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The Philistines In Us

THE PHILISTINES are an army
Full of doctrinal conceit
Who believe it doesn't matter
If what's true contains deceit.

For they studied life but little,
But they studied doctrine much,
For no object but to hold it
In their erudition's clutch.

But like Abraham let's sojourn
With the Philistines awhile
To imbibe the turths of doctrine
'Til we're threatened with their
guile.

For the Philistines love doctrine
To become more erudite,
And their pride becomes a giant
Which Saul's army fears to fight.

For the natural within us
Cannot fight such mighty pride,
And the argument of armor
Won't effect tyrannicide.

It will take a new found David
With a smooth and solid stone
From the stream of God's own
giving
To combat this faith alone.

—EMILIE PERRY BATEMAN

NEW-CHURCH MESSENGER

SEPTEMBER 13, 1958

EDITORIALS

By Deed, Not Reason

WHEN JESUS and His disciples saw a man blind from his birth (*Jn.9:1ff.*) some in the group at once raised a theological question. Why was this man born blind? Was it due to sin, either on his own part or that of his parents?

The disciples' question is indeed a poser. Could a man really sin before he was born? Would a just God visit upon an innocent child the sin of his parents? Is affliction caused by sin, and thus is it a punishment? One can easily imagine a group of serious men discussing this subject for hours, weighing the various pros and cons, and finally reaching no conclusion.

But the Lord by-passed all such theological discussion. He saw in the blindness of the man a challenge and an opportunity. "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

In effect the Lord said, "Let us not make this an occasion for metaphysical speculations, but let us ask ourselves what we can do to help this handicapped human being. In doing that we will be doing the work that the Father wishes us to do. When a physician comes to a sick person his first question is, what can I do to relieve him, not what caused this sickness?"

Perhaps when the Levite and the priest passed by the wounded man lying on the road they reasoned that his misfortune was a punishment for sin; maybe he was a rival bandit, and they would be interfering with God's judgment upon him if they offered succor. But the Samaritan paused for no such speculations. He saw simply the human need. He asked himself only what he could do to help.

It is with this attitude that the Christian should face the problem of pain, want and suffering in the world. Endless sermons have been preached and untold millions of words written on the problem of pain and suffering. Is an illness or a misfortune that befalls an individual just punishment for some sin? If not, why does God permit it? Unless misfortune is a punishment for sin, where is God's justice? And why do children who have not yet reached the age of moral responsibility suffer? The question has countless variations, but they can all be summed up in the query: why is there evil and suffering in a world created by a just God who loves his children? Although some of the best minds throughout the centuries have wrestled with this question, no universally accepted solution has been brought forth. The problem cannot be solved in terms of reason—it must be resolved by action. By action man shares in the redemptive process, and it is God's will that he should. By building hospitals, medical research institutions, by giving

adequate training to medical practitioners, by stamping out conditions that make for ill-health, by making medical skill available to all, man is answering the question of 'Why human sickness?' in a really effective way.

The Lord's healing of the man born blind was a better answer to the question asked by His disciples than a long philosophical discourse on the relation of sin to sickness would have been. It pointed to the line of action to be followed. Confronted by evil in any form man must ask himself 'what am I going to do about it?' much oftener than 'what is the cause of this evil?'

When man meets the suffering of his fellowmen by doing something to alleviate it, he is giving expression to the God-life that flows into him. Therefore he is more blessed than the one who is the direct beneficiary of his ministrations.

It is in action against evil of any kind that man must find the answer to this problem. We cannot explore the mind of God and discover how it functions in relation to sickness, pain and distress of all kinds. But one thing is made clear to us by revelation: God works persistently on the side of good, of health, of freedom from fear and want. He works for life. Man is called upon to work with Him, to help by promoting all that makes for a full, a rich, a joyous life.

The Lord stood at the grave of Lazarus prepared to bring him back to life. He groaned within Himself for He felt deeply mankind's sorrow. And He was going to give the one effective answer to the question in the minds of those who are bereaved: why has my loved one been taken from me? His answer we know: "I am the resurrection and the life." And yet He asks those who are with Him to remove the stone. Surely He needed no such help? Yes, He did. Man must take part in removing the obstacles that hinder divine life from entering in. Man must find the solution to the problem of suffering by sharing in the task of redemption.

Unity, not Uniformity

IN A PHRASE as telling as any for which he is justly distinguished, the Rev. Dr. Daniel Poling, editor of the *Christian Herald*, among other important posts, recently referred to the Interfaith Chapel in Philadelphia as standing for 'unity, not uniformity.'

This unique house of worship was dedicated in 1951 to the Four Chaplains whose venture with God was just fifteen years ago. They were of different religious faiths,

this gallant four—A. D. Goode, Jew; Clark Poling Reformed; George Fox, Methodist; J. Washington, Roman Catholic.

As George Cornell, religious writer for the Associated Press, has pointed out, their spirit has been commemorated in paintings, a postage stamp, and even street names, similar chapels now being dedicated in many places significantly emphasizing the spirit of the Four's heroism as they stood on that sinking deck of the transport *Dorchester*, linked arm in arm, their life jackets given up to soldiers who had none.

The doctrines of their respective faiths were not uniform, but the chaplains were united in the spirit of love and self-sacrifice which flowed from their religious thought and impulses.

Those bound together in the rational, demonstrable teaching of the New Church may easily, unconsciously, fall into the belief that the ties of doctrine are barriers rather than links; or lassoes instead of reachings. It is love which is the life of man, our teachings continually enjoin us, and love the Apostle declares 'never faileth'. —L.M.

Music in the Wayfarers' Chapel



THE PRESENT SYSTEM, located in the office, which makes possible organ music in the Sanctuary, chimes in the Bell Tower, and symphonic music in the Library—simultaneously. Both the old and new systems were planned, designed, and installed by Kenneth Knox, pastor of the Chapel.

I THINK THAT one of the most important factors contributing to the success of the Wayfarers' Chapel is the remarkable acoustic properties and the quality that enables the reproduction of music with an acute sense of presence. In the beginning there was a simple amplifier, a single speaker, and an ordinary record player. And even with such simple equipment, the reproduction was remarkably clear and alive. But records and needles tend to wear out rather quickly with constant use and the quality of reproduction soon deteriorates. Also, under constant service, the ordinary household type of machine soon breaks down; to hold church services, with music for hymns and responses provided through records, requires a great deal of timing and co-ordination, placing a severe strain on the operator. Added to this, the results obtained are not entirely satisfactory.

Partial answers to these problems were found in procuring spare machines so that they could be replaced

during necessary servicing, and by replacing the records and needles at regular intervals. For church services a tape recorder was used and a system of remote control developed which made it possible for the minister to handle the services alone. The Brockton Society helped in providing the first organ tapes in the pioneer stages.

However, although the results were satisfactory, there were still problems of breakdown which invariably resulted through constant use. The only answer seemed to be the installation of professional type equipment which would stand up under the gruelling conditions. Two years ago, the board of managers of the Chapel recognized this need and sanctioned the installation of a system of which we are all justly proud.

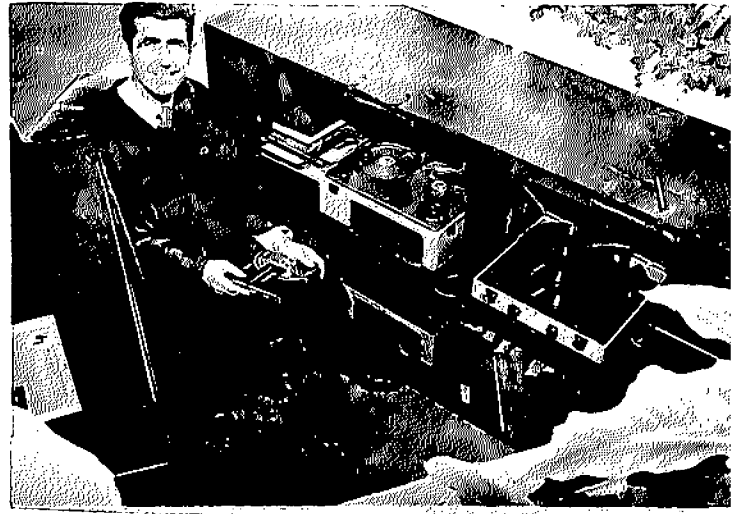
We now have a system that provides hi-fidelity music to all parts of the Chapel, including chimes through the tower. The organ music is the finest and is recorded on an organ hailed by many organists of the world as one

of the best. (It has over 4,000 pipes). The excellent reproduction, through three speakers, and the silent remote controls located in different parts of the chancel, creates an illusion of presence which deceives even experienced organists, who often ask to see the organ after a service.

The continuous tape reproducer can play over 12 hours, without repeat and automatically reverses itself. The quality of reproduction remains constant and, outside of tube replacements, there has been no breakdown in over a year and a half's operation.

It is now possible to have three completely separate systems operating simultaneously, with different programs going to different parts of the Chapel. For example, we can have organ music in the sanctuary; chimes from the tower; and symphony in the library at one and the same time—or all points can reproduce the same program. In case of emergency, parts of each system are interchangeable.

This fall we are planning on organizing a Wayfarers' Chapel boys' choir under the able direction of Dr. Robert



THIS IS the first system, which was located in the chancel.

W. Magin. Perhaps they will be ready to sing for Convention in 1959. We hope so.

This, in brief, is the history of music at the Wayfarers' Chapel. It has been an interesting and satisfying aspect of the ministry here. —KENNETH W. KNOX

The author is a landscape architect, formerly a teacher of English in the Rutgers University. His father, Samuel B. Wright, was a well-known member of the St. Louis New-Church Society.

How Balzac Found God

by Hubert A. Wright

THE ACCUSATION Seraphita hurled at Monsieur Becker and Wilfred in Balzac's novel *Seraphita* is one which might, with equal propriety, be charged to the present generation. We, too, often stand 'on the darkest side of doubt.'

Over a hundred years ago, according to Balzac, men made as many vain efforts to deny matter as the materialist makes today to deny spirit. Balzac contends that man himself offers irrefragable proof of both. "We find in the human body a fragment of matter," says Balzac. This is the man we bury, or burn, and over whom we pronounce the requiem 'ashes to ashes, dust to dust.' There is little difference between the elements of this man and those of any other animal. But there is another man, man the thinker. "Ideas," says Balzac, "have never seemed to belong to the domain of matter."

Balzac bridges the gap from the fact of ideas to the conception of a spiritual world in his conviction that our

senses, the principal source of ideas as philosophers of every age have maintained, reveal relationships that are infinite. Dr. John Dewey, for instance, says in his little book on *How We Think* that all thinking is observation plus reflection. We see and then we relate, put two and two together; the result is thought. Balzac's interpretation of this common fact of experience is interesting.

"Our senses reveal both similarities and differences," he says. "We discover relationships that seem infinite. Up to the present, no one has been able to separate terrestrial creations, much less reckon their correlations." The fraction of what we know 'in relation to totality is as a single number to infinity.' So man perceives the infinite which requires admission of a spiritual world.

Balzac's premise, so reasoned, postulates a duality, matter and spirit. He insists these two worlds be recognized, 'absolutely irreconcilable . . . but conjoined by fact.' Man himself is sufficient proof of the two, in whom

'begins a universe invisible and infinite' and in whom culminates 'a visible universe.'

Balzac recognizes that when we bring the thought of God face to face with this duality a difficulty arises, for 'either God and matter are contemporaneous or God existed before matter.' A third hypothesis is unthinkable. Now if God is contemporaneous with matter, He becomes a secondary agent 'compelled to organize matter' and such 'subjection to an alien substance' is not consistent with being God at all. "Between His material gross companion and Himself," asks Balzac, "who was the arbiter? . . . To have created the world from all eternity seems likewise inexplicable. . . . Could God destroy his own work without challenging Himself?" By other intriguing intellectual sallies this great author shows that the supposition that 'matter is contemporaneous with God is to deny God.'

This greatest of the French satirists denies with equal candor that God preexisted, alone, original, and that the world emanated from Him. "Matter could not be drawn from His essence." It is not possible to believe 'the All-Powerful, supreme, Good in His essence and in His faculties, engendered things dissimilar to Himself'. God is consistent in character. "Can there be in God certain evil parts of which at some future day He should rid Himself?" he asks. "Is it possible to admit of a fraction of God which yet is not God." Consequently the Roman Church has made the omnipresence of God in the least particle of the Eucharist an article of faith. But God cannot be identified with nature which dies and is born again, deceives herself and begins anew.

If all is matter and the real end of existence be a process of issuing and returning to God, a very common idea today, what sort of child's play pleases this God? Why should God make Himself gross with matter? Some very stimulating questions are provoked at this point. He asks, "Is God so dull a jester?" . . . "amusing Himself in the form of man?" . . . "laughing at His own efforts?" . . . "dying Friday to be born again Sunday?" . . . "continuing His child's play from age to age?"

Is it true, as Balzac maintains, that this frivolous God has been adopted by half the human race? It is this writer's opinion that vast numbers of people are essentially pantheistic. Man is nature's best fruit to date, he returns to nature, and the endless cycle repeats itself *ad infinitum*. In that connection Balzac has uttered a

challenge for today's generation in the words: "When the rake of pestilence and the ploughshare of war and the demon of desolation have passed over a corner of the globe and obliterated all things, who will be found to have the greater reason in that case—the savage, free in the desert, clothed in his nudity, listening to the sun, talking to the sea, or civilized man who derives his chief enjoyment through lies, who wrings nature only to put a musket on his shoulder, who employs his intellect to hasten the hour of his death and to create diseases out of pleasures?" How would Balzac have expressed this thought today in view of the disolation that can be wrought upon the race of man by the H-bomb?

Insurmountable problems arise in the moral world when we identify God and the physical world. A world issuing from God and contained in God cannot be stationary, and what then of man? He may do as he pleases. Bereft of knowledge of the onward march of the Great-Whole, tossed into time for a brief second, then brushed aside, where is the incentive to right conduct? The opposite is also true. If we are eternal and included, then why not let things take their course. "What becomes of God's prescience if He is ignorant of the results of the trials to which He subjects us?" Other moral problems are confusing. There is rightly speaking, neither God nor Evil, "if Substance in all its forms is God, then Evil is God." Intelligent force even is inexplicable for "if it emanates from God why should it meet with obstacles?" Its triumph would be immediate.

Directly to God

Balzac was unable to find God via the doctrinal-dogma approach. From these sources 'from which have flowed religions for whose triumph Earth has toiled and prayed are equally pernicious.' That was particularly true of the 'alternative offered to man—either to boil in some eternal cauldron or to walk in white robes, a palm in his hand and a halo round his head'. "Can it be," says he, "that this pagan invention is the final word of God?"

Balzac went to God directly. He repudiated the dogma-doctrinal approach and said with simple grace: "To believe is a gift. To believe is to feel. To believe in God we must feel God." In the same way we consider thought superior to instinct, Balzac said belief is superior to thought.

Proof, of course, resides in the listener. One has not proved something unless the hearer is convinced. Proof is a condition, not a system in logic; its symptom is belief. Any statement that induces belief in one is proof, no matter how idiotic to another. A thinker of less ability than Balzac could not have sustained his argument on so high a level for so long a time without slipping into banality and the common-place. His utterance is sublime to the end.

Balzac's brief for God may be summarized as follows:

(1) No man has ever been able to acquire a knowledge of all terrestrial creations, and to perceive the infinite relations between these creations is unthinkable. This

SWEDENBORG'S WRITINGS

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New York 17, N. Y.

creates a sense of the infinite. The finite world of man's sense perceptions thus gives rise to a consciousness of a spiritual world of infinite relations.

"If you feel the Infinite within you, why will you not admit its consequences?" he asks. Also why is man perplexed at his inability to perceive the 'far-off end' when he cannot perceive relations on this earth which by his own admission are infinite?

What Relations?

Have these 'relations' been simplified since Balzac wrote? Have they been computed? Is there *more* or *less* justification for belief in the Infinite today than in 1840? Has life become more or less complex?

Of one thing we can be sure. Man is not exactly humble in 1958 in pointing out the relationships between things. The psychologist says hunger and racial prejudice are related, the educator connects nationalism and culture, the political scientist connects world states and stages of human development, the biologist thinks the insects may show us a way to manage humans, the anthropologist relates scientific breeding to an infinitude of problems, and the psychiatrist is convinced neurosis is traceable to frustrations in childhood. Reinhold Niebuhr calls such thinking the 'froth in the brew of liberal culture.' Be that as it may, who sees the relationships among all these things? Balzac's 'terrestrial creations' seem to have been raised progressively to the Nth power and if no one could enumerate the separate items of the series in 1840, much less reckon their correlations, since the relation of anyone to totality is as the relation of a single number to infinity, how much more easily may one fall into a perception of the infinite today? Or has specialization made us nearsighted? Does the vision of the expert narrow to a pinpoint focus, and so make it less possible in 1958 'to see life steadily and see it whole.'

(2) Man believes firmly in a great variety of things that by his own admission are utterly incomprehensible, AND YET RESERVES HIS DOUBTS FOR GOD.

"Man," says Balzac, "believes in things which act, and yet are not beings, in things which engender thought, and yet are not spirits, in living abstractions which the understanding cannot grasp in any shape, which are in fact nowhere . . . and which, like God, remain inexplicable, incomprehensible, and absurd."

Exact Sciences?

Chief among these incomprehensibles in which man puts complete trust is mathematics. It is the 'exact' science. Yet, to Balzac, how very fallible! We rely on it utterly, but we know . . . "neither where number begins, nor where it pauses, nor where it ends. Here you call it time, there you call it *space* . . . *What mysterious beings can word the number which contains the infinite numbers whose existence is revealed to you by thought?*" he asks.

"The infinitude of numbers is a fact proved to your soul, but of which no material proof can be given. The

mathematician himself tells you that the infinitude of numbers exists, but cannot be proved." These are challenging statements.

Is this conclusion verified by mathematicians today? When the head of the mathematics department in one of our largest universities was asked this question, he refused to comment. "Go to the department of philosophy," he said. Einstein searched all his life for a unified mathematical concept of the laws that govern the universe, but didn't find it.

A most intriguing digression in Balzac's discussion of mathematics is his reference to corporate number. A straight line presumably is the shortest distance between two points, but astronomy shows that God has proceeded by curves. "Who shall decide," asks Balzac, "between rectilinear and curvilinear geometry? between the theory of the straight line and that of the curve?"

One of the most sublime passages in Balzac occurs at this point. Man can go straight to God. The intuitive insight of every humble seeker after truth lifts the human mind in one sudden leap from the circuitous route of the wanderer who, roaming in wildernesses, has never found this way. "The love of great souls for the straight line seems to show in them an intuition of heaven."

The extent to which man puts his faith in the imponderables and reserves his doubt for God, is chagrining. His 'vaunted certainties' mark him naive; they embrace an amazing record which Balzac unfolds mercilessly, and in doing so exposes the 'creature creator' victimized by his own ruinous self-deception.

The applicability of this thesis for 1958 in view of our emphasis on science is terrifying. In what particular sphere of science, for instance, has man reposed more faith than in physics? Nuclear physics especially! This knowledge, misapplied, means certain death; rightly used we are told it will usher in the millenium. Never before in the history of thought have matter and spirit seemed so certainly conjoined, never before have life and death been so held in balance. No one's lifetime is sufficient to establish with any firmness the virtue that will balance the vice already recorded for physics.

Men of science tremble! Some of note have renounced the cause. Their faith in exactitude has bred fear round the globe; they have split the infinitesimal atom with microscopic accuracy and destroyed the equilibrium of the whole!

This is their certainty! By splitting the most minute indivisible particle of which the universe is composed they presumed they had got to the center of things. All they have done is bring into sharper focus a bigger truth; they have sharpened the moral issue, and laid bare a truth not discoverable by physics that 'life is produced by the union of the thing and its principle.'

Unless spiritual values are more certain than the natural laws revealed by physicists the latter have stopped the universe. Hence their despair! As Balzac

has put it: "These men of science have seen the crumbling worlds and their destruction if God should withdraw the breath of His Word." Perhaps we should search our souls about now for traces of that Word!

"Let us go a step further," said Balzac. "You believe in physics. But your physics begin with an act of faith. Do they not pre-suppose some external force distinct from substance to which it communicates motion! You see its effects but what is it? what is the essence of its nature, its life? has it any limits?—and yet, you deny God!"

Could any charge be made of the present generation that has more applicability than these words: "Your strongest certainties rest upon the analysis of material forms whose essence you persistently ignore."

The climax of the interview is reached in Seraphita's exhortation to Monsieur Becker and Wilfred: "Can God abase Himself to you? Is it not for you to rise to Him? If human reason finds the ladder of its own strength too weak to bring God down to it, is it not evident that you must find some other path to reach Him? That path is in ourselves. The seer and the believer find eyes within their souls more piercing far than eyes that probe the things of earth—they see the dawn. Hear this truth: Your science, let it be never so exact, your meditations, however bold, your noblest lights are clouds. Above, above is the sanctuary whence the true light flows."

AMBITION

Life was given me that I might make choice
of things for good or for evil;
But I would ask for life to enjoy all things hoped
for without a fear.

Weakness was placed within my soul that
I might feel need for strength from God;
Yet I would that power were mine to bask in
the light of praise from all men.

Poverty was made in part my share that I might
learn to become meek and wise;
But I would ask for riches to become free from
the pangs of want and strife.

Infirmity was made part of my share that I
Might learn to do better things;
Yet I would that beaming health were mine
that I might enjoy and do great things.

Rebellion was weaved into my soul that I might
forget and obey;
But I would ask for that freedom through
Which I might achieve and have my way.

—T. L. HILL

MANY ITEMS ATTEST TO FAR- REACHING INFLUENCE

WHILE NOT WITHIN the scope of the Evidence Committee exactly, a report in the *New York Times*, June 24, will be of interest to New-Church people generally. There we read that Ronald I. Spiers, eldest son of Mr. and Mrs. Tomas Spiers, so well known in the Church, is on the staff of Secretary of State Dulles, advising him on atomic energy and disarmament matters. He was the chief officer accompanying the U. S. delegation to Geneva. Among other important assignments, Spiers prepared the material for President Eisenhower's response to the Soviets respecting the Geneva 'talks' regarding the nuclear test ban. Ronny grew up in the Sunday School of the Orange, N. J., Society.

Swedenborg in 'Nothing So Strange'

In reviewing *Nothing So Strange* (Ford, Harper Bros.) *Time* refers to

Swedenborg, with Luther, Wesley and Dwight Moody, in speaking of the author's visit to psychologist Elmer Snoddy to narrate his spiritual troubles. "Ford is convinced of his psychic powers," the reviewer says, "he 'spiritually' selected a garnet at a seance patronized by Sir Arthur Conan Doyle."

'Daily Strength for Daily Needs' was Popular

A little book of inspirational passages first published in 1884 recently was called to our attention. Entitled *Daily Strength for Daily Needs*, it seems to have been so popular as to require new printings at least until 1928. There is a page of Scriptures, thematic extracts and a summing up for each day in the year. Included are two quotations, somewhat paraphrased, from Swedenborg's writings.

Swedenborg Not Named

Those New-Church folk viewing the Walt Disney extraordinary TV program at 7:30 p.m. June 11 must have felt that sooner or later Swedenborg would be mentioned. It was not quite that way in this chronology of theories concerning inhabitants of other planets—and much else. When the century came when surely it would be inevitable to name the Swedish savant or his work *Earth's in the Universe*, the script simply had it, "And in Stockholm accounts were given . . ." No mention, as in preceding instances, of Swedenborg, and but a poor parody of what he actually wrote on the subject. Still, as with the sequence in a motion picture by Disney of Johnny Appleseed when no mention was made of the books or parts thereof he actually distributed, it is helpful that at least

those doing research for the script and those producing it became well aware of all the facts.

Flaxman's Chess Set in Florida

New-Church patrons of one of St. Petersburg's (Fla.) noted restaurants, the Wedgewood Inn, have been interested to note that with the china treasures there on display mainly from the famous English pottery after which the dinery is named, is a magnificent ivory chess set carved by the famous British sculptor and Swedenborgian, John Flaxman. For facts concerning him and his religious interest see H. N. Morris' fine little book, *Flaxman, Coleridge, Blake*. . . .

BBC Publication Mentions Natives with 'Second Sight'

Writing in the British Broadcasting Company's *Listener* for April 10, Evelyn Chessman, following a program on the air, speaks of certain natives in Papua having 'second sight,' and being able, too, to give the hour of their death, as he personally witnessed. If evidence were required, this disposes of any doubts as to Swedenborg's experiences in precisely those respects. The New Churchman while being aware under what circumstances such occurrences are permitted, spiritually, perceives clearly enough that what have been for so long but little-known secrets of existence, gradually now are coming to common knowledge.

Contacts Between New Church and Christian Science

Being New Englanders all, with teachings certainly not orthodox, it was inevitable that Portland-Lynn-Boston-born Christian Science should from time to time cross the New-Church path, as for example that the textbook of Mrs. M. B. Eddy's system should early have been sold in the Hub City store of the New Churchman, H. H. Carter. (*MESSENGER*, 10/18/52). Occasionally more recent contacts come to light, the latest perhaps being that Frederick Root, Christian Science publications announce, had (year not stated) composed solo settings of five of Mrs.

REPORT OF THE INFORMATION OFFICE OF THE EVIDENCE COMMITTEE

June 1, 1957-May 21, 1958

During the period covered by this report 22 separate items have come to this office. The source of these contributions has been various. Book references and reviews have furnished seven; the Edward L. Wertheim Agency, four; different journals three; New-Church publications three; one from a calendar other than that published by the Swedenborg Foundation, the remaining four coming from different newspapers.

I have written 15 letters occasioned by this incoming material, and these have been of varying length and importance.

During the months which this report covers, the most significant item has been the article published in *The New Christianity* the Winter 1958 issue.

The article written by Mrs. Irene T. Lister of Philadelphia, Pa. has the title, *Swedenborgianism and American Art*. It was based on a book by Jane McWilliam entitled, *The Influence of Swedenborgianism on Nineteenth Century American Art*.

References to the celebration of the 183rd birthday of Johnny Appleseed have been received and also the address that Governor O'Neil of Ohio delivered on this occasion.

In the journal, *Metal Progress* of August 1957, an organ of the American Society of Metals, there is a tribute to Emanuel Swedenborg as the forerunner of Kelly and Bessemer, inventors of the 'converter for decarbonizing cast iron.' The article includes a full page reproduction of the wood-cuts of Swedenborg's converter that were a part of his text dealing with the treatment of cast

iron. The article noted in this journal has the title, *An 18th Century Precursor of Kelly and Bessemer*. It is very appreciative of Swedenborg's work.

Two misrepresentations of New-Church teaching were brought to my attention. One by Rev. John A. Hardon, S. J. in his book published last year, and entitled, *The Protestant Churches of America*, and the other in a book bearing the title, *Genius and Epilepsy* written by Rev. J. Ernest Bryant, a Unitarian minister. This last publication was published in 1953 and reprinted in 1957. I have written Mr. Hardon and I have received a reply from him. I am getting ready the material for a letter to Mr. Bryant.

—WARREN GODDARD
Information Office of the
Evidence Committee.

Eddy's "poems." While this Mr. Root could hardly have been the New Churchman and famed composer George Frederick Root (1820-1895) no doubt he is a grandson or even son of the noted musician listed in biographical encyclopedias as author of such Civil War songs as 'Just Before the Battle, Mother'; 'Battle Cry of Freedom'; 'Tramp, Tramp, Tramp' (the boys are marching. . . .) He also composed hymns 68, 12, 338 and 365 of the New Church *Magnificat*, and *Book of Worship*.

Johnny's Adherence to N. C. Teachings Affirmed in Recent Book

In a several-volume compilation entitled *American Facts and Dates*, (Crowell, N. Y., '56) there is an entry concerning the pioneer New-Church missionary John Chapman, popularly known as Johnny Appleseed. It includes accurate details concerning his adherence to Swedenborg's teachings, at p. 119, in the 'Year 1800 *et seq*' section. At page 107 there is

reference to the founding of the first New-Church society, in Baltimore, 1792.

Mercer's Article on Church in 1919 Bible Encyclopedia

"The Popular and Critical Bible Encyclopedia," (Severance, Chicago, 1919) carries a lengthy and well-prepared article on the New Jerusalem Church. Signed with the initials "L. P. M.," evidently it was written by the esteemed New-Church minister, Louis P. Mercer, for many years pastor of one of the several Chicago churches, as there were then.

Swedenborg Quote Used as 'Filler'

The St. Petersburg *Times* published in its April 19 issue the well-known passage in Swedenborg's writings, "The life which leads to heaven is not a life of retirement from the world, but of a useful life in the world." This was taken from a sheet of 'fillers' originally compiled and distributed by the Public Relations Bureau. It seems

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a pity that this clip sheet apparently has been allowed to drop out of the Church's work, for editors will use such material if suitably presented.

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Swedenborg Lauded in old Address

An item which might be labelled 'Lest We Forget,' is this extract from an address about fifty years ago by the Rev. Oswald Chambers, Ph.D., etc., Tutor of Philosophy, Dunoon College, Kirn, N. B.: "In metaphysics (sic) Swedenborg may be considered to have transcended the dogmatic abstractions of such minds as Spinoza's and Berkeley's, to have rendered useless the penetrating scepticism of Hume and such like, and to have elaborated into an entirely new principle the critical philosophy of Kant; and by his principle of end, cause, effect, to have founded an entirely new metaphysical (sic) method of thought. In theology, honor to whom honor is due. The method of Swedenborg in this domain is without doubt unique and far-reaching: it has worked as a leaven all unconsciously, so saturated is modern thought by Swedenborg's amazing teaching. He may be said to have written the last thing in the way of exegesis of many a problem of revelation. Along with such imperial minds as Lessing, Goethe, Kant, Hegel, and such insurgent minds as Voltaire, Diderot and La Matrie, arose this great and august soul also."

—L.M.

Free Loan Library

An important and interesting activity of the Church which ought to be better known is its Evidence Committee Free Loan Library. This is a collection of more than fifty books which deal with the New Church from an 'outside' standpoint, and also treat of Swedenborg's life and work in a similar manner. A few important historical sources are included, such as Nos. 6, 7 shown below.

Needless to say, the worth of an organization is not to be measured by the size of its membership, but rather by what influence for good it has, and has had. This again, is not to be properly appraised by its adherents but better by others who have at least some knowledge of the movement's uses. It may be well to be acquainted with such opinions.

There follows a list of these books. Requests to borrow any volume should

Please turn to page 296

HERE AND THERE

by Clark Dristy

FACES SEEN AT THE RECENT CONVENTION IN PHILADELPHIA. Rev. Clyde Broomell, 80 years young, and as bright and active as the 20-year-olds.—Librarian Mabel Parker (Mich.) who had driven her car all the way to Philadelphia.—Dr. and Mrs. Clarence Hotson, the latter acting as one of our voting delegates.—Dan Nielson (Washington, D. C.) who endeavored to set me right (or was it the other way around, Dan?) on points of doctrine. Dan was my room-mate at the Warwick Hotel.—Lay Fellowship Leader Thomas Walton who needs—and should have—more layman support.—Wally Dibbs who came all the way from San Diego.—The bright young Theological School Students, including En Bo Chung of Korea, so recently ordained, and who had the misfortune to become ill and was sent to the hospital.—Rev. Erwin Reddekopp, whom I'd met by accident on the way in, at the Minneapolis Airport.—And last, but not least, genial General Pastor Bjorn Johansson, so recently promoted, and wearing his new honors so modestly. The General Council gave Mr. Johansson a small but well deserved increase in salary in appreciation of his work as Editor of the *NEW CHURCH MESSENGER*.—On the way home I visited—between busses—the Swedenborg Bookroom at Columbia, Mo. This beautiful room in the private home of Nadine Mills Coleman who sponsors it, has a rich carpet on the floor and a large book case containing practically all of the Writings, including many missionary volumes which are sold from time to time to interested persons. We hope that Mrs. Coleman will give us a write-up about this project in the near future. In Kansas City I had the pleasure of meeting Mary E. Linton, the poet. You will find one of her poems on this page. Another memorable experience was the visit and dinner I had with Professor Larry Eckles and his wife at their home in Warrensburg, Mo. These interesting people have been reading and studying the writings of Swedenborg for about 18 months, but have as yet, met but few New-Church people, and have never met a New-Church Minister.

GATEWAY

She rides a bus . . . She's on her own,
Her very first long trip alone.
Her eyes are sparkling with the dew
Of clover fields she just passed through,
And in her face a radiance glows
From hilltops where the west wind blows.
While strolling through her country lanes
She heard the rush of distant trains,
She dreamed of lights in city skies
That could not rival her own eyes,
And frequently a silver plane
Would sail above her wild domain,
And on into the purple blur
That always seemed to beckon her.
And now at last the day is here!
She rubs her lamp without a fear . . .
No evil genii could arise
To dull the lustre in those eyes.
The long bus stops at Twelfth and Grand,
But she alights in fairland!
Oh, Life! Oh, Love! Oh, perfect bliss!
Her eighteen years were all for this!
How do I know, to merely see her?
I'll tell you, friend, I used to be her.

—MARY E. LINTON

The Rev. Chauncey Giles

Many have regarded the Rev. Chauncey Giles (1813-1893) as one of the truly great New Church ministers. Writing to his wife from Boston under date of June 14th, 1858, Mr. Giles said; "I wish you could have been here. The music was positively grand, and the sphere of the New Heaven most perceptible. There were four hundred and twenty-two at the Communion in the afternoon. More than ever assembled for that purpose on earth before."

Later, September 8, 1858, on his 13th wedding anniversary, Mr. Giles in Boston, wrote as follows to his wife in Philadelphia;—"If you were with me I would like to take you to the old stone house in which, thirteen years ago today, we began life together. I have thought of it much today. Since then we have seen many changes and passed through many trials. We have been led in a way that I did not expect and that you did not. The first years of our married life were years of great suffering to you, and me also. And indeed, every year we have had our share of suffering. The current of life has not gone smoothly with us. And yet have we not attained on the whole to even higher states than we anticipated? If we have suffered, have we not also enjoyed? We certainly have accomplished much for ourselves and our race. We have four children in heaven.

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BOOK REVIEWS

RELIGION IN ACTION. By Jerome Davis. *Philosophical Library*, 15 East 40th St., New York. 319 pp. \$4.75.

This is a challenging book—it challenges both the organized church and the individual. Unless we solve the problem of co-existence and the many related social problems, we may be confronted by the danger of 'no-existence', we are told.

Dr. Davis regards religion as a dynamic power, capable of defeating communism. But to accomplish this defeat it must do more than engage in debate the forces of materialism and atheism. It must set about to solve the problems of hunger, ignorance, crime and war by using the Christian technique of invincible good will. All over the world, people are struggling to escape from discrimination based on race or caste, and to push themselves out of the morass of poverty and ignorance. This is a movement of the oppressed and the exploited. To these people the communists come with a message of hate and a promise of a classless society, in which the good things of life will be made available for all. Religion must give to these people a helping hand, or they will fall prey to the wiles of the communists.

Dr. Davis is a devastating social critic. His chapter on 'Dinosaur Power is Outmoded' should be read by every Christian concerned about the possibility of a nuclear war. He quotes General H. H. Arnold as saying, "War is like fire, you prevent a fire or you can try and put it out, but you can't 'win' a fire, because fire is destruction" (p. 39); and General Douglas MacArthur as saying, "You cannot control war; you can only abolish it. Those who shrug this off as idealistic are the real enemies of freedom—the real war mongers" (p. 39).

He has a chapter on 'The Subtle Poisoning of the People', in which he deals not only with the danger of smog, of DDT sprays employed on food for human consumption, and poisonous preservatives now in widespread use; but in which he also castigates the poisoning of the mind by false propaganda, the slanted direction of what goes to the people over the press, the radio and television, plus all the systematical inculcation of 'hate, greed, passion and crime' (p. 182) by the so-called comics.

In dealing with crime, of which there is a terrifying amount in the United States, Dr. Davis believes that the Christian must aim at regeneration and help. The criminal should be clinically treated. Delinquency is probably the result of an interplay of biological, psychological and cultural factors, he thinks. Change such of these factors as can be modified, he advocates, and help redeem the man who has departed from the social standards.

The appeal of the book, however, is not only for social reform—it is also an appeal to the individual. Society to have real moral power must be made up of moral individuals. All of us are inclined to be self-centered, intolerant of others, and to deny to others freedoms we claim for ourselves. We justify our own actions no matter how selfish—the other fellow is always wrong; we are always right. We must try to overcome our selfish rationalizations. Much of what Dr. Davis says on this point, long ago received lucid expression in what Swedenborg wrote about self-love, and about the need for self-examination.

The book is replete with quotations, and has a convenient index. There is an introduction by E. Stanley Jones.

Dr. Davis is a former professor at Dartmouth College and the Yale University, but is best known for a number of books on sociological subjects. But he is not only an academician. In the first world war he was in charge of Russian War work, and in the second world war he was Director of the Canadian prisoner-of-war camps. He is a keen student and a forthright critic.

A GUIDE TO CHRISTIAN UNITY. By George L. Hunt. *Bethany Press*, St. Louis, Mo. \$1.

Local interdenominational study groups across the country will be examining the search for Christian unity with the aid of a special guide just published by Bethany Press.

Edited by George L. Hunt, "A Guide to Christian Unity" is designed to assist "persons in small study groups examine the various issues on which the churches of Christendom differ, to see some of the reasons these issues keep us apart, and to

look for an answer to the question, 'What is the nature of the unity we seek?'"

The guide is a follow-up to the first North American Faith and Order Study Conference held in Oberlin, Ohio, September 1957. It is written to help groups throughout North America "engage in the same searching and experience the same meeting of minds and heart as characterized Oberlin, using Oberlin's resources for that purpose."

MEET JOE ROSS. By Russell L. Dicks. *Abingdon Press*, Nashville, Tenn. 159 pp. \$2.50.

Joe Ross is a fictional character, a sort of a composite, who nevertheless mirrors something in any man endowed with health, yet caught in the tensions of the day. Joe reads and thinks, and through his lips come the sort of questions that the clerical counselor may expect to be asked. As a result of his conversations with the counselor his thinking crystalizes. Joe has a sick daughter. She gets better, but his tension remains. He has had a near car accident, that might have been fatal. He talks about his irritations over trivial things, and how he has spoiled the day for his family by his outbursts. Back of it all lie deeper problems, doubts, anxieties.

Joe asks philosophical questions that are hard to answer. They concern the problem of evil. Is sickness the result of sin? What should one believe about the devil? How does one man become a robber and another a Good Samaritan unless God wills it? There are many other questions.

Are the answers clear and convincing? Not always, yet they are perhaps as good as any that can be given at the present. Here are some of the answers. In relation to sickness: we observe God through a reliable force that aggressively fights for good health. Man is basically neither good nor bad, but the purpose of his life is to share in the creative process. It is as natural, at least, for a man to be a Good Samaritan as to be a robber. God redeems and heals regardless of our worthiness. There are many other things that Joe Ross and his counselor talk about.

The book is not profound or original, but it is stimulating. Mr. Dicks, now a professor of pastoral care at the Duke University, served for many years as a hospital chaplain and a counselor to the sick.

HAPPY ARE YE. By Daniel Edward Krehbiel. Pageant Press Inc., 101 Fifth Avenue, New York. 87 pp. \$2.50.

"No superhighway is as well supplied with signboards as the path to heaven and happiness," says Mr. Krehbiel in this delightful collection of essays.

This statement might well serve as the theme of the book for each meditation points out one of those signs. Among these are sharing, knowing that the Lord provides the means for gratifying all our desires, understanding that the Lord is the Supreme Ruler.

The Lord is omnipresent with all His creation. With eloquence and incisive argument Mr. Krehbiel explains this seemingly paradoxical idea.

"Truth in the complex constitutes the Divine Plan for the creation of a heaven of happy human beings," says the author (p. 29) in a carefully thoughtout and carefully studied chapter on *What Is Truth?* The author explains in lucid language, parts of the Bible which have given trouble to many believers. He shows that in the Word "we have genuine truth and seeming truth, just as we have actual and apparent truths in nature." (p.86).

The book is written with clarity, vigor and eloquence. The reader senses a burning earnestness in its words. But the writer never descends to the platitudinous. One feels that what the writer has to say comes out of a life rich in experience, yet one in which thoughtful meditation has played an important role.

The book is well printed and handsomely bound. It will make a good gift to a friend who loves a serious book that is interesting both in style and content.

NATIONAL ASSOCIATION

Continued from page 289

Our eldest must be grown to adult life by this time. It seems to me at times as if I could almost see him, clad in flowing garments of spotless purity, the beauty of innocence and unalloyed joy sparkling in his face, accompanied by those as spotless as himself, and doubtless by the other little ones who have followed him. We have four with us also. We could hardly wish them to be otherwise than they are. We certainly could not expect them to be better. They are a blessed heritage. It seems to me to give nobility to life, that we have been made the instruments of giving birth to them, and there is no higher work for us than to train them according to the best of our ability."

LETTERS to the EDITOR

GOD CANNOT BE DEIFIED BY INTELLECT

To the Editor:

Reading your July 19 issue incites me to again comment on your church's interpretations of what Christianity is. All the various creeds, dogmas, beliefs, extant are finite and are the result of adult intellectual concepts of what life is, failing to comprehend the Infinite Intellect of the Creator. One can get very emotional in religion, as one can in music and drama, but there is no eternal life in such, for such is a gift to babes. Those who realize that their finite intellect cannot intellectually comprehend the Creator, seek as a child, to know Him through the heart-emotions of love; the intellect simply being the means of revealing it to those who are in contact with Supreme Reality.

So all the tremendous religious emotionalism of most religious thinkers, while very stimulating are 'water over the dam' so to speak as far as eternal life is concerned; till it is subordinated by the child's heart of love, supreme for God; Who then reveals Himself to the child directly; which is knowledge, that each has to acquire directly.

The curse of the religious world is the worship of the intellectual concepts of the future. All attempts to defy God intellectually fail, however gratifying they may be now; have no eternal value; for only through a child-like Love for God, will He reveal Himself eternally.

John F. B. Miller
Berkeley, Calif.

IS EVIL REAL?

To the Editor:

After reading in the July 19 *MESSENGER* the excellent address by the New York psychologist, Alfred Uhler, which was delivered to the men at Convention while the women were listening to Mr. and Mrs. Tomas Spiers, I would like to comment on the reality of evil, as opposed to the Christian Science—New Thought attitude that evil is nothing.

The reality or unreality of evil finds a counterpart in the physics laboratory in respect to cold and to darkness. Cold is incommensurable; therefore, it does not exist, except as the absence of heat. A cake of ice

does not give off cold, because cold is incommensurable; it absorbs heat, the real, commensurable thing. Cold is nothing—but the absence of heat. But who would go out on a freezing night without an overcoat as protection against this thing that is nothing? Darkness is incommensurable; it is nothing, nothing but the absence of light. Light is real, commensurable; darkness is nothing. But who would drive on a dark night without headlights? We need the overcoat to protect us against something that is nothing, nothing but the absence of heat, and we need the headlights to protect us from something that is nothing, nothing but the absence of light.

When our friends who study Christian Science and New Thought affirm that Providence is all good, and that therefore good awaits only our realization of that fact, they are like someone who goes out on a cold night without his overcoat, and refuses to turn on his headlights when driving at night, saying that warmth and light are there if we only knew it; all we need to do is affirm that they are there, and they are.

Swedenborg's three R's, repentance, reformation, regeneration, are three necessary steps in man's progress against evil. He must recognize in himself a tendency to every evil of the human race, and repent of these as well as of sins committed. By perseverance he must force himself to reform his own character and life. Then the Lord provides regeneration. Evil is nothing in the sight of the Lord but the absence of good. Yet it is inherent in human nature, not by the curse of original sin, but from much human heredity. We must see it and fight it to make room for good.


Alice Van Boven
Redlands, Calif.

REINCARNATION

To the Editor:

I came across something which I am sure will be of interest to your readers. In *The Basic Everyday Encyclopedia*, published by RANDOM HOUSE, is an expository of the word *Reincarnation*, and mention of Swedenborg.

"Reincarnation, a belief that the souls of the dead are re-embodied in new forms, especially in a new human body. An
Please turn to page 294



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S P A C E

by Cornelia Hinkley Hotson

WE ARE TOLD that there have been times when common people in Asia Minor, Greece and North Africa were interested in fine points of theology. People in our day are apt to be interested in fine points of science and mechanics and technology. And traveling with this interest in science is a desire to probe every nook and cranny of the mind by psychology.

Swedenborgians are fortunate in having a religion which can adapt itself to popular interest in science and psychology. Swedenborg spent many years in the study of both. It is a mistake to confine ourselves to a few of his general conclusions in religion and neglect their scientific basis and their psychological insight.

Not even the popular scientific subject of space comes outside the realm of Swedenborgian religion because the understanding of space is one of the great problems with which a religious as well as a scientific mind is concerned. How is there space for a Spiritual World when the natural universe is so extensive?

Space is a complicated concept as the use of the word 'outside' in the previous paragraph can illustrate. "Outside what?" "Inside what?" is the realm of religion? Do religion and science see opposite sides of the idea of space? How can an idea have sides? In what sort of space are those sides?

To answer that we use a physical concept to describe a metaphysical concept—the sides of a cube to describe the sides of a question—illustrates how the intellectual uses the material as a basis. We know outside and inside in relation to objects we see and touch and therefore we understand what is meant when outside and

inside are used in relation to ideas. The 'appearance of space' which Swedenborg says exists in the spiritual world is a necessary basis—something which can contain and express ideas which are spiritual. Just as we need a complete natural world as a basis for our life here, so we need a full spiritual world with a genuine environment of familiar and useful 'appearances' in which to carry on our life there.

To quote from *True Christian Religion* 29: "In the natural world there are times and spaces, and in the Spiritual World also, not actually but apparently; and the reason times and spaces have been introduced into (both) worlds was that one thing might be distinguished from another . . . and that by means of them (space and time) the senses of the body might be able to distinguish their objects and the senses of the mind theirs . . . In the Spiritual World there are no material spaces and times correspond-

ing thereto, but still there are the appearances of them, and the appearances are according to the differences of the states in which are the minds of spirits and angels there . . ."

And in *Arcana Coelestia* 9261: For spaces, as also times in the Spiritual World, are states, so that distances are diversities of state. Yet before the external sight there, states appear as spaces, and their diversities as distances."

At first thought there seems to be something untruthful and even deceptive about spirits and angels—that is we ourselves after death—living in an 'appearance of spaces and times.' But are we not in 'appearances' here also? We seem to be living on a fixed and immovable earth, but we know that is only an appearance. In reality the earth is constantly moving very rapidly though it takes us along with itself without betraying its motion to our senses. We constantly carry a heavy weight of atmosphere counterbalanced by pressure from within our bodies—while the appearance is that the air is weightless, unless we feel the wind, more or less strongly.

We are fully convinced, and truthfully so, that the objects we 'see' are distant from us by a space which we estimate, correctly, from intervening objects; and yet what we actually 'see' is the image in our eyes, conveyed by our nerves and fibers to the brain and thence to the mind. The objects are really there and at their distance but it is inside ourselves that the 'seeing' takes place. The sound takes

place in the horn of the auto, but the 'hearing' of it is inside our own head.

Those who convince themselves that the sort of appearances we have in this world are the only possible sorts of appearances, shut themselves off from accepting any satisfactory idea of the life after death. They also shut themselves off from any satisfactory view of the world here. We are accustomed to what is—after all—a very wonderful set of appearances in this world—why doubt the Creator's ability to provide us with another and different set of satisfactory appearances, later on?

A surprising principle of Swedenborg's philosophy is that simple truth is not found by deep analysis. The only simple truths are the common, general ones. Common things like light and heat, space and time are easy to use—but looked into, analyzed and investigated, they become bafflingly complicated. Fortunately we can make use of them without analysis!

But since space is such a popular subject, now-a-days, let us analyze it a bit. There are two kinds of the space obvious to our senses. They can be illustrated by an empty box and a wooden cube. We call the space inside the empty box simply 'space' and consider it similar to all other parts of the universe not filled with what we can detect with our senses. The cube occupies 'space' which we can measure by our system of measuring. But we know that 'empty space' is not empty, it is full of things that influence us, such as gravitation, heat, light, radio-waves, odors, air-currents, humidity and so on. Objects like a cube, a coin or a sand-pile, which we can weigh and measure, also have their inner properties, chemical and electronic, which make them actually quite different from the way they appear. All living bodies, vegetable, animal or human, contain far more than the space they occupy. Our house appears solid—I cannot walk through the walls or roof—I must use a door—but music for the radio enters directly without difficulty from a considerable distance.

We accept a scientific explanation of the appearances of this world which hides from us the electrons, protons, neutrons and so on of which things we use commonly are composed. We accept many natural facts on trust, fortified by reason. We can accept Swedenborg's report of the Spiritual World in the same way because there is so much we can comprehend from reason, if we will.

We know there is spiritual nearness and spiritual distance as part of our

Space Travel to the Moon and Mars

by Samuel Haines

THIS WRITER thinks there is no spiritual significance in the present craze about space travel. He thinks it is idle curiosity-materialistic thinking. By giving the matter a little thought about the difficulties involved, this curiosity may become morbid. Let us look into the feasibility of traveling to the Moon. To date, the velocity of the Sputniks and other objects already orbiting around the Earth is about 18,000 miles per hour, and no new fuel has been used to increase this speed. To reach the Moon at this speed would require over 13 hours and the return journey about 13 or more hours, taking about 27 hours for the trip. The time required to launch a Sputnik or other missile is about 5 minutes. By that time about a ton of rocket fuel has been used up. So for a one way trip to the Moon 312 tons of rocket fuel would be required. The sputniks, etc., depend on centrifugal force to keep them in orbit, which they circle in 90 minutes. On the other hand, the Moon trip is more or less in a straight line where the Earth's gravitational pull has to be overcome every inch of the way for 237,000 miles but gradually diminishing until within 3000

miles of the Moon's surface when the terrestrial and lunar gravitations meet at a neutral line. Our travelers then would be drawn to the Moon by its own gravity.

On the return trip our travelers would be aided by the Earth's gravitational pull, which would effect considerable economy in fuel. However, in the process of inertial navigation variable quantities of fuel are required. This kind of navigation utilizes Newton's third law of motion which states that "Action and reaction are equal and opposite." The Sun's gravitational pull would always tend to drag the missile out of a straight line and considerable expenditure of fuel to fight it would be required, and this in both directions. The estimated fuel tonnage may be open to dispute on account of the momentum acquired by the missile, but for the above reason the momentum is a small amount.

The trip to Mars presents a problem that is interesting. The orbit is very elongated and every 16 years it will come to perihelion opposition; the next will be in 1972, when Mars will come to within 30 million miles of the

Please turn to page 294

experience here. We experience that love and wisdom are not in space—neither in the empty space nor in the space occupied by objects. And yet our love for our friends, even our love for food or warmth or shelter is completely real. We can say it distinctly belongs to us—at least, is as if ours.

We can say that some persons have more of kindness, friendliness or intelligence than others. Knowledge we can easily measure by observation or even by tests and examinations.

Knowledge itself does not occupy space although the brain-mechanism that uses it is in space. Knowledge itself is always in the mind, though there may be much or little of it. But if no means existed by which knowledge could be passed from mind to mind, human life would not exist. When knowledge is put into books it occupies cube-space and when it is 'put on the air' it is in 'empty space'. But still the knowledge itself was never in either sort of space—but some sort of mechanical device was

essential to pass the knowledge from mind to mind.

Is it not because we will always need some outward, as it were, mechanical devices, to pass ideas from mind to mind and affections from heart to heart and thus communicate with other human beings, that the 'appearance of space' is needed in the Spiritual World?

If we grasp the idea that empty space in the natural world is not empty and that objects here are not entirely what they seem—we can get a picture of what we are told the Spiritual World is—namely, a region full of all the appearances we need to work with there, just as the natural world is full of the appearances we need to work with here. We are now permitted to know through science and our religion something of the realities of both worlds and feel sure that the Immensity and Eternity which we see symbolically pictured in the sky above us here, will be pictured with even more wonderful symbolism in the 'appearance of spaces and times' in the Spiritual World.

LINK SCIENCE AND RELIGION

Winner of the Grand Prize in an essay contest sponsored by the Miami, Fla., Herald was Michael Stokes, 17-year old senior at the Miami High School. The prize is a four-year scholarship at the University of Miami, and young Michael's topic was 'What Vocation Offers Me the Greatest Rewards.'

In the essay, the winner gives his reason for wishing to enter the ministry and yet to study science as extensively as he can. He sees a danger that technology is replacing religion, and that man is losing sight of the eternal truths. The very survival of life on this planet, he thinks depends on man learning to understand his fellowmen and the world.

SPACE

Continued from page 293

Earth. But this varies according to the exact point of its orbit and then only for a few days. It is safer to allow a distance of 35 million miles for a projected trip. At this distance it would be 140 times the distance to the Moon. Supposing the fuel consumption for the Moon had been over estimated 50%, which would bring it down to 156 tons, the Mars trip would use up 21,840 tons of fuel and the time for the two way trip would be 5 months and 7½ days. Our travellers would have to take on board for the trip several large tanks of liquid oxygen for breathing purposes in addition to a food supply enough to last six months. Between now and 1972 perhaps a new fuel will be invented, such as frozen nitro gelatine or softer nitro glycerine or their compounds. This may shorten the time of the trips. Any engine failure would be fatal.

Meanwhile Mars is moving round the sun at 56,000 MPH—3 times the muzzle velocity of the rocket which would be increased by the gravity of Mars, ¼th that of the Earth. On the return trip the rocket would be speeded up by the combined gravities of both the Earth and Sun. By the time the rocket reached the Earth's orbit, the Earth might be on the other side of the Sun or 186 million miles away. This would happen if the return speed were not more than 18,000 MPH. Our rocket could not loaf for six months while the Earth came around, travelling at 67,000 MPH.

The social cement to hold mankind together, he says, is found in religion. The following is a telling extract from his essay:

"THE PRIMARY QUEST of the scientist is to strive for a better understanding of the universe, to solve its problems, and to expand the frontiers of knowledge.

"In order to be a good scientist, one must have reasonable intelligence, enthusiasm, a logical mind, curiosity, and above all, be a thinker and a dreamer. These same attributes are needed to become a religious leader.

And is not the primary quest of religion to gain more understanding of the universe? The common denominator is the same; science and religion differ only in their approach to the

problem. Why, then, must their paths be so far apart?

"The blame falls equally on both professions. On one hand is the scientist wrapped up in his test-tube vacuum, believing that dedication to his chosen field is all that can be reasonably expected of him as a scientist and that his status carries no responsibility to be well informed on world affairs.

"On the other side of the coin we find the closed mind of the clergy, concerned only with his immediate flock and all its little every-day problems and the unwritten law that religion and politics never meet.

"Both professions must learn to think in terms of the world."

LETTER TO THE EDITOR

Continued from page 291

important aspect of the various religious and philosophical doctrines of metempsychosis (transmigration of souls), the belief in it is very old and still held by many societies. The ancient Egyptians used embalming to delay it; the ancient Greeks taught it as part of their mystery religions and Pythagoras urged it on philosophical grounds as, later, did Plato, who believed the number of souls immutably fixed, birth marking simply the transfer of a soul from one body to another; of the early Christians, some Gnostics and the Manichaeans of the 400's professed it despite its repudiation by ecclesiastical authorities. Swedenborg was influenced by the belief, which seems also to have interested Goethe. In the East, Buddhism and Hinduism embrace the concept, relating it to retribution for the errors of an individual's life."

Every earnest student of Swedenborg knows that he not only *did not believe in reincarnation* but completely denied it. In his work, *Heaven, and Hell*, he declares that men living in this natural world sometimes take on flashes of the memory of discarnate men who have lived in this world and therefore get the impression that the memory they take on is their own and proves that they have lived on earth before. This however Swedenborg declares to be fallacy.

The truths given to Swedenborg and enacted before his eyes in the Hereafter, would make reincarnation an impossibility. The gradual opening of higher degrees in a man angel and the entire closing of the corporeal would so sever a man from the sensuous life we all live here in Nature, as to make any natural return out of the question.

Marie Lussi
Kingston, N. Y.

California

New-Churchman

Assists Handicapped

Thom Herrick, son of the Swedenborg Foundation colporteur, Mrs. Mildred Herrick and grandson of the Rev. Thomas French, heads a unique project for helping the handicapped. It is known as the Sheltered Work Shop, and it is engaged in manufacturing 'Little Planters', constructed of 100 per cent redwood. Materials and the the supervising personnel are furnished by the Fluor Products Company, Santa Rosa, Calif., at which firm Mr. Herrick is employed as supervisor of industrial relations. Only handicapped people, who would otherwise be without a job, are employed by the Sheltered Work Shop.

Herrick spent a number of Saturdays constructing samples of the boxes and contacting local merchants to arrange for their sale.

Herrick is optimistic about the success of the venture. "While the attitude of those working with the Sheltered Work Shop is that it doesn't matter whether a profit is made as long as otherwise unemployable people are given useful work to do, I frankly differ from that viewpoint," he stated. "I feel we can make a small profit and still produce a quality product that will sell cheaper than any competitor can afford. After all, my time costs them nothing, and the materials are free."

Mr. Herrick, a staunch New-Churchman, has received high praise from the community for the time and talent he has given unsparingly to this effort.

The Edmonton New Church Society Plans for the Future

The first meeting of the Edmonton New Church Society (then unorganized) was held in June 1940, at the home of one of its members. For 18 years the Society has been handicapped in its activities for New-Church mission work and education by the lack of a place of its own for worship and Christian education. Therefore through the years its 'aims and goal' were more for the present rather than for the future. But this has been changing. There is now a 'forward look'. The Society looks to the future, with confidence and trust in the Lord's goodness and in His all-wise Providence. It sees the opportunity to serve the neighbor—the community—by erecting a church building for worship and Christian education in a new sub-division of the city of Edmonton.

While the Edmonton Society believes in the distinctiveness of the New-Church message, and is very emphatic about retaining its identity as a New Jerusalem Church, it feels, however, that to be worthy of bearing that name it must go out to the people with the doctrines of charity and use, rather than wait for the people to come to it. This is why the Society would build in a new community.

The Edmonton New Church Society was first organized in 1940 when the Rev. Peter Peters set up missionary headquarters in that city. (The city has doubled in size to 250,000 since that time.) Though Mr. Peters' missionary activities included ministering to other groups and societies in both Alberta and Saskatchewan, he was able to organize into an active society a number of members and readers of the New-Church teachings. Services and study group meetings were held in the homes of various members and sometimes in a rented hall. Just a few months before he left, in 1952, church services were conducted in a funeral chapel. This arrangement has continued up to the present time. Sunday school has been held at the minister's home.

In the fall of 1952 the Rev. Erwin D. Reddekopp (then an authorized Lay Leader under the Board of Missions) came to Edmonton with his family. Church services continued in the Howard & McBride funeral chapel but were soon increased from one service per month to two. Sunday school was held at the missionary's

THE CHURCH OF THE FUTURE

The New Church can be nothing less than Christ walking on this earth again on the feet of the myriads who form His body and who know 'without me ye can do nothing,' and remembering, 'as my Father sent me, even so send I you'. They believe that He wishes us to help fulfil His promise "I shall show you plainly of the Father". As we point them to a God of love and wisdom and power, hope will come to the fearful; confidence to the doubter; comfort to those who mourn; a purpose in life to the aimless; peace to the distracted; forgiveness and a new beginning to the sin-sick. There will be no trembling and groveling before an angry God, instead there will be generosity and kindness causing hunger and want and homelessness to be no more.

Thus as we share the Lord's greatest wish to make an 'Eden like the heaven above' or, in other words, to form a heaven out of the human race, we will forget self and the fleeting things, and value those things that abide forever: faith, hope, love, peace, joy, gratitude, helpfulness, justice, generosity, even as the early Christians did, especially those who learned it in their close companionship with Jesus from His teaching and living, and practiced it under His loving eye, day after day.

The Waldensians also showed us how it could be done in more modern times during fierce persecution. Whenever a chance came to do something 'In His Name' or 'For His Sake'

home and study group meetings continued to be held at the different homes. The study group was the bulwark of the Society. Since the beginning of the Society, membership never declined though there was an occasional 'slump.' Under Mr. Reddekopp's leadership the Society was incorporated in April, 1953. The membership at that time was 29, with 24 active. At present the membership is 41, with 29 active. (We must keep in mind here, that some of the earlier members are deceased and many have moved away.) The Sunday school enrollment is 20.

On the basis of this past record the Edmonton Society feels that there is good reason to be confident about its future as a community-serving church in the new sub-division of Killarney.

neither death nor life nor principalities nor powers nor things present nor things to come prevailed above their great love. They proved the power of the Almighty as He had walked the earth and overcome the world for all time, thus making available to us His power by His spirit present with each of us in all times and places, if we welcome it and walk by it. They proved the love of the Father as He had manifested it by living in the Divine Human body through all the phases of our life, bearing the consequences of all the weight of sin accumulated through all generations without sharing it, returning hate with love, unconquered and unconquerable.

As the heart pumps life-giving blood to all parts of the body, so the church by its spirit affecting all those attuned to its sphere, brings help to all good plans and deeds; and as the lungs supply life-giving air, so the church gives an added impulse to each urge toward more Christlike living. It is salt to preserve the good and destroy evil and add taste to living. It is light to make clear the forward steps. It teaches us that the life of love to the Lord and the neighbor is not difficult, as it is just what we were planned and made for. It is flowing along in the stream of Divine Providence, which is our normal life—the life of an undivided personality of sanity and peace, joy and health and power. It is untroubled, as it is the life of trust, faith and confidence—not living on the fence—where health, physical, mental and spiritual, suffers. It goes 'all out' to do God's will because of love. It isn't looking back, questioning, doubting, and hesitating. It is *yes* all the way and not *maybe*. It is knowing that "all things work together for good to those who love the Lord."

—ALICE EDSON

BAPTISMS

COOKSON, CAMPBELL, WEST, MARLAND, ROBERTSON—Mrs. Bettie Jane Cookson, Elmwood, Mass., was baptized on May 25. Mrs. Eva Sophie Campbell and children Richard Howard, Sally Eva, James Hugh, and Peter Wallin Campbell; Maxwell Cameron, son of Mr. and Mrs. Russell West; Keith Allen, son of Mr. and Mrs. Harold Marland; and William Graeme, Jr., son of Mr. and Mrs. William Robertson, were baptized at the Elmwood New Church on June 15, the Rev. Paul Zacharias officiating.

THE NEW-CHURCH MESSENGER

300 Pike Street

Cincinnati 2, Ohio

Dear Subscriber,

The MESSENGER is going to make a special limited reprint of the June 7 issue which was about the national organization of our church.

Copies will sell for 25¢ each plus postage, and orders must be in our office by September 30.



Cordially,

Bjorn Johansson
Bjorn Johansson

Editor

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Continued from page 288

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46. Heavenly (Other World) Discourse, Wood.
47. Angelic Revelations, by 'Angel Purity.'
48. (Written) Messages from Jesus, Padgett.
49. The Swedenborg Epic, Sigstedt.
50. Buckeye Titan (James Family), Smith.
51. How We Got our Denominations, Stuber.

THE MAINE ASSOCIATION

The annual meeting of the Maine Association of the New Jerusalem Church will be held at Fryeburg on Saturday and Sunday, September 27 and 28. The Executive Committee will meet at 2:30 P.M. in the Church, and the business session will open at 3:00 P.M.

MEMORIALS

BAKER—Mrs. Adelina Nunez Baker, Rutherford, N. J. passed away May 6, 1957 after a short illness. She became interested in Swedenborg's Writings at the age of eighteen while she was living in London. Ever since she has been a regular reader, and a member of the New Church for many years. She also did some translating of one of Swedenborg's books into Spanish. She wrote many articles for the MESSENGER, and a book called *The Living Objectivity*, which she left to the Swedenborg Foundation.

Mrs. Baker traveled and lived in London, Paris, Barcelona, and Havana, Cuba. Her father, Gonzalo Nunez, was a pianist and composer. She was an interior decorator for many years, also a translator working in five languages.

Mrs. Baker is survived by her sister, Mrs. Chester Nash, a daughter, Mrs. Elena Lowe, and a grandson, Robert Gardner.

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NEW-CHURCH MESSENGER

EDITORIALS

No Trip to Mars

NOT LONG AGO Dr. Alfred J. Eggers of the Moffet Naval Station confidently predicted that man would soon be able to travel into outer space and return safely. "The basic technology is worked out," he declared. "Now the engineering of the ship itself remains. This will be done in no more than three years."

Dr. Eggers was not alone in his confidence. Several other authoritative voices made similar assertions. A trip to Mars would be made within the next generation, maybe within a decade, some said. And as for a rocket which would hit the moon, why, that was just around the corner.

Now comes the news: "Man is not going to travel in space. This is the almost dead certain meaning of information gathered by the instruments of Explorer IV." Reading on in this news story we are informed that radiation in upper space is so deadly that very heavy shielding must be employed if any human being is to survive there. Not only that but the power of the radiation seems to double for every 60 miles of upper space. To provide the protective shielding necessary would make the ship so heavy that no engine now conceivable could give the thrust that would be needed to launch it.

Personally we are not worried about this, for we never had any desire to make a trip to Mars, nor even to the moon. We fancy that many will greet the announcement about the present impossibility of travel in outer space with a sigh of relief. At least there will be no armada sent to Mars to conquer it, and quarrels between the nations over ownership of the moon are unlikely.

Perhaps Divine Providence meant to build an impassable barrier between the planets. At least we think it is probable that to man will be denied the opportunity of invading other planets until he has learned to live in peace on this one. We hope that if interplanetary travel ever is established it will be accomplished first by people who have reached a higher level of spiritual development than man has at the present time.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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<i>Divine Love and Wisdom</i>	25
<i>Divine Providence</i>	25
<i>The Four Doctrines</i>	25

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

Failure Leads to Success

NO LITTLE chagrin has been felt by many Americans because the recent attempt to 'shoot the moon', came to naught. Similar sentiments were uttered with considerable vigor when the Vanguard launched some time ago, exploded instead of rocketing into outer space and becoming an earth-satellite.

Why be surprised or disappointed? Success is built on failure. Much of the time efforts in a new and untried field bring no immediate reward except some gain in knowledge. They show how a certain thing can not be done. Man must experiment. And he must expect that his first experiments will fall short of the goal he is seeking. Inventors and explorers are prepared to make many mistakes, to get off on the wrong track often, to meet with frustrations again and again. Several times Cyrus Field sought to lay the Atlantic cable before success crowned his efforts. Dozens of the early attempts at flight in the air ended in disaster and death. Several cumbersome machines were devised for pushing a needle and thread through cloth before Edward Howe hit upon the idea of transferring the eye of the needle to the point rather than leave it at the heel. One could multiply illustrations of this sort by the hundreds. But let it be noted that every failure contributed something to the attainment of the final goal.

What matters chiefly is the effort and the refusal to give up because the end is not attained at once. It is in this that man 'succeeds in that he seems to fail'.

In the spiritual and moral realm the same holds true. Regeneration is not won as soon as man begins to aspire for it and to strive for it. Many pitfalls lie ahead. A man may be in the process of being born again but temptations will still beset him, and often he will stumble. Even those who believe in instantaneous salvation admit that there is such a thing as 'backsliding'. Man must not be too harsh with himself when the good things he wants to do he does not and the evils he knows that he should shun, he still embraces. The important thing is that he realize his failure and that he continues to aspire and to try. There is no easy road to regeneration. To travel it is a lifetime job. Now and again the wayfarer will get lost, but if he is sincere and looks to the Lord he will be able to find again the way.

The only failure in life is to abandon hope. When hope is gone then effort ceases and all is lost. The doctor who is tending a sick patient tries to nourish hope to the last. He who would give spiritual counsel must also seek in every way to keep alive the hope of victory.

EMBRACING ALL HUMANITY

by Andre Diaconoff

THE RELIGION of the Lord Jesus Christ from the start has been all embracing of humanity. The spirit breathing through these words in *Revelation* is kindred to the spirit of the Gospel: "For the Son of man is not come to destroy men's lives, but to save them." (*Luke 9: 56*) "That the world through Him might be saved." (*John 3: 17.*)

In the spirit of the Christianity of the Apostolic Age Paul wrote to the Galatians: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (*Galatians 3: 26-28*).

And in his letter to the Corinthians: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one but many" (*I Corinthians 12: 13-14*).

You see, the Spirit of the Lord, breathing through those words, speaks welcome to all humanity. His religion from the start has penetrated through the things of earth to the human soul and character, the manhood and womanhood of us. His aim and the vision He had of His mission was ever encompassing of all human life in the universe. "Now is the judgment of this world: now shall the prince of this world be cast out," He said. "And I, if I be lifted up from the earth, will draw all men unto me" (*John 12: 31-32*).

One mark of His presence and of the spirit of His religion has been the thinning of the veil of artificial, external appearance to let the human quality come through. From the time of His coming, we know, no barrier between human beings living with sincere desire for the good of their neighbor can stand permanently unbreached. There is a new will, a new motive power and there are increasingly better instruments for communication.

But the source of this clear experience in the present story of the Grand Man of all mankind is in the spiritual

world. At the beginning of this new era the Lord sent His disciples 'into the whole spiritual world to preach the gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ever and ever' (*True Christian Religion* 791) 'Into the whole spiritual world'. Do you realize what that encompasses? Does anyone realize it fully? The spiritual world is the world of all human types of culture, temperament, and experience. It is the world in which are gathered the hearts, the minds and the lives of human beings who have lived through the untold thousands of years of history. It is the world of the deep spiritual development of mankind, with its forward moving, constructive periods, when men have listened to the voice of the Lord, and its many periods of deterioration, of willfulness and oppression, and the times of judgment and of repentance. To all of them the gospel of the Divine Humanity, and what it stands for, is relevant. It is being reached to all of them.

The Rev. Louis G. Hoeck at the outset of *The Tree of Life* writes:

"Thus for a million years man has been slowly evolving in part what was potentially involved in the use of his will and understanding in active life. God has been spelling out the word Man all these years, while man has progressively been spelling out the word God."

"In the whole spiritual world . . ." "After this I beheld, and, lo, a great multitude, which no man could number" (*Revelation: 7: 9*).

Nothing human is foreign

Indeed so. "A great multitude". The vastness of the spiritual realm, which is the home of risen human life, where He who said, "I am the resurrection and the life," reigns the one God, will not be reduced to the proportions of any denomination or system, but finds its unity in the freely growing human form, in His image and likeness.

In two of the opening chapters of the *Book of Revelation* there are 'letters to the seven churches which are in Asia', a sevenfold message from the Risen Lord. In the *Apocalypse Revealed* Swedenborg writes: "This and the following chapter treat of the seven churches by which are described all those in the Christian church who have any religion, and out of whom the New Church, which is

the New Jerusalem, can be formed; and this is formed of those who approach the Lord alone, and at the same time perform repentance from evil works" (69).

'The great multitude' seen by John of Patmos in heaven is gathered and held together by a certain quality of spiritual life, by a spiritual experience to which we too are called, every day of our earthly living. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (*Matthew* 4: 17). His kingdom is sure in a certain quality of the experience of men and women who refuse evil as sin against Him, whose conscience is nourished by Him, and guided by the light of His Word, and who delight in understanding and in service to human life. There is a twofold lesson for us here. One is that nothing human (in a deep sense) is foreign to Him and to the concern of His church. The other is that His way of life, His victory and His call for men to cooperate with Him is relevant to all those unnumbered groups and growths of human experience. The two sides of that lesson go together and are inseparable.

On the one hand we are directed here away from all our inherited segregations and snobbery; we are warned against all forms of the 'I am holier than thou' deceptions of our wandering story. Let us ever keep in mind the sense of divine hospitality to everything human which we found to be the mark of the Spirit of the Lord our God.

The attitude of indifference to the problems of men and women as individuals, in their personal life, is a confession of failure in accepting His Spirit, as well as indifference or cynicism in the face of the problems of mankind. In our thinking, in our gathering or exchange of information, in our deeper life of prayer and meditation, we are concerned with what happens in the world of even 'the least of these our brethren' as well as in what happens to masses of people, or in the events in outer space. Every man and woman is a deathless, spiritual being. The 'great multitude' of human life does not mean that any one human being is indifferently 'expendable' in the spiritual perspective. In a recent issue of *The Christian Century* is a quatrain by Edith Lovejoy Pierce, titled *Gather Up The Fragments* and inscribed with the quotation: John 6: 12. It reads:

He who was so careful of the crumbs,
There's not a hidden soul he will ignore.
Not one grain upon the threshing floor
Will scatter from the harvest when he comes.

On the other hand we have the other side of the lesson in the words of *Revelation*: the relevance of His Gospel, His call to repentance and cooperation, freely and clearly chosen, to every human type and group, to every family of man. His mission to the Church is not merely to go into the world to say: "You are human, you are all right. Keep on being human, only more so." No. His crowning message to the disciples as recorded in the gospel of Matthew is: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to

observe all things whatsoever I have commanded you: and, lo, I am with you always . . ." (*Matthew* 28: 19-20).

"The great multitude of heaven cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb" (*Revelation* 7: 10). Even so, humanity needs deep renewal, regeneration. Through the multitude of men's cultures the hunger and thirst of the soul cry out: "Create in us a clean heart, O God, and renew a right spirit within us!" (*Psalms* 51: 10).

Man longs to be delivered from his spiritual foes, the foes of his private household which flatter his ego, hatreds, conceits and deceptions, and his despotic self-concern, which drives him to make an idol of money or bodily appetite.

But that deliverance is not found merely in easy-going, uplifting ideas, or in any rites of auto-suggestion. It is a victory the Lord Jesus Christ won in divine-human experience. It is the liberation man finds in cooperation with Him, in thought, in will, in practice. The life and the resurrection of the Lord Jesus Christ is relevant to every human story in its progress, and has welcome for every human being who comes to Him in sincerity. Our daily life must provide the meeting place for His Spirit and the practical experience of earth. And that spells out a repeated victory over 'the prince of this world' (*John* 14: 30).

Here is found the inclusive unity of risen human life, Here is no call to try to escape from the life of the body, and its multitude of experience and service. Here is rather the invitation for every human being to find his place in the good and the true purpose of the Lord today and forever. Man finds integrity and unity with others in a life of use in heart and thought as well as in day by day activity. So is his personal promise developed in growth, and so does he find himself more and more closely and joyously related to the human family.

"The universal heaven is the Grand Man: and heaven is called the Grand Man because it corresponds to the Divine Human of the Lord" (*Arcana Celestia* 4219).

The author is the minister of the Los Angeles Society, and a member of the Research Team which has been working for the past year for the Trustees of Urbana College.

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Group Dynamics in the Church

by Fitch Gibbens

FOR THE PURPOSES of this essay, 'ecclesiasticism' (church organization) will not be considered synonymous with religion which, according to our faith, is naught but worship of the Lord Jesus Christ and love for the neighbor. It is assumed that no ecclesiastical organization stands alone with its problems. Problems of quantity and quality, means and ends, causes and effects are presented alike to churches everywhere. The people who must find the answers are the ones who will ultimately benefit—enlightened followers of a free Christian religion. If there is frenzy in the air today about the state of the Church of the New Jerusalem, it is the result of lack of concern in the just past half-century. Our Church is more fortunate than many institutions in the degree to which people have been concerned about it. Whether we relate today's problems to the Church, to the Council of Ministers, to the General Council or to the individual societies, the answers will always somehow relate back to ourselves.

Current scientifically inspired events have made Americans doubt the efficacy of ecclesiastical institutionalism as practiced at the medieval level of non-participation. One senses a mild revolution against the entire ecclesiastical apparatus. Presumably, mass production methods of teaching religion (if indeed religion can be taught) should not be indulged. Some even go so far as to suggest that ecclesiasticism, under the guise of religion, faces disaster if we do not cultivate some method of *dynamic* cooperation by the individual youths of our congregations.

This kind of storm warning is not new, nor is its scope limited to the New Church. Everybody applauds the sermons from our pulpits, particularly when such are the means of rationalizing the listeners into the notion that they are not Philistines. Yet many of the same go about their respective businesses on Monday morning in the well-known traditions of business ethics(?). Could it be that in our better moments we are only hypocrites? Who is supposed to be fooled by the devout churchman when he takes advantage of his neighbors five days a week—is it the churchman or his employees and customers?

Financially endowed ecclesiastical entities are poor insofar as they take their actual services for granted; this comes about through a tendency to live on their intellectual capital while overlooking the need for students, enthusiasm and tangible rewards. Poor indeed is the ecclesiastical institution that has not known how to make a case for itself on its own grounds. Such a devalued organization which has claimed powers that belong to no other, and at the same time has been culpably modest and retiring, has successfully found a means by which to rationalize its uselessness.

They have heard ad nauseam that "where two or three are gathered together" no more is needed just so long as the dead money derived from bequests can be made to last or become increased by the 'unearned increment' method of 'standing and waiting'. This type of self-analysis is far from gracious or ennobling; yet, in more contemplative moments, ecclesiasts could find other and better words to represent and justify them.

Not Conformity

The doctrines of Swedenborg are a form of knowledge. Like many other knowledges, these deal with man's life, but they are acquired through application of spiritual relations to a way of life—to practical religious accomplishment that is more than a mere fruitless ideal. The filtering of a

'true Christian religion' through the medium of life-as-a-whole should have the effect of keeping always in the foreground the element of novelty, of uniqueness, the scientific study of nature and society. True Christian ecclesiasticism needs to find those things which are individual and unlike and anarchic, were it to be useful to more than a few. True Christian ecclesiasticism must dwell on that which does not conform to rule, which has no counterpart; but which simply *is* and breeds action.

Many people are so constituted that they must derive their religious inspiration from other people. That suggests a lack of inner resources. But what does ecclesiasticism have to offer the individualist? He deplores the concessions that he must make to ecclesiastical pressures. He resents the thought of having to accept the authority of any human who may feel called upon to call the shots for him. As a self-propelled dynamo he cannot fit into a picture in which he has had no part of the painting.

It has been said that ecclesiasticism dulls the religious edge of the sharp man who has too much inner drive to go through endless years of routine progress before he reaches the realization of direct perception (influx). It is not the purpose of this essay to try to effect a system or formulation that might forever become a solution to the ineffectual uselessness of ecclesiasticism, when improperly applied to the rugged individualist in the false name of religion. Nonetheless, something called *Group Dynamics* is being applied to other forms of 'peculiarly human' pursuits. Such requires more than ordinary amounts of deliberation and intelligence than is usually applied to ordinary routines of psychology, geography and the history of natural sciences. By the circuitous route of *Group Dynamics* all subjects

become interrelated through the single mind of man which can never be sliced into thin slivers of thought along fixed lines.

Upon reflection, a sincere group can readily turn standardized routines of thinking and action into mere verbalisms, replacing such with expressions of impulse to which the individualist may wholeheartedly subscribe, but which may not be allowed to cloud his mind. Group Dynamics as applied to subjects such as nursing, 'doctoring', and law enforcement are now known to exist in the market place to be sampled and used for those sufficiently interested to go shopping for them. More and more people, through Group Dynamics, have come to regard work for the greater glory of God in His kingdom as the principal justification for man's existence both here and hereafter. Full participation of individuals in any *dynamic* effort brings them into hourly touch with what is known to be the highest embodiment of the spirit.

A floating iceberg he
As cold as man could be;
Beckracked from solid pack
He sensed there was a lack
Of balance in the floe
Which drifted to and fro.

The depth of him below
The surface made him so;
The part of him as seen
Was not as pure and clean
Nor wide, nor deep, nor clear
As what did not appear.

He drifted thus into
The warmth of others who
More fluid were and free
Than he as ice could be;
By melting he could ride
Along with human tide.

*The author has long been a New Churchman.
He writes under a pseudonym.*

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A Scholar Retires

AS HAS PREVIOUSLY been stated in the *MESSENGER*, this year sees the retirement of the Rev. William Frederic Wunsch, who since 1943 has been the pastor of the Church of the Holy City, Washington, D. C.

Mr. Wunsch, however, we feel assured will not be idle. His keen, scholarly mind will continue to work on many problems in present day religion, and perhaps, released from the varied duties of a parish minister, he will make even more valuable contributions to New-Church thinking than he has in the past.

To most of us in the New Church Mr. Wunsch is best known as a teacher and a scholar. From 1909 to 1935 he was connected with our Theological School, serving first as an instructor, then as professor of theology, and later as professor of Biblical literature and languages. Also from 1921 to 1927 he was the principal of the School. During this time he wrote such outstanding contributions to an understanding of New-Church doctrines as *Outline of New-Church Teachings*, *The World Within the Bible*, as well as many articles that appeared in the *New-Church Review*, which magazine he helped to edit, and the *MESSENGER*. He also collaborated with the Rev. Julian Smythe in compiling *The Gist of Swedenborg*, and compiled *Swedenborg on Marriage*, *Swedenborg on the Bible*, *Marriage Ideals and Realization*.

An excellent student of Latin, his translations of *Charity* and of *Marital Love* are among the best renditions available of Swedenborg into English. Nor must we forget that helpful little book, *A Practical Philosophy of Life*, published in 1939.

Mr. Wunsch served as pastor of the Bath, Me., Society (1909-12), Roxbury, Mass. (1912-16), Waltham, Mass. (1919-35), and was the summer preacher at Little Harbor Chapel, Portsmouth, Me. (1927-54). After leaving the Theological School in 1935 he became pastor of Brooklyn, N. Y., Society, where he remained until 1943 when he went to the national church in Washington, D. C.

It would take another page to list his various activities in Convention and its related bodies. Among other things he was Convention's representative on the American committee for the formation of the World Council of Churches up to the organization of the Council. He has also served on

the Board of Directors of the Washington Federation of Churches.

Mr. Wunsch was born in Detroit, Mich., May 11, 1882. He graduated from the Law School and the Liberal Arts College of the University of Michigan before he began his theological studies. In 1909 he was ordained, and that same year he was married to Mary M. Gunn.

Mr. Wunsch is forthright and frank in his opinions and has never courted popular favor. He does not hesitate to champion vigorously his views, and is always prepared to bring a wealth of facts to support his case. He has the gift of clear as well as forceful reasoning. In debate he can be formidable, and at times he can be a devastating critic of ideas that appear false to him.

Forthrightness does not always win friends, so Mr. Wunsch has not been without opponents in Convention.

But his brilliant mind, his keen scholarship, his intellectual honesty and his zeal for the church have won him far more loyal friends and admirers than opponents.

The *MESSENGER* wishes to join with these friends in extending to Mr. Wunsch warmest thanks for all he has done for the cause of the New Church, and to wish him many happy and fruitful years in the future.

George Pausch sends us the following interesting notation from the Convention Journal of 1842, about the meeting in Boston:

"The Convention was very numerously attended, more so than at any previous meeting; the whole number being estimated at about 500. It has been ascertained, by a Committee of the Boston Society, which had charge of the arrangements for providing accommodations, that at least 215 were in attendance from abroad, nearly all of whom were lodged by their brethren in the city."

To this Mr. Pausch adds the comment:

"The copyright on this has long ago run out, so that you are at liberty to put this in a corner of the Messenger if you like.

"Just imagine our Boston friends lodging 215 persons from 'abroad'. I suppose this means they put them up in their houses. Travel in those days was slow and difficult, and there were no hotels. What Convention must have meant to them!"

The Case for The New Church in the Community Church Field

by Rollo K. Billings

THIS PAPER IS part of a study on machinery available for starting new Societies. We feel the study of new methods will be more productive if we first give thought to the objectives of our missionary activity, and to the New Church in relation to the new-style community church.

For our purposes we shall assume that the first and prime objective of our organized missionary activity is to bring men into an acknowledgment of a more vital relationship with the Lord Jesus Christ, his Holy Word, and the Life called Charity. We believe this objective can best be attained through our system of doctrine.

The teachings of the New Church deserve the most effective organization possible for operation on the ultimate plane, and we believe such a base in organization and practices is now available. It is through the effects of the Second Coming of the Lord and the permeating influence of the New-Church teachings that we see in our time the great increase of a spirit of charity in the Christian Church. These influences are strongly evidenced in the Ecumenical Movement, and even more specifically, in the development of community churches through comity agreements in the areas served by Councils and Federations of Churches. A great deal of progress has been achieved since the War, the greatest amount in the last five years, and just in the last year or two horizons appear to be opening up that were not dreamed of fifteen years ago.

Where a spirit of charity is active in a group there may be much growth in natural affiliations. There may be considerable integration of activities and development of personality. But organization that does not *fully* recognize and fully acknowledge the centrality of the Lord in all the relationships of his Divine Humanity with *all* the activities of the church will not enjoy full conjunction with Him. Swedenborg expresses this concept many times. Full conjunction, and hence, full power, must depend on full acknowledgment on the spiritual side, *but* there must also be appropriate organization in ultimates. In speaking of organization without the spiritual, he says this is affinity only. Only where the two are in harmony do we have conjunction, and hence power.

But this is not to say that the Spirit of the Lord is not now potently evident within the operation of the Christian church in many areas. Full conjunction between these externals that have affinity, and the internal that finds clear expression in New-Church theology, will be seen to be the power factor in the establishment of the Lord's kingdom on earth. It is not our intention to suggest that we

seek to establish community churches on the basis of our possible mimicking of other churches. Rather, we must seek to realize in the lives of people, all that is involved in the concept of the New Church as seen by Swedenborg. Part of that concept involves for us the conjunction of what *we have* with what has been provided in other communions where there is some affinity.

Underlying Principles

The principles underlying the establishment of comity churches which are designed to furnish a given community with a full Christian church program may, in general, be said to be these:

1. Cooperation on the basis of the exercise of charity, Christian courtesy, and comity.
2. Personal evangelism in face-to-face groups. The nucleus of the church is a working group of teachers and leaders.
3. Christian stewardship, providing adequate resources for facilities and growth of the church.

To enlarge on this thought somewhat, the Social Gospel era advocated *liberalism*: but the comity church

emphasizes the truth that the principle of cooperation is grounded in Christian charity as the expression of the Christian life that is Christ-centered. This Christ-centeredness was originally in the liberal movement but was lost on liberalism for its own sake. The Ecumenical Movement, involving a reorientation of the Church to that which is central in its life, has gone far to restore the Christ-centeredness. For instance, one prominent Comity Church in our area calls itself a local ecumenical church. And we must always remember that the Working Center of a comity church is always a group dedicated to personal evangelism. All activities of the church are essentially Christian activities.

Here you have, in a group of teachers and leaders working under the direction of the minister, the means for introducing the teachings of the church in the context of organized Christian activities. The principles underlying the comity church movement have definite affinities with the New Church. This has been recognized by others. Through the minister there can be conjunction between the ultimates and the primary things of the Lord's church which the Lord is seeking to establish in individuals. Especially would this be true during the period of development of a new unit (society).

In such a group the leadership of the minister must be practical leadership. His work must be closely integrated with all the activities of the church. He must be the principal means of conjoining the things of the spirit with the organized activities. From a doctrinal view we know the influx into his office and use makes this possible. There are many places in the Writings where Swedenborg discusses the characteristics of the New Church, and there are a number where he seems literally to have in mind the very aspects and problems

that we are considering. Take, for instance, the following, from Arcana Coelestia, 3451:

"The case with the Lord's Kingdom on earth, that is, with His Church, is that as it has its doctrinals from the literal sense of the Word, it cannot but be various and diverse as to those doctrinals . . . Thus the Lord's Church . . . will differ everywhere, and this not only according to communities, but sometimes according to the individuals in a community; but a disagreement in the doctrinals of faith does not prevent the church from being one, provided there is unanimity as to willing well and acting well."

Voice from the Past

The theology of the New Church alone is sufficiently broad to form the spiritual center for this new kind of Christian church which is beginning to have such power in our Land. May we cite again an example mentioned in the other part of this paper, that in the Chicago area, 15% of the members of these churches are former Roman Catholics. In conversation one said recently, "These churches seem to me to hold on to all that is essential in Christianity, and let go of the doctrinal frills. The Catholic who is tired of Romanism wants Christ and the Bible-Period."

As we think of this new emphasis in the Church it is interesting to drop back 150 years to Rev. John Clowes whose collateral works have been standard in the Church from his day to this. He saw the dangers of a New-Church organization falling into ways of sectarianism, 'from a sudden separation from external communion with other professing Christians, such as particularly the danger of falling into a sectarian spirit, and thereby despising or thinking lightly of all others who are not worshiping God according to certain forms expressed in a peculiar language.'

Swedenborg's statement quoted above, it seems to us, is not only very much at home with the community church ideal, but again finds the same champion (Clowes) speaking out in such inspiring terms that any adherence to a lesser vision of the Church is inadequate:

Nothing, therefore can be plainer, than that the New Jerusalem Dispensation is to be universal, and to extend unto all people, nations and languages on the face of the earth, to be a blessing unto such as are meet to receive a blessing. Sects and sectarians, as such, can find no place in this General Assembly of the ransomed of the Lord. All the little distinctions of modes, forms and particular expressions of devotion and worship, will be swallowed up and lost in the unlimited effusions of heavenly love, charity and benevolence with which the hearts of every member of this glorious New Church and Body of Jesus Christ will overflow one toward another. Men will no longer judge one another as to the mere externals of church communion, be they perfect or be they imperfect; for they will be taught that whosoever acknowledges the incarnate Jehovah in heart and life, departing from all evil, and doing what is right and good according to the Commandments, he is a member of the New Jerusalem, a living stone in the Lord's new Temple, and a part of that great family in heaven and earth, whose common Father and Head is Jesus Christ. Everyone therefore, will call his neighbor *Brother*, in whom he observes this spirit of pure charity; and he will ask no questions concerning the form of words which compose his creed, but will be satisfied with observing in him the purity and power of a heavenly life.

Doctrine of Use

We believe there was valid reason for the organization, the New Church. Men and women were not free to worship the Lord Jesus Christ within the framework of the Christian church. We believe there is still valid reason for our organizational existence, for the very reason that in our Church alone, in our time, is it possible to acknowledge the body of doctrine that provides the 'bony structure' for the Lord's church, and is so necessary to provide the essential conjunction with Him. We mention a recent conversation with a leader of

the Congregational and Christian Conference of Illinois who showed himself to be eminently familiar with the historical background of the New Church in this country. He said, "Our churches should get together. What a power we could have with your theology and our organization".

The basic assumption behind the Comity church is that if the church is fulfilling its use as a church, that it will get the desired response from the community. We can see that this assumption rests on the *Doctrine of Use* that Swedenborg teaches is the fundamental doctrine in relation to the natural life; that it is in the performing of a use that we make the conjunction between the spiritual and the natural, that makes the spiritual effective in the natural. As mentioned earlier, we found in the Twenties the glorification of the Social Gospel in the Christian church, and we saw repercussions in the New Church. This was essentially an application of affinities inherent in the practice of the Christian religion. But that is not enough for a Christian church. We find those affinities in a multitude of community efforts. It remains for the Church, yea, ideally the New Church to completely relate these external affinities that we think of as the Christian Way of Life, to show the relationship of these things to the central thesis of the Lord and his Divine Humanity.

Again, we know that there can be only affinity in organization without conjunction. Full conjunction, and hence full power, must await complete acknowledgment within the church of all that is involved in this full acceptance of the Lord. In the broadest sense, in Protestantism today, we have the ideal of One Church. We are a long way from the fulfillment, but the spirit is beginning to be evident. For our purposes, then, it is not a question of the New Church patterning itself after community churches. That is definitely not the

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point. The point is rather the application of New-Church theology to the wider Christian field, or as we said earlier, the teachings of the New Church deserve and must have the broadest possible base for operation on the natural plane.

In thinking of this field of operation, we turn away from the term 'liberal', for we see within it an implication of a weakening of the doctrinal structure of the Church. The word charity describes the new emphasis for today.

The element of faith must be evident in every activity of the church down to its most external manifestation. Without faith there will be a weakening of the church structure, because there will be a tendency to become involved in the 'things' on the external plane—the affinities. Without faith there will be a lack of acknowledgment of what it is that conjoins those affinities with the spirit. If this embodiment of the Christian church is to have power, the element of faith in the Lord must be applied all the way from the fundamental affirmation of Him, right down to the last application. Of course, this is at the very heart of the Christian stewardship program that is so very important today in Protestantism. Every department of the church is united in the stewardship emphasis. For instance, the women's organizations are no longer engaged in simply making money for the church. Theirs is a Christian service group with members tithing their time in some form of service to the Lord in the community.

Swedenborg spoke of his writings as a universal theology, broad enough to encompass all mankind, and be the means of bringing men to the Word and to the Lord in this New Age. Do we believe this is the Christian theology for this age? We all know the Christian church must have more power if we are to have a peaceful world. We believe the teachings of the New Church are, as Swedenborg said, this universal teaching for the Lord's church, and positively presented, his theology does have the widest appeal to men of vastly differing backgrounds. We believe in the teachings of the Second Coming. We are challenged to go forth and teach and preach what we believe. We pray we will be able to find more and more ways to make the church effective. Only in constantly trying can we accomplish this.

The author is pastor of the Good Shepherd Community church, Des Plaines, Ill. This Society was formerly the Sheridan Road parish of the Chicago Society. In his work the author has successfully put into practice the ideas expounded in the above article.



The Messenger continues its series on the members of the General Council of Convention with this sketch of the Rev. Henry Reddekopp. The Reddekopps returned to Canada in July after Henry's stint at the Theological School in Cambridge.

MEET YOUR GENERAL COUNCIL

ELECTED last year to the General Council is Henry Reddekopp of Saskatoon, Saskatchewan, Canada. There was no church or Sunday school where he was born, on the vast open prairies at Sunnyslope, Alberta in western Canada in the year of 1905. There were no roads, bridges or telephones, when his father, one of the early pioneers, took up a homestead in this unsettled area in 1902, and the nearest railroad and post office was 26 miles away. These miles had to be travelled by horse and wagon, or sleigh, in order to buy and trade for the necessities of life. A few years later a little hamlet four miles away from the homestead came into being, and because of its location on the west side of a deep valley, where it lay in the sunshine most of the day, it was named Sunnyslope. The nearest country school was six miles away. Henry Reddekopp says: "By way of transit, my education began with a mule and a two-wheeled cart, and in subzero temperatures, often 20 and 30 degrees below zero, the mule seemed awfully slow."

His parents, David and Agatha Reddekopp, were of Holland Dutch descent, and like many of the early isolated settlers, they still spoke in their mother tongue namely *Plattdeutsch* (Low German). His father had a set of Swedenborg's books handed down to him from his ancestors in Oregon, which were printed in the German language and from these they studied the truths of the New Church. Henry remembers his father reading aloud to his mother during the cold snowbound winter evenings while she sat knitting, mending or darning. He recalls how sincere they were in their spiritual treasure hunt, and how their devotion to the Church stood the test of strong but well-meaning criticism from those who felt that the writings were falsities. Their only New-Church contact was the late Rev. Klaas Peters and his family (from which came three New-Church ministers well known in Con-

vention circles.) The Peters family lived on a homestead some 15 miles away, a long distance by horse. But the association of these two New-Church families has led to far-reaching consequences. As a result both Mr. Reddekopp and his brother Erwin are now missionary ministers in western Canada. In addition to his daily farm work, Henry Reddekopp began conducting informal devotion services at the home of his parents and other members of the family when he was in his early twenties. Some years later the ministers Peter Peters and John E. Zacharias urged him to take up the work as a full time Lay Leader in the Saskatchewan field which was without a minister. This plan was approved by Dr. Leonard I. Tafel who was president of Convention at that time. Mr. Reddekopp was then authorized by Convention to perform all the sacred rites of a minister in the remotest parts of his mission field. By virtue of having served for five years in this capacity he was ordained as a missionary minister by Dr. Tafel in the National Church at Washington, D. C. in 1952. Henry's wife, Susanna, fully embraced the teachings of the New Church soon after their marriage and became a member through adult baptism. The Reddekopps, with their 14-year-old son Dennis, were among those residing at the New-Church Theological School in 1957 while Mr. Reddekopp was preparing for further work in the western Canada mission field.

BOOK REVIEWS

WHAT THEY BELIEVE. By Edwin Covington. *Philosophical Library Inc.*, 15 East 40th St., New York. 109 pp. \$4.50.

Want to write a learned article, a doctoral thesis, or even a book? The procedure is fairly simple. First you select your theme, then you make a study by preparing carefully a questionnaire which you submit to a thousand people. The answers given constitute your 'factual material', and on the basis of them you proceed to draw conclusions, to evaluate, even to dogmatize.

This reviewer confesses to being in doubt about the value of many studies made by this method. How accurate is the information obtained? How sound are the conclusions—sometimes rather sweeping—drawn from such meager statistics as a questionnaire elicits? And how often could not the solutions to the problems posed have been obtained by just asking the nearest policeman, or for that matter, a pastry cook? Until someone mails out a questionnaire aimed at getting an answer to the above doubts, the reviewer will have to keep his fingers crossed. Maybe Dr. Gallup will oblige.

Yet it would not be fair to dismiss these studies as of no significance. Many of them have value. When the information called for is statistical or otherwise factual, such as the make of the car the person interviewed drives, no doubt the answers are reasonably correct, and may throw light on the subject under consideration. But if the questions call for evaluation, opinions and beliefs, will not the person quizzed tend to respond with what he thinks is expected of him? Can one really discover what a given person believes by simply asking him?

Having voiced these reservations, the reviewer hastens to add that he considers the book worth while. Religious educators will profit by a study of it.

Mr. Covington submitted to 800 college students request for statements about such concepts as God, Jesus, the future life, the Bible, social life.

As might be expected the answers indicate that the acids of modernity have dissolved out many elements in the traditional church doctrines; and yet not to the extent one might have anticipated. It is somewhat surprising to hear that among college students,

62.2 per cent affirmed and only 4.8 per cent negated the statement, 'Jesus will come to earth again, at which time the world will end' (p. 13). Or that 50.8 per cent affirmed and only 37 per cent negated the assertion, 'There is a material hell which burns with fire and brimstone' (p. 14). The number affirming is the more surprising, when note is taken of the fact that only 30.8 per cent subscribed to the statement, 'The wicked must spend eternity in a burning hell.' Evidently not a few who believe in a material hell think of it as a place of temporary punishment.

Modern religious educators reading this book may find themselves asking the question of how they can present the traditional faith in such a way that it is acceptable to college students. Or they may find themselves faced with the question of how much that is traditional they should discard.

The chapter on *Religion and Society* gives a strong hint that there is a trend to enlightened humanism and to the acceptance of social responsibility as a Christian duty.

VOICES. *Poems by Alice Hoey Shaffer.* *Exposition Press Inc.* 386 Fourth Ave., New York. 60 pp. \$2.50.

The *MESSENGER*, Sept. 30, announced the coming publication of this book. And now that it is out, many admirers of Miss Shaffer's poems will want to own it. Lovers of nature will find a thrill in the first section 'Voice of the Seasons'. In the second section, 'Voice of the Silence', the poems are religiously oriented. For the most part the writer suggests the moral or the message she would convey rather than making it explicit.

There is both simplicity and exactitude of expression. The spirit that breathes through all the verses is lofty. Yet there is subtle humor to be found in abundance.

The author is well known to *MESSENGER* readers, for a number of her poems have appeared in its pages.

THE LOST YEARS OF JESUS REVEALED. *Charles Francis Potter, Fawcett Publications, N. Y., '58, Gold Medal Book, 50c, 128 pp., hard covers.*

The reviewer chiefly was intrigued as he approached this book by the fore and aft distinctions accorded the

author in the form of 'The Rev. Dr.', and 'M.A., B.D., S.T.M., Litt.D.', all worthily earned, but rarely presented on other book covers by this well known iconoclast, as he tellingly therein claws, orthodoxy and unorthodoxy, alike. But here Dr. Potter is interested in giving new wine to the old bottles of "Where did Jesus spend the unknown years," by endeavoring to prove not only was the Lord a member or student of the Essenes, but that His words and perhaps His acts are directly drawn from the writings and systems of that body whose scriptures indeed he says are the Dead Sea Scrolls, these in turn being the precursors and hence the source of the Sacred Scriptures. In a scholarly, orderly manner the author unrolls the scroll of time, and coincidentally gives us some accounts of the finding of the Scrolls, their bartering and deciphering, and depositing—which, so far we have seen nowhere else. He gives his sources and evidence as well, and it is difficult to see where any fault lies there, as compared with what the New Churchman sees as grave error as respecting Dr. Potter's views of the Person of the Lord, and of the Word. The author would quote, as he denies His deity, "He called Himself (caps. ours) the Son of Man" (p. 127). He leaves it there and does not refer to the many statements in the Gospels wherein the Lord identifies Himself with God. Or, in fact, where the writers of the Epistles do so. Again as to the Scriptures, it is useless to deny they are the divine wisdom reduced to human comprehension. They themselves cry out that they are, and furthermore, if that were necessary, the system of Correspondences proves to any rational person that they must be. Dr. Potter's side jousts with beliefs and methods controlling the modern theological seminary are thought provoking and all in all it is our belief the book is well worth the New Churchman's reading—even studying.—L.M.

Brief Review of New Book

Pick up most any book on Christian Science, Unity or New Thought, look at the index, and it's fairly certain you'll find Swedenborg's name there and probably that of New-Church collateral writers. So with a current effort by one Robert Peel, dust-jacketed as a member of the *Christian Science Monitor*, and thus an author unlikely to be unprejudiced in his accounts to his mentors' aspirations. He, or Holt, N. Y. '58, his publisher, styles his work *Christian Science—Its Encounter With American*

Culture, his aim being to orient his metaphysic to what seems to him a sort of neo-transcendentalism of the day. So Emerson *et al* come in for strong lead lines, and hence to Swedenborg, and thence to Horatio Dresser. Obviously it was not the author's purpose to show Swedenborg's teachings as the fountainhead of the cults with which he deals, the faucet, so to speak, being Warren Felt Evans, self-appointed New-Church missionary in Connecticut and New Hampshire in the 60's. The inspirator of Mary Baker Eddy and the progenitors of her competitors New Thought and Unity (which came later), Doctor Evans, who invariably is set down in the history books as a 'Swedenborgian minister,' would wonder at the hoped for conjunction of Christian Science and culture, especially in glancing toward the cobbler, the good Phineas P. Quimby of Portland, Maine. From his little office there ambled forth the ingredients for Mr. Peel's theoretical, though well written, thesis.

—L.M.

NOTICE

To the Ministry

When a New-Church family within your parish moves to a city where there is a Society—or any New-Church people—as shown by the *Convention Journal*, please be sure to inform the minister, missionary or group leader of that church or general area.

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October	1—7	2987—3014
	8—14	3015—3027
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THE OPENING numbers of this month's reading are about representations and correspondences. Correspondence is the relation of cause and effect. To understand what correspondence is it is necessary to know that there is a spiritual world and a natural world. The natural world exists from the spiritual world. "There is nothing whatever in the natural world that does not represent something in the spiritual world, or that has not something there to which it corresponds" (2992).

Swedenborg uses the striking and simple illustration of the expression of the face. Happiness, sorrow, fear, shame, doubt, assent, and so on are often more clearly expressed in the face than they can be expressed by words. When these expressions picture truly the spiritual states of the person, they correspond. They were caused by the spiritual forces within. But expressions of happiness or agreement can be put on while at heart the man is not happy or in agreement with others. Then the external expression, though it represents, does not correspond. The Jewish Church was thus a representative of a church. The life of the people did not correspond to that which they represented. Swedenborg says of them that they were such that they could be made only to represent a church, not to be one. Note the statement in number 2994: "Blessed is the man who is in correspondence."

Numbers 3004 to 3011 on the name Jesus Christ are also important. These are not like the names of any other man only more holy. It will help us to a deeper reverence if we keep in mind that "By the name 'Jesus,' when named by a man who is reading the Word, the angels perceive Divine good; and by 'Christ,' Divine truth; and by the two names, the Divine marriage of good and truth, and of truth and good; thus the whole Divine in the heavenly marriage, which is heaven" (3004).

Chapter 24 describes the first step in 'the process of the conjunction of truth with good in the Lord's Divine

rational,' that first step being 'the process of initiation which precedes conjunction.'

It will help us if we have in mind the general application of the story to our own states. In the inmost sense the Abraham stories treat of the childhood of the Lord, and in the interior sense of the corresponding stage in human life. With Abraham's death this period comes to an end, and Isaac represents the period of youth, when the faculty of reason is coming into development. Abraham's sending his servant to Haran to get a wife for his son pictures the fact that the lower faculties should work for the development of a true rational. The wife must be from Abraham's people because no affection for truth that is involved in evil will be suitable. The affection for truth must come from the remains, the pure affections of our inheritance from our Heavenly Father, those which are implanted by the Lord, and not from our human parentage. The woman must be willing because there must be a free, not a forced union.

It is only by means of a genuine rational that men can distinguish between good and evil, right and wrong, truth and falsity (3030²). It is from influx of good in the rational into the truths it acquires that the mind is brought into order, and enlightenment and understanding follow.

Notes

3010. We might memorize this simple definition of a Christian: 'one who is in truth from good.'

3015. In our own lives and in talking with others about old age and about death, we may well keep in mind this statement: "For human life, from infancy to old age, is nothing else than a progression from the world to heaven; and the last age, which is death, is the transition itself."

3080. The modern theory that the essence of art is 'self-expression' should be confronted with this statement that 'all beauty is from good in which there is innocence.'

ARCANA CLASS II—October, 1958

Volume X, 9055—Volume XI, 9147

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THE SUBJECT matter of this month's reading is mainly concerned with four more of the Levitical laws, with interchapter readings on the inhabitants of the planet Saturn (a continuation), and on the conscience.

Compared to men on this earth, those of Saturn are internal men. This reading points out the insanity of becoming wholly immersed in the natural, which is to believe nothing which cannot be apprehended by the senses.

Numbers 9112 to 9122 are about the conscience, which is formed in the will by means of truths of faith from the Word. Conscience is, in fact, the new will, and varies in its perfection in proportion as one is in enlightenment from the Lord. One who does not live according to the truth he knows does not have a conscience, and cannot be saved. Number 9119 distinguishes between the conscience of the internal man and that of the external man. Number 9120 gives striking examples of what conscience is, and is a preparation for the better understanding of the laws which follow.

The first of the laws in the assignment is called the 'law of the ox.' In its spiritual meaning this law tells of different degrees of sin. There are some sins which cause such deep injury that it is almost impossible to expiate them; others do not go so deep, and are easily rectified. Wrongs done from a deliberately evil will are compared with wrongs done from ignorance or without malicious intent. Also revealed in this law is the fact that long-practiced evil becomes established in the life and cannot be removed by death-bed repentance. The ox is the animal mentioned because the ox represents the long and patient working out of principles in daily life.

The four laws covered in our reading have reference to good and truth. In other parts of the Writings we have been told that all things in heaven bear relation to good and truth, and that these are conjoined as in a marriage.

The laws concerning a thief, and one who desolates a field or vineyard, and the law which applies when a crop or field is destroyed by fire refer to various degrees of the violation of good and truth, and to the ways in which the Divine providence makes possible their restoration. This subject is difficult, as Swedenborg states. The difficulty stems from the fact that good is composed of many varieties of affection, and truth takes many different forms, and that it is difficult

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BRIDGEWATER, MASS. Central Square	NEW YORK CITY 35th Street, between Park and Lexington Aves. Clark Street and Monroe Place, Brooklyn New Christian Church Mission, 188 W. 136 St.
BROOKTON, MASS. 34 Crescent Street, near Main	ORANGE, N. J. Essex Avenue near Main Street
CAMBRIDGE, MASS. Quincy Street, corner Kirkland	PALOS VERDES, CALIF. Wayfarers' Chapel, Portuguese Bend
CHICAGO, ILL. Chicago Society, 5710 South Woodlawn Ave	PAWNEE ROCK, KANS. Main Street
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MANSFIELD, MASS. West Street	VANCOUVER, B. C. 235 East 15th Ave.
MANCHESTER, N. H. Conant Street	WASHINGTON, D. C. 16th and Corcoran Sts., N.W.
MIAMI - FT. LAUDERDALE, FLA. 2791 Bond Rd. Miami	WILMINGTON, DEL. Pennsylvania Avenue and Broome Street

for us to recognize the ways in which we get truth and the ways in which we lose it. Also it is hard for us to analyze our mental and emotional states and to determine whether we are acting from genuine love or from some selfish motive. Our motives are almost always mixed—partly good and partly selfish.

The word 'good' is used many times in the Word. It first occurs in Genesis 1:4 when it is said, "And God saw the light, that it was good," and the word is repeated of all the works of creation. Man created in the image and likeness of God was 'good' because good men were created 'goods.' In fact, all creation is a creation of various degrees of good. Good is the essence of everything. Truth is from it and gives it its quality. This is as true of this earth as it is of the things of the world of spirit.

The whole history of mankind is but the history of good and truth from the Lord as received or rejected by

men. The six days of creation tell of the implanting of good and truth in the human soul. Then the stories of Adam and Noah tell how good and truth were lost, and of the operation of the Divine providence to restore them.

The very life of men on earth depends upon their reception of good and truth from the Lord, who is Good and Truth. There is no stability or permanence to anything that does not flow from Him.

Notes

9069. Hereditary evil comes from the will, and does not immediately condemn. We are not responsible for wrong desires that spring up within us, but we are responsible if we cherish them and make them our own. Regeneration is the forming of the new will.

9088. It is important to note the necessity of seeing and acknowledging our evils.

Under the Wing of the Church

by Ruth Abaecherli

A MOTHER DOVE CUDDLES the little ones safely under her wing, and I like to think of our Swedenborgian Church the same way. What could be more homelike than the family type of worship we have in our church?

When I was a child of five, I lived in a small town that was thirty miles away from the nearest Swedenborgian Church, but that did not deter the family worship. We held home services closely followed the pattern of a Sunday church service. It seems only a short while ago that I reverently listened to my grandfather as he sat in our beautiful home library, surrounded by the massive works of Swedenborg, and with his hands on our huge family Bible.

My grandparents had an important role in their home, of reading the Bible and Swedenborg for one hour before retiring. At one time I asked them why they did not do their reading early in the morning instead of night. My grandmother thoughtfully answered, "There are powers all around us of light and darkness. It is important to fill your mind with light before you sink into the unconscious state of sleep." Certainly, prayer and the Lord's guidance is an ever present subliminal projection and control.

Every day we have conscious, materialistic senses which almost blot out our awareness of the thin veil separating this world from the next. Only in a grave emergency are we made aware of the powers close enough to touch us. There was the time in my life when I was very busy tending my oldest child who was sick with the 'flu', and crying. From the nursery across the hall, another child began to cry, and I thought impatiently that I would get to her as soon as I could. Then I became aware that someone had spoken to me, in an urgent, decisive tone. It seemed unnecessary to obey the hunch (for the world would call it that), but when I hurried into the nursery I found that the baby did need me more than she might ever need me again. She had climbed to the top of her playpen, and

then with her arms stretched full length she had fallen against a very hot radiator. It was only a matter of seconds before I had reached her, but unfortunately that had been enough to give her third degree burns on the inside of both hands. She was in the hospital five weeks with her arms in splints with a temperature that varied from 103° to 105°. Unquestionably, if I had not gone to her at once I might have lost the child. The matter was quite bad enough, fearing that there would be a loss of muscular control and a possible necessity for skin grafting. Finally, the anxiety passed and our child got well. No skin grafting was necessary. Muscles were uninjured.

Another time, which vividly reminded me of the powers with whom we constantly associate, was on a day that I visited in the home of a new acquaintance for the first time. I had the third child with me who was of toddling age. The acquaintance told me to take my child to the 'powder room' downstairs rather than go a long way with her to the family bathroom on the second floor. As I entered the 'powder room' holding the child by the hand who was leading the way, there was a decisive voice at my elbow said, "Don't step back!" Mentally I shrugged, for after all what would it matter? Nevertheless, in a somewhat puzzled way I looked back. Yawning directly below me was a steep, black stairway that led to a cellar. The house was built on the edge of a cliff, and the stairway had tremendous depth. There was no guard rail of any kind! My acquaintance had just never thought about it. Now, let us suppose that wave lengths of darkness had followed me that day. Just suppose the baby and I had been in some disreputable place, hearing smutty stories and gambling with our fate, just before I had gone to see my friend. With such lack of protection, both the baby and I could have pitched backward down the flight of stairs!

How many automobile accidents occur because the blind companion-

ship spiritually does not protect the driver? Not all accidents are intended to happen. Quite possibly a large per cent, statistically speaking, could be prevented. The Lord's shield can be our armor.

At one time in my life, I was chosen to be chairman of the Junior Red Cross. I reluctantly accepted because I preferred to be in the Motor Corps with companions my own age. Yet, surprisingly enough in the next few weeks, I had with me not only the children of the schools, but all the adults, too. Then I realized that I had the answer to any well filled church. It is hard to recruit adults for most anything. True, there is always the appreciated 'old guard' of any organization who are faithful and devoted to the very end. But that middle, hardest working, busiest, generation is so very difficult to interest in some additional venture. Singularly, we know that if we have the children, we have them all. A child draws the parents and grandparents, aunts, uncles, cousins, and friends with him. For somebody generally has to taxi the child to and from, somebody usually has to help the child with the project, the entire family becomes curious and then interested. Then grandma decides to bake cookies, and the grandfather offers to stop by with them, and soon everybody . . . as I said before . . . is in the Junior Red Cross. There is no miracle about it and there is nothing new about it. "A little child shall lead them" is an every day, natural occurrence.

That is why christening is a very special and happy event. The baby has come under the Lord's protecting wing of the Swedenborgian Church. Spiritually and in the material world, his awareness grows that he is never alone.

(Mrs. Abaecherli is of the well-known New-Church family, the Frenchs of Cincinnati.)

NOTICE

The Rev. Eric Zacharias asks his friends to take note of his change of address from Pretty Prairie, Kans., to 7307 Gladys Ave., El Cerrito, Calif.

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An Idyl of the Isles

Among the few Board of Missions contacts with Yugoslavia have been the Rajic Richters, mother and son, who now live on the charming isle named Krk off the coast of that country. Their New-Church interest goes back many years. The son Ivo being invalided since World War II, from time to time the Board has given them clothing assistance, and in return sometimes they can send used stamps.

A recent letter indicates the poetic character of the country which Zora, Mrs. Richter, and Ivo express in this way:

"We feel this surging tune through the stone and concrete of our lonely home. We feel the purity of flowers, the clearness of bird-song in the twilight and silence of the evening. And the orphic song of 'the waves of the sea laden with suffering.'

"Phoenician traders established in ages long past emporia and marketing centres at Carthage, Lidon and Tyre; their ships loaded with goods ranged to the shores of the Mediterranean. That hardy race of seafarers knew the island's shallows and the horror of its reefs. Greek and Roman sailors faced all perils of a reckless sea, holding the ancient course of Prince Aeneas.

"Words of Hellenic clarity and vigour hover about the boundless ocean. Homer and Vergil felt the echoes of the sea's eternal rhythms and Byzantine conquerors admired at sundown the play of light and shadow in the rivers of the currents. A vast part of the European heritage is to be found along the shore; this prospect full of grave enchanting mystery fascinated the Croats as it had fascinated their precursors:

Mysteriously I am related to the sea,
My soul is feeling ebb and tide."

—L.M.

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Juvenile Delinquency and Crime

THOUGHTFUL PEOPLE are rightly disturbed by the growing juvenile delinquency and crime. They are aware of its serious consequences for the delinquents, for their families, and for society in general. The underlying cause for this delinquency and crime is, of course, to be found in the religious and spiritual conditions of the time, and especially in the religious atmosphere of the home.

But a contributing cause to this delinquency, that religion has not seriously attempted to remove, is to be found in the character of many motion picture films and TV shows that are now shown in our theatres and homes.

In the March 24 issue of *Newsweek* there is a spirited protest made to members of Britain's Association of Cinematograph, Television, and Allied Technicians over the effects of imported American films on British audiences. Brutality, murder, and crime repeatedly brought to the attention of the viewer by these imported films elicited just, spirited, and deserved criticism.

The 'gun play' and pretended 'slugging' and brutality that we sometimes see in gatherings of young boys, prompted by our 'Westerns', may not be as innocent as they are usually taken to be.

Writing in the *Arcana Coelestia*, numbers 2289 to 2309, Swedenborg has much to say about the subject, 'The State of Little Children in the Other Life'. Particularly significant is this statement to be found at number 2309:

But how opposite the education of children on earth is with very many, might be evident from this single example. I was in the street of a large city, and I saw little boys fighting with one another. A crowd gathered around and looked on with much pleasure; and I was informed that parents themselves urge on their own little boys to such battles. The good spirits and angels who saw these things through my eyes, were so averse to them that I perceived their horror; and especially at this, that the parents urged them on to such things; saying that they thus extinguish in the earliest age all the mutual love and all the innocence which children have from the Lord, and initiate them into hatred and revenge; consequently, that by their own course they exclude their children from heaven, where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such things.

In the home, and in the entertainment world, then, there is much to be done in the way of applied religious principles.

—WARREN GODDARD

"Our Daily Bread"

Among the publications that have won the hearts of many New-Church people is this monthly magazine, published by the New-Church Tract Society, Philadelphia, and ably edited by the Rev. Richard H. Tafel.

The magazine contains devotions for each day of the month, a sermon for each Sunday, and extracts from the writers. Readers of this magazine will have no difficulty in understanding the following moving words of appreciation from one to whom the fellowship of public worship is practically denied because of a physical handicap, Harold H. Day, Los Angeles:

Dear Friends:

I would like to tell you how much I appreciate Our Daily Bread. I don't know

what I'd do without it. The subscription was a gift of Mrs. Frances Tuckett, of New Church, L.A.

I am a W W I veteran called totally disabled; because of difficult transportation do not get to the church very often. But I am faithful in daily study and try to live a spiritual life according to New Church teachings.

I realize that a great deal of work goes into the preparation of the Daily Bread lessons and I want to thank those who do this chore even though I do not know who they are personally.

The New Church teachings are a real challenge and enable one to see what he must do in order to live up to it. I would say it was the most "doing" religion on earth. I have the main textbooks, and I study most The True Christian Religion. I shall never cease to admire Swedenborg's lucidity. What ceaseless labor and utter devotion to his appointed task. His output is simply beyond my comprehension.

How To Be Useful In An Organization

THERE ARE three million organizations of all types in the United States. Each group is capable of great good, if its members strive wholeheartedly to see that it serves a high and noble purpose. But all organizations are made up of human beings, and accordingly there is a constant tendency: to lose sight of lofty objectives, to get bogged down in trivialities, to let the running of the organization slip by default into the hands of those who are either incapable or not representative.

You are the organization. What you do, or fail to do, can help or hurt its worthy objectives. Be more than a 'joiner'—membership confers rights, but it also imposes responsibilities. Work to eliminate unnecessary 'red tape'; think for yourself—don't be a rubber stamp. Work for the best interests of the entire membership, not a select few. Develop the habit of getting all the facts, thinking things through.

Participation in any good organization offers many opportunities to play the important role of God's instrument in applying His divine truth, justice and order to human affairs. Work for high standards despite apathy, misunderstanding or ingratitude. Take the unpopular, thankless jobs—the ones usually avoided. Promote the harmony so necessary for the proper conduct of organizational affairs.

Encourage capable leaders to run for office. See that their responsibilities are properly shared. Keep first things first; distinguish between essentials and non-essentials. Submit suggestions instead of trying to impose them. Give credit where credit is due. Be considerate of the feelings of others. Develop your sense of humor. Encourage the timid to speak up—give them a sense of belonging.

It is a common failing to think that the complex problems of modern life can be solved merely by talking about them. If words alone could do it, we would have had global peace long ago. To avoid the danger of being long on words and short on *doing*, encourage the fellow members of your organization to spend 30 minutes of performance for every 5 minutes of talk.

(Condensed from Christopher News Notes, March 1958.)



MY TRIBUTE TO WOLFGANG AMADEUS MOZART

A long time ago in a land far away,
A child came to us with piercing black eyes,
Whose works remain with us to this very day,
While he's in his home up over the skies!

The sweetest of notes flowed forth from his pen,
And they bring the utmost of joy to the heart,
My soul floats on high when I hear them, and then
From rapture alone the tear drops will start!

Short was his life on earth here below,
But the beauty he left behind will remain,
And music will come and music will go,
But his equal will never be seen here again!

The prince and the pauper alike share the joy
That comes from hearing the music he wrote,
Yes, he started when he was just a small boy,
And heav'n flowed forth in each sounding note!

The few years he spent among men here below,
With poverty filled, and much sickness, too,
Soon came to a close—soon had he to go,
But he left some of heav'n for me and for you!

And rich men defrauded him of his just share
Of the golden reward which his genius had carved
In the hall of fame—and they did not care
If he had food to eat—or if he just starved!

Then God called him home—and symphonies sweet
Are now play'd by those in that heavenly throng,
Yes, Mozart went there the angels to meet
With eternal life and sweet music and song!

His body alone in a young pauper's grave
Was placed when his work on earth here was o'er,
And not a one knew or cared for him then—save
His Lord, who opened for him Heaven's door!

But the treasures he gave us will never grow old,
They will stand through the ages for all those who love
That music of his which is better than gold
Forever will stay here and in heaven above!

—FRED R. TREUT

Births, Wedding, Memorials

BIRTHS

SPIERS—Born April 27 to Mr. and Mrs. John W. Spiers, Jr., Des Plaines (Ill.) Society, a daughter, Kristin Marie.

GARRETT—Born July 6, to the Rev. and Mrs. David J. Alden, St. Louis Society, a son, Timothy Magdalen.

WEDDING

FAIRFAX-WEEMS—The Rev. William Fairfax and Alice Gertrude Weems were married Aug. 3, in the New Church on Thirty Fifth Street, New York; the Rev. Owen Turley officiating.

MEMORIALS

JOHNSON—On July 8, Oliver A. Johnson, one of our dearest members, passed into the higher life.

It is not often that one meets such a quiet and gentle soul as Oliver and one with such a gifted mind and intelligence. Born in Sweden 67 years ago and entering this country in his early youth, Oliver served as a United States soldier in World War I.

He received full honors and a military funeral at the National Cemetery in Pine Lawn, Long Island. Surviving him is his wife, our dear friend, Ingeborg, and two brothers in Sweden.

Oliver became interested in the New Church about fifty years ago and in his quiet and efficient way has brought our New-Church Writings to many outside of our Church. He was an ardent student of the Writings and was constantly active in Missionary and church work for the New York Society. For many years he had been a close friend of Rev. Arthur Wilde former pastor of that Society.

Oliver's thoughtful and friendly ways will long live in the hearts and minds of the many who knew and loved him. His earthly presence will be greatly missed by us all even as we rejoice in his new life in the service of the Lord.

KLASSEN—Mrs. Abram H. Klassen of Saskatoon, Sask., quietly passed on into the higher life on Aug. 11 in her 76th year. Mrs. Klassen, (maiden name Katharina Hiebert), daughter of the late John and Katharina Hiebert, was born at Bergthal, Man. on Dec. 8, 1882. She was united in marriage to the late Abram H. Klassen of Hague, Sask. on December 26, 1904. About this time she became a member of the Church of the New Jerusalem at Rosthern.

Mr. and Mrs. Klassen led a very happy and active life in Hague from the time of their marriage until 1952 when, because of failing health, Mr. Klassen retired and they took up permanent residence in Saskatoon. Here they celebrated their golden wedding in 1954. Though Mrs. Klassen mourned deeply over the loss of her husband who passed into eternal life shortly after their 50th wedding anniversary, she faced life bravely and serenely to the end. She was always a woman of few words and a soft voice. Her manners were gentle and her kindness, sympathy and thoughtfulness of others was exhibited in numerous silent ways.

Surviving her are three daughters, (Alma Barbara) Mrs. J. L. Sonmor, North Battleford, Sask.; (Mary Victoria) Mrs. P. Lafoy, Gray, Sask.; (Katherine) Mrs. Henry Berg, Prince Albert, Sask.; and five sons, John Sylvester, Hague, Sask.; Harold Padfield, Saskatoon, Sask.; Edwin Emanuel, North Battleford, Sask.; James Abram, Huron, South Dakota, U.S.A.; Lieut. Allan Hugh, Camp Petewawa, Ontario; 20 grandchildren and 4 great grandchildren. Her only brother living, is John L. Hiebert, Lowe Farm, Mani.

The resurrection service was held at Saskatoon on Aug. 13 at 2:00 p.m. with the Rev. Henry Reddekopp officiating. Interment took place at the Hague Cemetery. The pallbearers were her grandsons, Jackie Klassen, Jimmie Klassen, Raymond Sonmor, Harold Sonmor, Eugene Sonmor and David Sonmor.

HENKEL—For F. Arthur Henkel the mortal song is ended, but to the thousands that knew him and loved him and his music, the melody lingers on. Of him, an editorial in the Nashville, Tenn., newspaper says, "He learned early, perhaps when he was taking piano lessons at the age of five, what many men never learn in a lifetime; that a godgiven talent is to be shared, that it is to be used in the glorification of Him who gave it. F. Arthur Henkel shared not only his music but his energy and substance—his very life—with the community. For many, many years—until age forbade, there was no cultural endeavor of a musical nature that did not find him either the director of the inspirational force within—nearly always at a personal sacrifice. For more than half a century he glorified God as the organist and choir director at Christ Church. F. Arthur Henkel was mortal, but the kind of music he played and composed is immortal. If you do not believe it, listen.

Dr. Henkel was born June 9, 1880, in Cincinnati, Ohio. He started as a child to study music but finished his formal musical education at the Metropolitan College of Music, Cincinnati. He was brought up in the New Church, and a surviving sister, Mrs. Frank (Julia) Street is a faithful member of the Cincinnati Society. In 1906 he moved to Nashville, Tenn., where he taught in a college of music. also was the organist for the Christ Church of that city for 50 years. He passed away on July 7. He had been in poor health for some time.

PETERS—Frank A. Peters passed into the spiritual world July 12th, 1958, at the age of 78. He was a member of the Saskatoon, Sask. Society, having joined the New Church in 1904. Mr. Peters was an ardent student of the Writings, and his love and devotion to the cause of the New Church were outstanding. With a strong missionary zeal, he availed himself of every opportunity to share the spiritual riches of the Church with others.

Until his retirement he was engaged in the Automobile business and farming.

He is survived by his wife, Helena Peters; 2 sons, Albert in Saskatoon, Lawrence in Kansas City, Mo.; one daughter, Linda (Mrs. J. McMaster) and a large number of relatives.

Resurrection services were conducted in Saskatoon; the Rev. John E. Zacharias officiating.

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE NEW-CHURCH MESSENGER