ringing down the centuries.

It was as Christianity finally evolved through the struggles and martyrdom of its leaders that man began to see himself as containing a soul and it gave him a new dignity and calmness of spirit in a world comparable to our own — one in confusion. With Christianity as a leaven, a culture was developed known as Western Civilization. It was not made out of any cut and dried formulae. Early fathers of the church did not get together in convention like a great political party and plan a platform for coming generations to follow, as some people ignorantly suppose. These leaders lived centuries apart in both time and distance and held to a great many points of difference. But on two points all of them were agreed—the brotherhood of man and the love of God.

Influence of the Saints

Thus the Christian doctrine began to grow, first under the influence of St. Paul who impressed the pure simplicity of Christ upon his followers by his true words and deeds so strongly that they have been retained for many generations since his martyrdom. This doctrine was the religion of the poor, and developed within the hopeless ones a gentleness and loving kindness

for each other that proved to be a strong weapon of solidarity against tyranny and indeed did become the seed of freedom.

St. Paul wandered about from one small group to another preaching and admonishing and writing, thus shaping the doctrine to 'fit the fruit of the spirit' and still complying with Roman law. He said, 'Love, joy, faith, meekness, temperance—against such there is no law' and again, 'There abideth faith (in Christ), hope (in the resurrection), and love (of mankind), these three, but the greatest of these is Love.'

Another of the saints who shaped the course of Christianity and Western civilization was St. Jerome who lived in the last of the fourth and early part of the fifth centuries. His greatest contribution to this growing faith came from his having a fine mind and being one of the best writers and scholars of his time. For many years he was a hermit, often fasting to the point of death. His whole life was a sacrifice given over to finding man's relation to God. He hated the sins of the world so much that he felt all pleasures and forms of beauty were snares and delusions. During his lifetime he wrote more than 100 books and many letters and treatises. It is said he kept three or four secretaries busy night and day transcribing his words. "The waters of life flow through books and the living force of civilization shows itself in style of written wit and learning," he said. This he proves to be true, as his own translation of the Bible (the Vulgate) has had its lasting effect on all translations that have followed.

Then there was St. Ambrose in the early part of the fourth century who believed that beauty was God's beauty and we should give ourselves over to the enjoyment of it. He thought of the body in its divine proportions as one more proof of God, and he thought of his mind as 'a source of delight.' He was one to whom life was a 'natural.' He loved color, form, perfume, sunsets, white foam—all, he said, were delights of the spirit. It was through

his influence that Christianity mushroomed into a state religion; it was through his influence that St. Augustine became a Christian; and it was to St. Augustine's writings that Thomas Aquinas, many centuries later, turned back, when he was inspired to compile the laws of the church. So St. Ambrose was a pretty important person in the cause of Christianity and freedom.

Survival of Freedom

But the whole cause of freedom and Christianity probably owes its survival to St. Benedict who lived in the last part of the fifth century and first of the sixth. St. Benedict lived as a recluse, making his body do penance for the thoughts of sinful pleasure he never experienced. Later when he became master of the monastery he taught self-discipline and self-sustaining occupations. Through his influence the monks tilled the soil and learned to live by bare sustenance. According to the historian Arnold Toynbee, the foundation for a new social order was laid here which raised Christianity out of the ruins of the ancient Hellenic order. Benedict was a hard taskmaster. Besides being self-supporting, the monks were taught to write and preserve the wisdom of the ages. Thus in these retreats, Western culture was saved when the civilized world was overrun with barbarism.

St. Augustine was probably the greatest of all the church fathers. He would have been a power in any time of crisis. The story of his life reads like a great confession story. In his early life he had lived in wanton luxury, so naturally he had a great deal of overcoming to do. He searched within himself for the answers like a modern psychologist. He diagnosed his problem like a psychiatrist. The spirit within—the conscience — was made a major issue in Christianity through St. Augustine.

Skipping another whole century, St. Gregory the proud warrior arose in an age of confusion. As mayor of Rome he felt the great responsibility of binding the whole civilized world together. He spent seven years in Constantinople in the diplomatic service for this reason. His most earnest belief in the 'resurrection of the body' is responsible for keeping that bit of doctrine in the creed of the church.

Not until the twelfth century, when St. Bernard (1113 A.D.) entered monastic life in France, is

there any further great influence on the church. To St. Bernard we owe the concept of the 'mystical union with God' which he wrote about in 'Le Contemplations.' He believed that the natural instincts can be sublimated by holding to the ideal of the Christ, a truly modern concept now being expounded by Gustaf Jung.

With the advent of St. Francis, 'the Dear Saint,' who died in 1226, the wheel seems to have turned the full circle. This lovable character takes us back to the simplicity of Christ. He prayed for the day when Christians could be free from theological disputes and would quit dabbling in politics. He revolted against too much learning as estranging the soul from God. "Oh my Brothers, all we need do is pray," he cried. We still pray his simple prayers.

Then came Thomas Aquinas (Angelic Doctor), whose greatest contribution to the church was intelligence and logic. With these he put into order the scattered beliefs and taught and defended them. He 'shored up the faith,' Robert Paine says and now the sapling had grown into a vast forest. "Christianity, after thirteen centuries, had jelled and become dominion, power and law."

Creating a New Culture

And if, as our greatest of philosophers say, the test of any civilization is in its arts, then medieval Christianity in spite of the darkness of the age, still remains great. During these times when freedom was a-borning, the carvings, the architecture, the tapestries, the illuminated manuscripts encrusted with jewels have never been surpassed. In a sense the early church fathers became not only the fore-runners of freedom, but of modern art—of surrealism as well. Symbols became fraught with immortal meanings. "All things take the shape of Christ," St. Bernard said, "One need only say the Holy Name to receive the blessing." Now we know that these are the archetypes which Gustaf Jung tells us are so important in developing the mature personality.

It must be agreed that the search throughout the centuries for man's perfect relation to God lifted men from chattels to individuals with hope in their hearts. And that without pattern or precedent these early experimenters came as close as men dare to the understanding of the mysteries of life. Without being aware of it, they were creating

MEET YOUR GENERAL COUNCIL

The MESSENGER is glad to present another active lay member munity life, as will be readily seen from the following sketch. of the General Council of Convention, Stewart M. Ayton of Wilmington, Del.—active not only in church work but in com-



Stewart M. Ayton

BESIDES being a member of our General Council, Stewart M. Ayton is presently serving as chairman of the Building Fund Trustees. In addition, he is a trustee of the Wilmington Society and served as treasurer for the Wilmington Society for ten years.

'Stew' is vice president of the newly consolidated Atlantic Aviation Corporation and responsible for all sales and flight activities. Atlantic is a distributor for Beechcraft with facilities in Wilmington, Del.; Philadelphia, Pa.; Teterboro (serving New York), N. J.; Boston, Mass.; and Lynchburg, Va. The Wilmington headquarters, where Stew holds forth, is also a distributor for Piper Aircraft. Stew came with the Company, which started in 1927 as Du Pont Airport under H. B. duPont, in 1940 as office manager. In 1942 he became general manager and between then and 1956, was promoted twice before receiving his present position.

In addition to being a member of

a new culture containing two basic elements: Christ and the mysticism of the East united with the cultures of Rome and the West; and from this union, freedom as we know it was born.

(The author lives in Wiser, Ida. Several of her thoughtful contributions have appeared in the MESSENGER.)

the board of directors of Atlantic, Mr. Ayton is on the Aviation Committee of the Chamber of Commerce of Greater Philadelphia. He is also a regional representative of the National Air Taxi Conference and a member of the Pennsylvania Aero Club and American Association of Airport Executives. Recently, as chairman of the Committee of Beech Distributors, he presented Mrs. O. A. Beech with a 25th anniversary pledge-scroll having signatures of all Beech Distributors.

This likeable chap, with his quick smile and sharp mind, has logged a good many thousands of hours of on-the-go flying time in selling aircraft and what goes with them, and expects to log a good many more. In what little spare time he has, he enjoys vacationing in Maine with his family, also boating. He is an enthusiastic gardener. His main problem — how to squeeze a few more hours out of each day.

Convention Theme Booklet

GOD'S CONTINUING JUDGMENT. Edited by Richard H. Tafel. Published by the General Convention of the New Jerusalem, 16 pp.

In order to stimulate the use of Convention's theme for its 134th session, 'God's Continuing Judgment,' in the preparation of the program, this handsome well-written and well-printed booklet has been issued. It opens with a page by the Rev. David P. Johnson, president of Convention, on the several ways in which the booklet can be used, suggesting among other things that it may be used as a basis for discussion in Sunday school and church meetings. An introductory section on the theme in general, written by the Rev. Richard H. Tafel, follows. George Pausch, vice president of Convention, contributes a vivid essay on 'God's Judgment in the World.' The Rev. Antony Regamey, pastor of the Boston Society, writes on the Judgment in the Church, and the Rev. John C. King, teacher of Scripture Interpretation in the New Church Theological School, on the Judgment in our lives. Altogether a very well done booklet.

BOOK REVIEW

THE CONTINUING SPIRIT. By Norman Beasley. Duell, Sloan, Pierce, New York, 1956. 403 pp. \$5.

By a somewhat remarkable coincidence there appeared in *The Messenger*, Oct. 18, 1952, an article by this reviewer entitled 'Christian Science and the New Church—New Light on an Old Topic,' which is almost precisely the date of publication of the author's companion volume to this book, *The Cross and the Crown*. In that work, Mr. Beasley recorded salient features of Mrs. Eddy's life and of the Christian Science organization she founded and it became a sort of an official public record, sanctioned by the church and succeeding its previous 'history' by the often over-enthusiastic Sybil Wilbur. However, it took his 'researches' only so far as the year the founder departed this mundane sphere, the present volume continuing the story down to the present. Perhaps a review of the book is of no especial interest to the public in general and to readers of *The Messenger* in particular, but it does show clearly enough for one thing that this religious group is no less vulnerable to intermural disputes, suits and schisms than those claiming, or deserving, far less as admirable Crichtons, and after all, misery loves company, they say. But it is of unusual interest to the New Churchman suddenly at page 325 to come upon what appears to be a paraphrase of *Marriage Love*, 233⁷ (no source being given) which quotes Swedenborg in confirmation of a belief attributed to Mrs. Eddy that: "Knowing truth has no receptacle but itself, (and) she believed that in prayer, it is natural to hear the Word . . ." Beside from the fact the writer of *Science & Health* rarely if ever used that New-Church term to describe the Bible, one may wonder at the first clause of the statement, unless the idea of like being attracted to like is intended. And just what is meant by hearing the Word in prayer may be a claim for her that would surprise even Mrs. Eddy. As an incidental point bearing on Mr. Beasley's qualifications to write such a book, we note that in its Foreword he disclaims any assistance in doing so from official quarters, yet one observes his care in capitalizing

The Mother Church, The Board of Directors, the Leader, etc., etc. Bravely the author presents what seems to him relevant facts concerning the lamented 'trial' as it came to be called, a struggle for authority between two boards appointed by the founder extending for several years, 1919 and on, and finally settled by the Courts in the interest of harmony in a religious organization. Such distinguished jurists as Charles Evans Hughes and Silas Strawn trod the boards, their weighty arguments relieved somewhat perhaps by rumored assertions by some of the witnesses, reported afterwards to this reviewer, that it is not wrong to 'lie to mortal mind.' The book as a whole may be viewed with jaundiced eyes by the impartial or professional critic, for it bears the imprint of the devotee or enthusiast. Still, it manifests care in research and honesty in narrative. There are numerous names and facts in Beasley's effort which bring a sort of nostalgia to this reviewer, though not as to the religious doctrines the book frequently advances, for, as previously we have asserted in these pages, "No Christian Scientist accepting anything of Swedenborg's teaching could remain in that organization without doing violence to his conscience."

It is of interest to note that Mr. Beasley's previous volume dealing with that subject, *The Cross and the Crown*, adds two more names to the roster of New Churchmen with whom Mrs. M. B. Eddy had at various times associated. They are the Rev. John C. Ager (1835-1914) pastor at Brooklyn, N. Y., for nearly 50 years, and well known translator, together with Charles Carroll Bonney of the Chicago New Church, famed as president of the World Parliament of Religion at the Chicago world's fair in 1893.

Both men, as it happens, introduced Mrs. Eddy on respective occasions, the *New York Times*, according to Mr. Beasley, extensively quoting Mr. Ager's 'careful announcement.' Mr. Bonney's duty we can understand, but it would be interesting to know why the Christian Scientist turned to a New Churchman to introduce her talk in Steinway Hall, New York, Feb. 13, 1889.

The founder of her church hardly had begun to formulate its doctrines until her steps crossed the

path of the volunteer Swedenborgian missionary, the Rev. Warren Felt Evans, in 1863 in the 'healing parlor' of one Phineas Quimby, of Portland, Me. It is probable she was later acquainted with the esteemed Rev. Chauncey Giles (1813-1893) long president of Convention, for she quotes from his voluminous writings at least once, (but without quotes). In Boston her New-Church mentors mainly were the Rev. John Reed and Dr. Luther Clark.

—L. M.

LETTERS to the EDITOR

IN SUPPORT OF MARTIN

To the Editor:

May I add a brief note to the correspondence regarding Rev. Ernest Martin's article: 'Is the New Church a Protestant Denomination?'

If we accept the premises upon which his theme is based, then logically we must reach the conclusion that the New Church is a Protestant denomination. These premises are: "We deny the authority of the Pope; we endorse the affirmations about the sole authority of the Scriptures and the freedom and responsibility of man before God; we acknowledge our indebtedness to the Reformation; and we recognize ourselves as a movement within Christianity." Accepting these statements, my feeling is that in the broadest sense of the term we are a Protestant denomination. To equate the General Convention with the New Church as heralded in *Revelation* is holding to a tremendous assumption. And yet this is what we do when we say that Convention is THE NEW CHURCH! As we make an honest appraisal of Convention, are we warranted in making this assumption?

Why do we select the most fundamental aspects of Protestantism when we contrast the New Church with Protestantism? Should we not also look at the more enlightened supporters within Protestantism? It is entirely possible that we have more in common with J. B. Phillips and Leslie Weatherhead than we do with the

Academy! In other words, there is a wider gulf between factions within the so-called New Church, than between Convention and some movements within Protestantism.

Certainly we are all proud of our church heritage and its distinctive teachings; we should do everything within our power to share these glorious Christian truths made new. But to proclaim loudly that we are *The New Church*—a separate, chosen movement in the vanguard of Christianity, does us more harm than good.

Paul Zacharias
Elmwood, Mass.

A NEW-CHURCH SYMBOL

To the Editor:

The artist, Florence Murdoch, who drew the suggestion for a New-Church symbol did a nice piece of work, and the idea of having a symbol may be all right, but it will be difficult to make one that suits everyone. I am no artist, so cannot draw one, but have a few ideas to present. Three steps representing the three degrees—natural, spiritual, celestial—are all right, but the cross should be on the second step, and a symbol of peace on the highest, celestial step. A crown to represent victory in temptation could accompany the cross on the second step. This would be hard to draw on two-dimensional paper.

If something from the vegetable kingdom is to be used, why not the olive, vine and fig, as in the League badge? That would carry out the idea of the three planes—celestial, spiritual, natural. Furthermore, trees are perceptions in the celestial realm, and knowledges in the spiritual. Is there a poem lovelier than that? The design in the May 11 *Messenger* is a clever one, but we can make greater use of correspondences.

Alice Perry Van Boven,
Redlands, Calif.



Wanted — to borrow a copy of William Worcester's book, "Sower Notes". If you can loan this to me write Lillian Rogers, c/o Mrs. McCullough, Prospectville, Pa.

The Swedenborg Student

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

ARCANA CLASS I—July, 1957 Volume II, 1634-1738

July—	
1—7	1634—1664
8—14	1665—1680
15—21	1681—1705
22—31	1706—1738

GENESIS xiv, the chapter under consideration this month, begins with the story of the battle of five kings against four in which Lot, Abram's brother's son, was taken captive and then rescued by Abram.

This is the first of many wars and battles recorded in the Word, and in number 1664 Swedenborg makes the general statement that wars in the Word signify spiritual wars and temptations, and that the Lord's life was a continual struggle against temptations. For this reason so much of the Bible is concerned with wars. Wars do not occur earlier in the Bible because evils and falsities 'do not show themselves earlier than in childhood.' We are likewise protected in childhood. Evils are not allowed to break forth until the basis is laid for overcoming them.

This reading helps us to understand the Lord's life and the evils He came to meet and overcome. The different tribes in the Holy Land represent evils handed down by heredity from the beginning. Here we note that the Rephaim, Zuzim, and Emin, the giants of the Most Ancient Church, represent the deep evils of the will, and the Horites, Amalekites, and Amorites lesser evils and the falsities in the understanding. These the Lord overcame, beginning in His childhood.

This reading also gives us the psychological and spiritual basis for understanding our own temptations. We have internal, interior or rational, and external planes of life. Our internal man belongs to the Lord, and we know nothing directly of it. It is in the internal man that 'remains' are stored up during our infancy and childhood and also throughout our lives here as, during our regeneration, we overcome in temptations. Here we are told of the interior or rational plane. It is intermediary and looks upward and downward, communicating with both the internal and the external

man. Man 'is spiritual when he looks upward, but animal when he looks downward' (1702).

Influx from the Lord is from the remains in the internal man through the interior man to the external. There is an important lesson for us here. This influx is two-fold (1707): by celestial things or goods, and by spiritual things or truths, the first being only with those who are regenerating and are in love to the Lord and in charity toward the neighbor, but the second is with all men and enables them to think. Though man is a recipient, he must not think that he has nothing to do but sit back and wait for 'immediate influx' (1712). Note the last sentence of this number: "It is thus an eternal truth that a man does not live from himself, but that if he did not appear to live for himself he could not live at all."

In the Lord the internal man was Jehovah Himself, and also the interior man as to celestial things or goods. But His interior man as to spiritual things or truths was adjoined to His external man and so was human (1707). The Glorification was the making of the external man Divine even to the 'very body.' This does not necessarily mean the material body, though there are some students who so interpret it.

Notes

1667³. On the protection of children as signified by serving Chedorlaomer twelve years.

1673. Of those who think that their private advantage is the common good. This is a very common present-day persuasion.

1691. The Lord underwent temptations continuously throughout His life on earth, though only the wilderness temptations and Gethsemane and the cross are mentioned in the Gospels.

1676. Men should know and believe that it is an eternal truth that unless the Lord had come into the world and conquered the hells, the human race would have perished.

1700. The first suggestion of rationality.

1709. There are numbers in the letter of the Word, especially in the first eleven chapters of Genesis, which are not factual; but the statement here in regard to Abram's three hundred and eighteen trained

servants would indicate that numbers are generally both factual and representative.

1718. The external man is still with us when we go into the other world.

1725. Melchizedek is mentioned only here and in *Psalm* 110. He represents the establishment of good and truth and the peace that comes after victory in temptation.

ARCANA CLASS II—July, 1957 Volume IX, 7358-7494

July—

1—7	7358—7387
8—14	7388—7423
15—21	7424—7452
22—31	7453—7494

THE EIGHTH chapter of *Exodus* tells of the plague of frogs, of the dust being turned into lice, and the plague of stinging flies. During each plague Pharaoh promised to let the people go, but after the plague was removed, he hardened his heart and would not keep his promise. It is said that the Lord hardened Pharaoh's heart. In the letter this seems to place the blame on the Lord, but spiritually it expresses a universal law. Man is a recipient. Life and power flow into him from the Lord. But the recipient vessel determines the reaction to this influx, just as heat and light produce wholesome or poisonous fruits according to the nature of the plant or tree. It seems to us that Pharaoh would have seen where his course was leading him, but evil and falsity are blind, and the Lord's love flowing in is turned into hatred. The evil are not reformed by punishments either in this world or the next.

Our last month's reading covered the first two miracles—the turning of Moses' rod into a serpent and of the waters of the river into blood. We recall that these pictured the fact that when we look to self and think of the Word as the work of men instead of the Lord's revelation, its truths are falsified.

The third sign is the plague of frogs. In the Scriptures the croaking of frogs pictures the fault-finding and sophistries of false reasoning. The frogs covered the whole land. The whole mind reasons against truth and the things of heaven. There can be no enlightenment or goodness or happiness apart from the Lord.

The next plague is the dust turned into lice. The magicians could turn their rods into serpents by their enchantments, and they could

turn the water into blood and bring up frogs upon the land of Egypt, although in a lesser degree than could Moses and Aaron. But they could not produce lice. Dust represents the material things of the world. The curse upon the serpent —'On thy belly shalt thou go, and dust shalt thou eat all the days of thy life'—is a picture of those who live for sensuous and material pleasures alone. Dust is not a food and it gives no satisfaction. A nation may be prosperous and wealthy and appear fair and strong and yet be tormented and disfigured by little evils. The lice correspond to those evils which attack the skin and mar the outward appearance, the gross evils which are disgusting and obvious to everyone. Evil cannot present itself as evil without condemning itself; it must put on an attractive form. So the magicians could not produce lice.

The plague of flies — in the original 'stinging flies'—follows. Flying things represent thoughts, and stinging flies vicious, venomous thoughts about others, such as those who are outwardly righteous but like to set themselves up above others. They like to condemn and to point out the faults, real or imagined, of others. The Psalmist calls them 'backbiters.' The stinging flies were not found in the land of Goshen where the children of Israel dwelt. Real religion seeks to help others, not to find fault with them. The Apostle says, "Charity suffereth long and is kind . . . thinketh no evil." A truly religious man always thinks kindly, looks for good in others, and finds it.

Notes

7352. They especially reason from falsities who believe that the Word is not Divine.

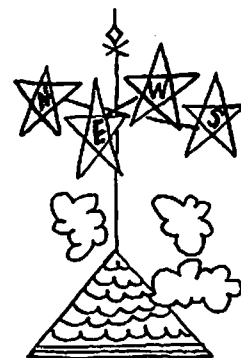
7366-77. A definition of the love of self and love of the world.

7381. The difference between internal law and external law—Moses and Aaron. The internal law is truth Divine such as it is in heaven, the external law the Divine truth accommodated to men.

7392. Note the statement concerning the difference between reasoning from falsities and reasoning from fallacies.

7442⁴. Man is not regenerated as to the sensual, but as to the natural to which he is elevated when he thinks of the goods and truths of faith.

7474. Those in the internal church are in the good of charity; those in the external church are in the good of faith.



COMMUNITY SERVICE STORY

By Dorothy K. Hinckley

(Guest Columnist)

The Newtonville New-Church Society has an unusual record of the giving service to the community by sharing its facilities. During the war years one of the first 'Canteens' for young people was opened in the parish house, and proved both popular and useful in its hospitality. The central location of the church, its beautiful sanctuary, and its large parish house make it possible for the society to serve this particular use; Mrs. Raymond Alden continues to give an unknown number of hours in making all the necessary arrangements for a number of groups to share harmoniously the church calender.

Regular dates at present include the following activities in the parish house: Sunday mornings, Sunday School; "nursery" for children during the church services; first and second Monday evenings of the month, Garden City Grange; third Monday, closed meeting of the Alcoholics Anonymous; alternate Tuesday evenings, New-Church Prayer Group; second Wednesdays of every month, all-day sewing meetings of the New Church Women's League; Police Auxiliary meeting in the evening; Thurs. day evenings, open meetings of the Alcoholics Anonymous; Fridays, reserved for church suppers or other functions of the Society; if nothing of this kind is scheduled, the Newton United Church Youth has second claim on the time; Fire and Police Auxiliary groups may use any open dates; Saturdays, used perhaps half a dozen times a year by these or similar outside groups.

The Society gives the use of the Parish House and accepts donations which cover utilities and janitor service. It's gratifying to find that the groups take evident pride in more than they are asked. The Alcoholics Anonymous has

given 54 chairs and a refrigerator to the Society.

Rev. Thomas Reed is actively interested in this phase of the Society's ministry. His position as Director of the United Church of the Newton Council of Churches brings members of his council to the parish house to consult with him, and his day-long use of his study at the parish house means that he is there when members of various groups come in on errands. On the community level, this activity in Newtonville probably means that an unusual number of groups are having favorable contact with the New Church as an organization and are having access to books and pamphlets on our doctrines.

Swedenborgian Hymns

Musicians in the New Church — organists, choir members and singers in the congregation — will be interested to learn about three new hymns written and composed by Dr. Hugo Norden, head of the music department at Boston University. The verses, based on passages from the *Arcana Coelestia*, have recently been published in *The New Christianity*. Now Prof. Norden has set these words to music and they are available in a four-page sheet (25 cents for the three hymns), as a part of the Winchester Choral Series published by Bruce Humphries, Inc., 48 Melrose St., Boston, Mass.

'The Dwellings of the Blessed' and 'Above the Riches of this World' are both written in six-eight rhythm and thus perhaps lack something in churchly dignity, but they have a sweet lyrical quality and are very singable. We especially like 'Take Me, Lord, to my Neighbor,' with its appeal to contemporary times and its music of stirring vigor.

We feel sure New-Church people will enjoy adding these Swedenborgian hymns to their repertoire.
E. R.

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Memorials

PRIESTNAL—The Rev. James Priestnal, minister of the Yarmouth Society of the New Jerusalem for over 35 years, passed away Mar. 27, in Springfield, Mass. at the age of 84. At the time of his retirement in 1948 he was by far the oldest minister on Cape Cod in years of service.

Born in Barnwell, England, in 1873, Mr. Priestnal came to the United States as a young man, was shortly thereafter ordained into the ministry of the Methodist Episcopal Church, and served several parishes of this denomination in Iowa. In 1913 he entered our Theological School in Cambridge, where he studied for three years. It was during the year of the outbreak of World War I that Mr. Priestnal began to serve the society in Yarmouth Port.

Since his own parish was closed during the winter months, Mr. Priestnal was available to substitute elsewhere, when the regular minister was away for a time, or where a temporary vacancy existed. In this manner he served societies in Washington, D. C., Philadelphia, Buffalo, Roxbury, Mansfield, Contoocook, N. H.; Bath, Maine; and Toronto, Canada. For many years he was treasurer of the Yarmouth Camp Meeting Association, when that organization was active.

Mr. Priestnal was by nature modest, retiring, and studious. He preferred to walk the byways of reflective contemplation rather than to rush down the bustling highways of action. His sermons were marked by scholarship and deep spiritual insight. Those who knew him well appreciated his quiet dignity, gentle humor, and dedication to the truths he firmly believed in and endeavored to inculcate in others during his long ministry.

Of late Mr. Priestnal had made his home with his daughter, Mrs. James McGrath of West Springfield, Mass. Two other children survive him, Mrs. William Priestnal, Boston, and his son, the Rev. Clayton Priestnal of Baltimore, Maryland. His wife, Ada Sallis Priestnal, passed away in 1948.

Resurrection services were conducted by the Rev. Antony Regamey, Boston, and his son, the Rev. Clayton Priestnal, Baltimore, Md. Interment was in the Woodside cemetery in Yarmouth Port, Mass.

FAIRFAX—Florence (Mrs. William E.) was born in the heart of New York City. She attended public school here. During her childhood her parents were asked to keep the piano of a friend in their home. Florence, the oldest of the children, was the one who took to the piano

and taught herself to play by ear. So by chance the family discovered her talent for music. At twelve she was given an instrument of her own, and had a music teacher. In a few years she had become an accomplished pianist, paying for her own expensive lessons by teaching small children of neighbors. At nineteen she became the student of the renowned Leopold Winkler, with whom she finished her musical education.

Discovering the artistic ability of Negro children, Florence Fairfax decided to pass her musical knowledge on to them. Her parents, in sympathy with her plans, obtained a large home in Harlem. Here Mrs. Fairfax opened the Florence Herbert Piano Studio, where many youth of Harlem were taught. In 1937 she was married to the Rev. William Fairfax, minister of the Harlem New-Church Mission. Here she turned all of her music and her experience as a teacher to the building of the mission, with her husband. Their doors were open every afternoon, when Florence mothered the children whose own homes were locked because their parents were at work.

In 1954 she became ill, and throughout her illness the members of the mission expressed their gratitude by ministering to her constantly. She died May 7, 1957.

She is survived by her husband, William Fairfax; two sisters, Estelle and Gertrude; and a brother and his wife, Mr. and Mrs. Edward Herbert; also by a host of loving children and former piano students who will always remember her as their dynamic and vivacious music teacher. Resurrection service was held in Harlem, May 10, conducted by the Rev. Richard H. Tafel of Philadelphia.

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Memorials, Baptisms, Confirmations

MEMORIALS

LYON—Sherman Frederick Lyon passed away May 4 in Elsinore, Calif., in his 81st year. He was born in Bloomington, near Madison, Wis. He was a loving and upright man, helpful and friendly to all whom he met. For many years he was a rancher in Arizona, and loved the out-of-doors. He was a friend to our church. His wife, who survives him, was at one time a member of the Denver, Colo., Society of the New Church. The services were held in The Little Church of the Flowers, in Forest Lawn Cemetery, on May 8, the Rev. Andre Diaconoff officiating.

SANFORD—Miss Sophie Sanford of Melrose, Mass., member of the Boston New-Church Society, passed into the spiritual world March 24, in her 85th year. A native of Burlington, N. S., Miss Sanford had made her home in Melrose for many years. She leaves a sister, Mrs. Ethel Cooper, and a brother, Earl M. Sanford, both of Boston. Services were held Mar. 26 at the Robinson Funeral Chapel, Melrose, conducted by the Rev. Robert L. H. Miller of the Universalist Church in that city.

WADY—Clyde Harman Wady, Boston, Mass., passed to the other life Feb. 25. Memorial service was conducted March 3 by the Rev. Antony Regamey in the Boston New-Jerusalem Church, where Mr. Wady was a member. During recent years while he lived near the church, he was an active participant in the life of the Boston Society. His faithful service and quiet friendliness, with young and old, will be greatly missed.

SAUL—Miss Sophie Marion Saul was born in Cleveland, Ohio, on July 30, 1873, the daughter of the Rev. and Mrs. John S. Saul. Mr. Saul was for a number of years editor of *The New-Church Messenger*, and his daughter was his devoted assistant in those years in Chicago. From Chicago she went to New York City, where she became the assistant to Mr. W. H. Helmke, manager of the Swedenborg Foundation. She remained in this office for many years. Miss Saul was a faithful and active member of the

church in New York City. She was faithful in worship, in the Women's Alliance, in the whole fellowship and work of the church. When she and her sister Elizabeth came to live in Pasadena they entered the life and work of the Los Angeles Church in the same spirit.

Miss Sophie Saul brought to all she did a deep sincerity and a gentle, kindly and thoughtful spirit of devotion. We felt the warmth and light of heaven in her presence. She strengthened and shared the life of the church by word and act and by her faithful attendance, as well as by her serving as an officer of the New-Church Women's Alliance of the Los Angeles church for many years.

She passed away on April 8, 1957. The services were held on April 11, the Rev. Andre Diaconoff officiating.

GIUNTA — As we go to press, word comes of the passing to the other world, on June 5, of the Rev. Henry C. Giunta, minister of the Cleveland Society and general pastor of the Ohio Association. A more complete memorial will be published in a later issue.

Tribute to Three Detroit Members

Mention has already been made in the *Messenger* of the recent passing of three devoted members of the Detroit New Church, but we are pleased to add below a few words of appreciation of these three Detroit New Churchmen, sent to us by a fellow member of the Society, Howard L. Ives.

BURCH—Frank G. Burch was born in Princeton, Mo., Apr. 12, 1869, and passed to the higher life Jan. 22, 1957, at Alma, Mich. He was an active member of the Detroit Society as long as health permitted. He also showed great interest in the Almont Assembly and his assistance was appreciated at all times. One of his greatest loves, outside the Church, was Masonry. He excelled in this and it was a pleasure to be present when he officiated. Mr. Burch was buried at Capac, Mich., under the auspices of Forest Lodge No. 126—A.F. & A.M.

HALLOCK—C. Otto Hallock was born of New-Church parents on a farm northeast of Almont, Mich., on Oct. 17, 1881. Here he grew to manhood, and when the Almont Summer School came into being he was among the first to enjoy its delightful atmosphere. It was here he met and courted Luella B. Allan, who had come from Corunna, Mich., to attend the first session of the Summer School. They were married at Corunna Aug. 3, 1904.

While the children were still small they moved to the farm at Almont just down the road from the Summer School. Here the family lived until the children were grown; then they moved to Detroit to be nearer the church and friends. On March 9, 1957, Mr. Hallock passed to the higher life at his home near Farmington, Mich. He is survived by his wife, two sons and two daughters, five grandchildren and two great-grandchildren.

PARKER—Earl Parker was born in Kentucky. He lived in Michigan since 1910 and was a member of the Detroit New Church. Mr. Parker also was interested in the Almont Assembly and helped in all possible ways. He is survived by his wife Mabel, son Dick of Cleveland, Ohio; two daughters: Mrs. V. B. Ray (Emma Katherine) and Mrs. D. L. Vigas (Joyce). Services were held at the Episcopal Church in Lansing with Dr. Selway officiating.

BAPTISMS

ANSELL, GUSTAFSON — Karen Janean Ansell, daughter of Mr. and Mrs. Eugene Ansell, and Linnea Eugenia Gustafson, daughter of Mr. and Mrs. Claes T. Gustafson, baptized on Easter Sunday, Apr. 21, in the Los Angeles Church of the New Jerusalem, the Rev. Andre Diaconoff officiating.

CONFIRMATIONS

LARKEY, NEWPORT, SHETRONE — Isaac Melvin Larkey, Christopher Burton Newport, and Alva C. Shetrone, confirmed Apr. 14 in the Los Angeles Church of the New Jerusalem, the Rev. Andre Diaconoff officiating.

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