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# NEW-CHURCH MESSENGER

# THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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Vol. 178, No. 22 Whole No. 4739  
November 8, 1958

## 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.

# EDITORIAL

## Invisible World in the News

FROM TWO different quarters the *invisible world* has lately got into the news. The first instance was at a recent meeting in London of the Convocation of Canterbury, the governing body of the Anglican Church. A proposal was made to establish a commission on demonology. In the discussion that followed Canon E. G. Burrough of Oxford declared that many people in mental hospitals were possessed by demons, rather than suffering from diseases of the brain. The proposal was overwhelmingly rejected, largely on the grounds that its adoption would mean a revival of medieval superstition.

The second instance arose from the remarks of the late Pope Pius XII in an address of welcome and blessing made October 3 to pilgrims from New York. The Pope, respected and admired by many Protestants no less than Catholics, urged that man should seek 'a certain familiar acquaintance with the angels.' "Awaken and sharpen your realization of the invisible world around you", he declared, and went on to add:

"No one is so humble but he has angels to attend him. So glorious, so pure, so wonderful they are, and yet they are given to be your fellow wayfarers, charged to watch carefully over you lest you fall away from Christ, their Lord.

"Not only do they wish to defend you against dangers lurking along the way; they are also active at your side with a word of encouragement to your souls as you strive to ascend higher and higher to closeness to God through Christ."

These are startling words coming from the Pope. Ecclesiastics could not recall any recent pronouncement by Pope Pius placing so much stress on the role of angels nor containing such a strong strain of mysticism. It will be remembered that Swedenborg says that man has guardian angels who seek to protect him. On the other hand, Swedenborg warned against efforts to contact the denizens of the spiritual world, largely because of the danger of contacting evil spirits. That man may be possessed by demons is affirmed by Swedenborg, and the result of seeking contacts with the other world could be demon possession.

The Pope could hardly be unaware of the fact that in trying to form 'a certain familiar acquaintance with the angels', a person might be in danger of being deceived by an evil spirit. We are not ready to question the possibility that a few saintly people may have communion with angels in more direct ways than by influx, but we hope the venerated Pope's appeal will not lead to any considerable growth in the efforts which already prevail in certain circles for communication with life on the other side. On the other hand, we would be glad to find that the late Pope's words had strengthened man's faith in the nearness and reality of the spiritual world.

## THE LEAVES OF AUTUMN

by Chauncey Giles Hubbel

*"For thine is the Kingdom, and the Power, and the Glory forever, Amen"—Matt. 6:13.*

**H**OW MANY OF the readers of the *MESSENGER*, we wonder, have ever experienced the delight of standing in the middle of an apple orchard in blossom-time,

"When all the world is pink and white,

And all the rest is green,"

and have breathed deeply of the delicately perfumed air? That was a blessed and happy experience, possible in New England's late May or early June. But at this writing our minds are turned to what we see in late September and throughout October. For then our attention is drawn to the glories of autumn leaves in Massachusetts, New Hampshire, Vermont, and in the northern parts of New York State. Let us not forget also the far western States, where for the most part, evergreens abound, but where in National Parks and other favored places, only aspens and a few other trees remind us of autumn colors. However, it may be noted here in passing that in our Southern States the report is that there 'autumn coloration is a rare phenomenon.' But the majority of our readers are familiar with the sombre greens and browns of our oak-tree leaves, an occasional ash-tree or an aspen with their slender narrow leaves of heavenly golden yellow. Then let us not forget the wide-spreading beech with its wealth of shiny bronze-like foliage. But the maples are the Kings of color here, with their brilliant reds and purple magentas that render us speechless with their glory.

All of which has been aptly called our 'October Symphony,' when early frosts seem to work their magic on maple and elm, and roadside sumac, and Nature's festival of colors flames across our New England hills and interales. But then comes the main question: How is it all done? And how explain "the delight that comes when one views it from within the quiet cathedral peace of an October woodland, where the sun slants heavenly lights through the foliage, and drifting flakes of color eddy silently to earth?" (*Boston Globe, Editorial, Oct. 15, 1956*).

It remains for us to delve into its scientific explanation, and to attribute our October Symphony to its Divine

origin. For here we confidently declare that the glories of the autumn display are not Nature's but are the Lord's.

And now we come to the question: What is the cause of those wonderful transformations in the leaves of our trees? It is commonly said that 'Jack Frost' is the cause. But the mere coming of cooler weather, the simple dropping of the mercury a few degrees, can never account for the wonderful changes and variety of colors in those leaves. Hence our minds are led to the thought that the main cause of those changes is God's sunbeams, the Lord's penetrating rays of light and power, which only now in recent years are beginning to be understood and appreciated.

*If no sun-rays?*

By way of illustration, let us use a simple and homely example of the *lack* of sunshine on vegetation. Little as we may realize it, we are all familiar with that, as we look at those inviting, white, crispy sticks of celery we find on our fall dinner tables. Probably not many stop to think or inquire why those celery stalks are so white and crispy. But others will know the simple answer: the farmer, who raised the celery, took great care to cover those particular growing stalks so heavily and completely with black earth that not a single ray of sunlight could penetrate its way to that part of the growing celery. The result: white stalks of celery, a few perhaps tinged with green where light rays had penetrated a little, while their leafy tops fully exposed to the sunlight were as green as grass!

And now let us try a similar test or experiment, albeit only an imaginary one, on the leaves of our trees. Suppose that in early springtime on some Vermont or Massachusetts forest hillside, with their tree-leaves all still in bud-tight stage of development, and a half-acre or less of its area were compactly and completely covered over by a thick blanket of black earth that would prevent even the smallest ray of light from reaching those buds. And suppose such a heavy blanket on that area could be kept in place until later other trees, not so covered, would be displaying their own fully developed leaves. In what condition, then, do you imagine would be found the opened leaves of the trees that had been so completely covered?

Unquestionably, those leaves would be found nearly, if not completely, opened to normal size and shape. But alas! they would be found to display only a dull, cold *white* color surprisingly like those white stalks of celery we saw on our dinner-table! Both celery and buried tree had had the same treatment—completely shut off through the growing months from the sun's rays by a compact curtain of heavy black earth. All of which proves conclusively that there is nothing in the earth itself that produces the wonderful bright colors in the leaves of a tree, but it assuredly is the penetrating, warm beams of heavenly sunlight that produces those colors. In brief, the glory is the Lord's.

Let our doctrines offer further explanation: As with human souls, "Reception and affection are according to the form of the recipient. This may be compared with objects (in nature) that receive the light of the sun, some of which turn the light into unpleasing and disagreeable colors, while others turn it into such as are pleasing and beautiful, according to the form, determination and disposition of their parts." (*Arcana Coelestia*, No. 681). Again we are assured that the glory of our autumn foliage is from heaven's sunlight and the Lord.

Let our doctrines offer further explanation: "Man is an organ of life, and God alone is life. God infuses His life into that organ and all its parts, *as the sun infuses its heat into a tree and all its parts*. And God grants us to feel that (life) in ourselves as our own." (*True Christian Religion*, No. 504).

Again we learn from the *Arcana Coelestia* that "Influx in general from the spiritual world into men is of such a nature that man cannot think or will anything of himself, but everything flows in. Good and truth flow in from the Lord through heaven, thus through the angels that are with man. This I know will seem a very great paradox, because it is contrary to appearance. There is only one Life, that of the Lord, which flows into all, *but is variously received*—This may be compared with the light of the sun flowing into objects, where it is modified and varied according to the form of the parts, and is turned into colors, either bright or dull." (*Arcana Coelestia* Nos. 5846—5847.) Thus it is with the marvelous beauty of our autumn foliage. Again we learn that the glory is the Lord's.

And now we come to the all-important part in the process of producing the wondrous variety and beauty in the leaves of our trees. The warm rays of light we call 'sunbeams' are pouring down upon the leaves. Each of those beams contains thousands of varied shades of color shown and known, in a general way, as the 'rainbow' or 'prismatic' colors. Some few of those colors are received and held by the leaves, as they have been specially prepared to receive them, in a beautiful motley array of bright red and magentas or else of heavenly golden yellows found in the leaves of other trees. However, the main point here is that the wondrous colors come from above—emanating from the sun with all its power behind them. The colors, in other words, come not from

the earth earthy, but from the Lord, the Divine Source of all Truth and of all Beauty!

Finally, to enhance the beauty of the autumn display and our precious privilege to enjoy it, let our thoughts expand for a moment to include *our earth as a whole* in its place among other planets—a subject now more than ever in the public mind. Now more than ever do we realize that the sun is the original source of all our heat, light, and physical life. But very soon, too, the most swaggering, self-confident man in the world learns that any great loss of that heat and light would mean his death due to extremely low temperatures, and that any sudden, and persistent increase in the sun's heat would mean the same—sudden death to us all. How, then, can any such frightful catastrophe be prevented?

One hurried newspaper man gives us a correct but incomplete answer: "Only the earth's *atmosphere* protects us from a fiery death,"—referring, of course, to any possibly uncontrolled power of the heat of the sun. No matter what we were doing or where we were standing—standing perhaps gazing at the beauties of our autumn foliage—or even if we were seeking refuge somewhere in the depths of the earth—all would suffer that fiery death. Not a spear of grass, no animal life of any kind could escape the sun's searing heat!

A comforting and more complete answer here is this:—Our Lord and God in His Divine Wisdom and Mercy, long, long ages ago has provided against any such frightful catastrophe by means of what astronomers today call the earth's *Stratosphere*. That is the protective layer or stratum of special atmosphere, many miles deep—considerably deeper near our earth's equator than it is near our north and south poles. Without the protection of that *Stratosphere*, provided by the Divine Power, Wisdom and Mercy, no beautiful display of autumn foliage would ever be possible. And there, and finally, it must be acknowledged once more that:

***The Glory is the Lord's!***

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# GOD'S HOUSEHOLD

by Lawrence L. Gruman

FROM THE front walk of the Keller home in suburban Leipzig, one could see the distant turrets of the university buildings. To 17-year-old Jan Keller they were a symbol of all that was promising in the world. Since he had been a little boy he had looked across the housetops to where the Marktplatz buildings rose in massive outline, then off to the right where the more delicate lines of towers and steeples marked the buildings of the university. Almost 550 years old, the university was the second oldest in Germany; and when its towers caught the afternoon sun, the sight made one's heart leap with the realization that here the flow of knowledge had gone on since before printing was invented. The university was 80 years old when Columbus set sail for the new world. Here Martin Luther had argued with John Eck in the famous Reformation debates. And in the Thomaskirche just off the campus, Bach had long been chief organist. Now the university boasted the finest faculty in physics for all Germany.

Yes, for Jan Keller, the university of Leipzig held hope in its hand. But in Jan's hand was a paper that would cut off his chances of attending the university. For the year was 1956 and the Russian-controlled East-German government was cracking down hard on anyone suspected of friendship with the Western powers. Jan's hand held fast to the paper that would release him from the East for two weeks to attend a Protestant church meeting in Frankfurt in the Western Zone of Germany, for he had been warned that this paper signed and on file would prevent his ever attending his own university or any other. He knew that this release from the East would get him through to Frankfurt safely, but until his return his family would be closely watched by the police for any suspicious moves. And if he did not return on time, he knew only too well that imprisonment awaited his parents and his two sisters.

So, on that May afternoon Jan took a long look at the distant towers before he stepped inside his house. For him, they seemed to be receding into the distance as he anticipated the decision he would make this very night. For he was about to enter his parlor where his aunt and uncle and his grandfather would already be gathered for a family conference on the matter of Jan's determination to leave for Frankfurt. He knew that of the whole group only his grandfather would look kindly on Jan's wish to attend the Kirchentag, for the old man had lived long enough to take lightly the promises or

threats of an occupying power, and the Communists were not different from the others. As for the rest, well, Jan was a man now and must be allowed to make some of his own decisions.

So, with a last fleeting look at the broad spire of the Thomaskirche, Jan walked into his house. Supper that night remained kind of a blur in Jan's memory except that he sensed a certain gravity in everyone's conversation. Much of the usual jollity of the family reunion was missing as everyone veered away from any talk of Jan and his plans. It was as though each one around the table was balancing a pile of delicate china plates which would come crashing down if anything remotely referring to Jan were mentioned. And, china plates being what they are, the family talked of the traffic problem, father's garden plans, Louise's bicycle and so on. When supper was over and the dishes cleared away, father lit his pipe and grandfather lit his and the two of them carried most of the debate. Father began: "It seems that Jan is about to forsake his whole career to attend the Kirchentag in Frankfurt. He is a good boy, a good student, and the only one to carry on the family name. You know how this appears to Greta and me."

"No, I am not sure I do," said Grandfather. "But you seem determined to keep him from going."

"But what else could we do? He has the makings of a fine scholar and his teacher has written a recommendation to the university favoring Jan's early entrance there. I know the university is part of the political system now, but where will the boy be without training in physics and math?"

Grandfather blew a few smoke clouds before answering, as he often did, with another question: "You don't think that there's such a thing as communist mathematics, do you?" Father answered: "Not at all, and I think any strong-minded person can resist the political indoctrination that goes with university education these days. But without that degree, Jan will be good only for the shop or the factory. And how can that degree even be possible if Jan offends the authorities now? One more bright student or one less, what do they care? They'd rather have a dullard who is loyal to the party than a good student whose politics can't be trusted."

"Now," said Grandfather, "that goes to the root of the matter. For what you say, I know to be true. And it is a sign of our time that our outlook is so mixed-up that it

places values on foolish things. What are we to do then? Cooperate with the evil in order to get by, or stand up for something better?"

Now it was father's turn to blow a few smoke rings. Then he replied, "You have to participate in the human situation no matter what its evil aspect, just because you're human. We once went to war—now, we pay taxes that are used for destructive bombs, we allow other human beings to starve so we may live comfortably. We even go along with this miserable communist government because we're human and want to go on living. Didn't St. Paul say: 'When in Rome, do as the Romans.'"

"But now," said Grandfather, "to live peaceably with it is one thing, and to let it terrorize you into surrendering your faith is quite another. I think Jan feels that giving up the Kirchentag would be a surrender to the communists. And that quotation you made is pure barbarism—St. Paul didn't say anything like that—He said not to be conformed to this world."

Father ignored the correction but he sensed an opening here and drove on in. "I agree that inner conformity can be a wicked thing. But there's no harm done in conforming outwardly to a pattern of life if inwardly you retain your integrity. There's no reason to go out of your way to be disagreeable, is there? Then why not live up to the *letter* of the law these damnable rascals promote, while keeping clean within?"

Grandfather pointed at father with his pipestem: "You are saying, then, that Jan should give up his thoughts of going to Frankfurt so these same rascals won't prevent his entrance to the university. Is that it?" Grandfather waited. Father didn't. . . .

"I think it will serve Jan's purpose better to forego the trip west and be sure of getting into the university come Fall. If he goes to Frankfurt, he's taking a big risk needlessly."

"Ah," said Grandfather, "you've assumed two things you may not know. One is that you *know* Jan's purpose, and the second is that *Jan's purpose* is of the primary importance here. Since I am not sure at all about these, suppose we ask Jan himself about them."

Then turning to Jan, Grandfather asked, "Just why do you want to jeopardize your family by going to the Kirchentag?"

For the first time in his life, Jan was being included in a family debate. Here was the surest sign of all that he was accepted as an adult by the older men. Yet, taken aback by his sudden inclusion in the discussion, he could only stammer out, "I must go, if only to show *them* we won't be victims of their cheap politics."

This answer made father impatient, "How can you, one little person, make any difference to *them*? They will only laugh at your useless sacrifice—and your mother and sisters may suffer because of your determination to go."

Jan went on, "But, Father, there will be thousands of others going. . . ."

"Then," said Father, "Why must you tag along?"

Grandfather flattened his gnarled old hand on the table with the authority of a judge demanding silence. "Now, Jan," he said, "you don't want to try to impress the authorities with your little protest. What positive purpose will your going serve?"

Jan answered, "You must understand, Grandfather. For 17 years you have brought me up in the church. I know what the church stands for, and we've seen nothing resembling it under the Nazis or the Russians. So now I want to do one thing that will be clean and open and honest, single-minded if you like. It's not much of a protest, but it would be one positive thing I can do at this time."

Uncle Karl, who had been sitting quietly all this time, ran his stubby fingers through his hair. Never one to calculate the finer points of the issue, he put his conclusions bluntly: "Last Sunday in church I sat next to a man who didn't kneel to pray. I asked him why not, and he whispered he was an atheist. 'But why do you come to church,' I asked. And he whispered back, 'To show I'm against the regime' was his reply." They all got the point. But Jan went on:

"The church is the only thing that holds out against the communists—and the church has the only hope for the future. I'm not the right calibre to be a minister, but I want to put my whole weight into supporting the church. If I can do that by going to the Kirchentag, then I must go!"

Grandfather seemed satisfied with this answer as he folded his hands across his chest. Father looked to him quizzically as Uncle Karl fingered his napkin ring on the table. Grandfather broke the silence. "That's Jan's purpose, and I agree with it. But is Jan's purpose of the greatest importance here? Perhaps Jan should reconsider in view of our hopes for him and his own career."

This time it was Father who spoke: "From what Jan says, I think our purpose should be raised up to meet his. For years we have gone along trying to find a middle line between our beliefs and the regime, and I'm sick to the death of it. You remember when the Nazis took over how we quietly went along. I should have spoken out then, but I was silent. And for years I have been carrying that guilt over being silent then. Now with the Russians here we've tried to make the best of it, but sometime *some one* of us must make a stand. But it should be me and not Jan, for he has his whole life to live out."

Grandfather replied, "My son, you are right about the futility of silence. But if someone is to protest, it should be one who is risking a great deal. Jan is the one to go." He put out his pipe and got up from the table.

In August 1956 I climbed four flights of broad steps to the visitors' gallery of Hall No. 4 on the Frankfurt Fair Grounds. My guess is that the hall is better than twice the size of Rochester's War Memorial Auditorium. In the vast room huge banners filled the ceiling over some 15,000 people who listened intently to the speaker at the huge rostrum. There were no seats so I joined the crowd standing around the rim of the Auditorium. Over my

IBM earphones I could get the translation of every word in English. It soon became plain that the speaker was trying to justify the control of the Christian church in East Germany because of suspected contacts with the West. He insisted that any loyal East German would be allowed to participate freely in Christian worship. This meant, of course, that any active churchman should affiliate with the communist party. I read on the program that the speaker was Otto Grotewohl, prime minister of the East German government. When he finished abruptly, there was a polite smattering of applause, and people in the great audience were invited to come to the rostrum and ask whatever written questions they would of the speaker.

The first questioner was a balding man who asked if any political affiliation could properly be demanded of a Christian who was loyal to the Kingdom of God. The response of the audience was a surprise to any American, for all over the hall people began to stamp their feet in approval. Mr. Grotewohl rose to reply, but the ominous racket of boots sent him back to his seat in silent discouragement.

Next before the microphone stood a tall blond youth who waited patiently until the clamor died away. Then he told his name, "Jan Keller from Leipzig." He began to read from the paper in his hand. "When the Christian Church becomes the house organ of the communist party, it is no longer Christian nor a church. For the church is the household of God and is answerable to Him alone. Christ came, not to make spiritual acrobats who can keep up appearance of double loyalty, but to make one new man out of the divided selves we normally are. I do not understand how any man can commit himself to the party line and still claim to be a seeker after truth. I do not understand how any man can favor a divided Germany and have any Christian love in him. No, Mr. Grotewohl, God's household will *always* be open to *you*—but we Christians cannot enter *your household* without forfeiting our faith."

For a moment there was stunned silence—then the rumble of boots on the floor began again until it deafened the audience. Mr. Grotewohl stood up and left the platform as the entire crowd rose to its feet applauding. The afternoon papers carried the story that Otto Grotewohl left Frankfurt in his private car, heading back to East Germany without bothering to cancel his several remaining engagements.

## Stewardship Sunday

**M**ANY CHURCHES are observing Nov. 9 as Stewardship Sunday—sometimes called 'Pledge Sunday'. Usually the service centers around the needs of the church, and sometimes this is followed by a canvass of the members that afternoon and during the following days. This is a good time for all church members to consider how much of their incomes should go to the uses of the church.

"Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions based on the conviction that these are a trust from the Lord, to be used in His service for the benefit of all mankind in grateful acknowledgment of His redeeming love."

*Give . . . as unto HIM*

I stood looking down on the huge arena and realized how devoted these people were to the cause of Christ—but I could not know what that devotion had cost them. That is, until I actually met Jan Keller myself.

It was noon-time and the assembly hall was emptying out its crowd when I noticed that walking ahead of me was the tall blond German boy who made the eloquent statement about the household of God. Impulsively I grasped his arm and shook his hand. Summoning up my best high-school German, I said, "Sie sind sehr gut gesprach." To my surprise, he answered in perfect English, "Thank you, thank you. Are you from America?" And so began our brief acquaintance. Jan Keller was a bright-eyed youth who managed an easy smile across his otherwise stern features. We sat down on the plaza outside the building and talked all through lunch . . . or rather Jan told me his story about risking his university career to come to Frankfurt. Then he described the family debate that ended up in a decision for him to take the big chance of attending the Kirchentag.

"And what about getting into the university now? Are you sure it will be impossible?" I asked.

Jan's face looked grave. "After today I have even less chance of ever getting in," he said. "But I have two alternatives. I shall work and study as hard as I can in any case. Some Christian professors will help me there. Then after a year or two the university will either be eager to have me enroll or I shall go on without a degree to whatever work I can. Whichever of these happens, I have a wonderful satisfaction that I haven't sold out my faith."

Then, with a warm handshake, he left me to join some friends. "Yes", I thought, "And you *will* belong to the household of God. I only hope the rest of us prove to be worthy of you. . . ."

*The author is a Congregational minister in Fairport, N. Y. An article by him on the trinity, previously published in the MESSENGER, received much commendation.*

### SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

# The Religious World

## Committee Urges Observance of Cable Centenary

**T**HE COMMITTEE on Religion and Science is recommending a wide-spread observance of the centenary of the laying of the first successful Trans-Atlantic Cable by Cyrus W. Field. The Committee is suggesting that churches, libraries, service clubs and scientific and educational organizations give suitable recognition to this historical event that thrilled the world in August, 1858, and that has proved so useful to mankind.

The Committee on Religion and Science, with headquarters at 11 West 42nd Street, New York, is an inter-denominational group of ministers, scientists, writers and teachers who are striving to combat materialism in an age of scientific advance. It is presently being financed by a grant from The Swedenborg Foundation.

Among those holding observances of this cable laying anniversary is the United States Government, which issued a 4-cent Trans-Atlantic Cable Centennial Stamp on August 15.

On March 10, 1854, a small group of men affixed their signatures to an agreement, paving the way for a submarine telegraph cable to be laid on the ocean floor between Newfoundland and Ireland. This cable would be tied into the existing telegraph lines and would provide instantaneous communication between the two continents.

One of these men was Cyrus W. Field, son of one minister and brother of another. Mr. Field, retired head of a paper manufacturing company, was to be the first to attempt to lay a cable under the ocean, and the first to succeed.

On another column of this page is seen a photographic reproduction of how the news was hailed by the New York Times, Sept. 17, 1858. About half of the front page of this paper that day was devoted to the news of the successful laying of the cable.

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## THE OCEAN TELEGRAPH.

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### VICTORY AT LAST!

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### THE FIRST MESSAGE.

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### ENGLAND GREETES AMERICA

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## QUEEN VICTORIA

TO

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## PRESIDENT BUCHANAN.

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### THE PRESIDENT'S REPLY.

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### TRIUMPHANT COMPLETION

OF THE

---

### GREAT WORK OF THE CENTURY.

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*The Message of Queen Victoria to  
President Buchanan.*

*To the Honorable the President of the United  
States.*

*Her Majesty desires to congratulate the  
President upon the successful completion of  
this great international work, in which the  
Queen has taken the deepest interest.*

## HIDING FROM GOD

*Introduction to a sermon by Robert J. McCracken, Minister of the Riverside Church, New York City. Reprinted by permission from the Pulpit Digest, September 1958.*

"And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden." Genesis 3:8.

The third chapter of Genesis ought not to be regarded as a record of literal fact. The story of Adam and Eve is not history in the sense that the story of George Washington is history. The beginnings of man's life on earth lie far behind our records and traditions. But long before he was capable of history or science early man asked himself questions about the ultimate issues—where life comes from, and death, and pain, and sin. And that God revealed Himself to man at this lowly stage is apparent from the Genesis stories. They do not teach history or science; they do teach timeless spiritual truths. They tell us of God's creative wisdom and power, of man's native kinship to God, of his calling to rule over nature, of his sin, of God's judgment and mercy. The person who cannot hear God speak to him in the story of creation and the fall will have difficulty in hearing God's voice anywhere.

"And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden." That is a vivid and true picture of what from the beginning of things man has always been trying to do. He has attempted to escape from God. He has willed himself out of the subordinate relation to God. He has made himself, his will, his interests, his desires, central and final. In its essence this is what original sin is—the deification of self with, for its inevitable consequence, a turning away from God in disobedience and rebellion. It is as old as the world. Not only so, it can be seen in every age and in every land.

## ONE-A-DAY BRAND

The Assemblies of God, with headquarters in Springfield, Missouri, have set themselves a goal of 415 new churches in 1959. Each of the denomination's forty-four districts has been assigned a target in the drive. The goal is not an idle dream, for the denomination has been establishing a new church a day for the past ten years.

The Home Missions Department will assist districts in finding workers



and in providing financing. The Assemblies now have 8,104 churches in all forty-nine states. They maintain nine foreign language branches.

The Assemblies of God were organized in a constitutional convention at Hot Springs, Arkansas, in April 1914. It is one of the largest of the groups commonly designated 'Pentecostal.' Emphasis is laid on new birth, divine healing, baptism in the Holy Spirit, and the imminent return of Christ. The denomination is evangelistic and missionary in spirit and practice.

## SWEDENBORG'S ASHES

A NOTABLE GOLDEN ANNIVERSARY signalizes that it is fifty years since Swedenborg's mortal remains were carried from London to his native land aboard the Swedish cruiser *Fylgaj*.

His ashes had been at rest since April 5, 1772, under the altar of the old Swedes church in Princes Square. Now, almost 136 years to the day his remains were to be brought home at last, and, like the great Napoleon, he was to be buried with honors in the presence of royalty and his peers.

The concluding ceremony took place two years later when a final tribute was paid to the Prophet of the North as his remains were permanently sealed in a massive granite sarcophagus in the national cathedral at Upsala. There lie the kings, and there lie other great of Sweden including Linnaeus, the father of modern botany.

It was Alfred Stroh, whose tireless researches in Sweden must not be forgotten, to whose memory credit must go for reminding the Swedish government of the debt it owed its greatest son as some have termed him. Without doubt too, the impetus for Sweden to issue a postage stamp in Swedenborg's honor on the occasion of his 250th anniversary in 1938, came from Stroh's great work.

Swedenborg's was the first likeness other than that of Sweden's kings to appear on the stamps of that country (precisely, a post office issue three years earlier depicted two commoners). The issue is known as Scott Nos. 264-7, the 100 ore being the highest face value known up to that time on Swedish stamps.

It was Stroh's Mss. discoveries too, which largely made possible the magnificent new definitive biography *The Swedenborg Epic*, (New Church Press, Brooklyn) by Cyriel Sigstedt, Mr. Stroh's brilliant associate in Sweden so long.

—L. M.

# LETTERS to the EDITOR

## GIFTS TO FRYEBURG

To the Editor:

At their meeting on August 19, 1958, the Ladies' Auxiliary of the Fryeburg New-Church Assembly voted that a letter of thanks be written to the *MESSENGER* for its fine publicity on the need for blankets at the Assembly.

As a result of it, \$100.00 in cash and several blankets and afghans have been received from friends of the Assembly. Please make this fact known, and also that there is still a need. The camp was crowded this year, with more than thirty young people (not counting older folks and small children) during the last week. Nights in Maine are still cold, and more blankets are still needed.

Thank you again for your much appreciated assistance.

Dorothy B. Farnham, Sec. pro tem.  
Brocton, Mass.

## NATURE OF EVIL

To the Editor:

Re: *Letter to the Editor* from Alice Van Boven, Sept. 13. I am a little confused as to her point On the Real Meaning or Nature of Evil. The letter starts by objecting to the idea of non-reality of evil and then asserts that evil is, after all, only negatively real, although certainly to be reckoned with.

There must be a difference between physically manifest evils such as sickness and brutality and the spiritually active evils of the mind. Here then, my question arises: is this spiritual evil the kind of nothingness that Mrs. Van Boven compares to darkness and cold (as opposed to the realities of light and heat), or is it an inversion of good—the reality pointed in the wrong direction—and thereby just as real as the good?

The struggle which we have as regenerating beings is not to fill a void with good but to drive out what already fills the life in order to make room for that good.

Lt. Richard A. Foster  
Mainz Detachment  
US Army Garrison  
APO 185, New York, N. Y.

## TOO MUCH HUMAN RELATIONS

To the Editor:

Readers of the *MESSENGER* might be interested in reading a brief article in the Oct. 28 issue of *LOOK* magazine entitled: *Too Much 'Human Relations'*? Among other things, the author, Prof. Malcolm McNair of the Harvard Business School, writes: "The other evil in the 'human relations' fad is its repeated violation of the dignity of the individual. It becomes a technique for manipulating people. Today, we stick our noses into other people's business, analyzing their motives and judging their lives. We should be able to take a man at face value and not always fret about what he really means. Too many of us are trying to be little tin Freuds.

"Consciously trying to practice human relations is like consciously trying to be a gentleman. If behavior doesn't come from the heart, it is phony." The article gives one food for thought.

Paul Zacharias  
Portland, Oregon

## MR. WUNSCH'S ADDRESS

*MESSENGER* readers are kindly asked to take note that the new address for Rev. and Mrs. William F. Wunsch is now:

R. F. D., East Nassau, N. Y.

## PERRY NORMAL SCHOOL

Established 1898 as Perry Kindergarten Normal School. Incorporated, not for profit, 1956.

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Graduates of Perry Normal may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

F. GARDINER PERRY, President

For catalog write the Secretary

815 Boylston Street, Room M  
Boston 16, Mass.

# Leaguers in Action

Of the publications that come to our desk none delights us as much as does *The American New Church League Journal*. It reflects both the verve and the seriousness of the youth of our Church. In particular were we intrigued by the issue on summer camps which appeared in July of this year. It features a number of clear, eye-catching pictures of camps, camp sites and life in the camps. How vividly the story of the camps and of the leadership training institutes of our Church is told by these pictures. All of the camps in the United States and Canada are covered. There are stories about the 'Harmony-Hide-Out' camps in California, about Almont, Fryeburg and the camp at the Crimson Lake Provincial Park in Alberta, Canada. Also full accounts about the Leadership Training Institute at Almont, and the one initiated this year in Mill Valley, Calif.

In reading these accounts one gets a strong impression of how fun and religion can be combined, how living and working together can be a religious experience in that here the participant must learn to practice the Second Great Commandment. Speaking of the value of camping, the chaplain of the League, the Rev. Paul Zacharias, says in this issue:

"Camping helps the young person adjust to others in the most satisfactory way. If he wants to have any fun he is almost forced to get along well with the others at camp. No one has any special privileges, everyone is responsible for the success of the camp program, and perhaps he will learn to give up some of his own pet ideas for the welfare of the whole camp. Most of our camps do have camp councils, where the campers themselves have a part in planning their program and in making decisions which affect the entire group. And so the campers begin to see how democracy works."

Not the least delightful feature of this issue are the cartoons on p. 14 by John L. Giunta. The editors of the Journal are Mr. Giunta and Jocelyn Flammand. At the last meeting of League, held in Philadelphia during Convention, the Leaguers voted to award a Pfister pin to Mr. Giunta for his work on the Journal.

The present officers of the League elected at the annual meeting are

*The following is the prize-winning essay of a contest sponsored by the Philadelphia Sunday School of the New Church, and the author is Anthony Tafel, son of Mr. and Mrs. Adolph Tafel. According to Mrs. Irene T. Lister, who had charge of the contest, the competing essays of the Sunday School pupil were intended to bring out a real life experience related to New-Church teachings. The papers were numbered, no names appearing on them, and were judged by the Rev. William Woofenden. No one will read the following essay, so full of sincerity, written by a teenager, without being deeply moved. What the Philadelphia Sunday School has done in this matter offers a suggestion to other Schools. Why not have your Sunday School promote a similar competition? Why not encourage youth to express what they have felt and experienced in their own lives relating to New-Church teachings?*

## The Power of Prayer

**I**N THIS COMPOSITION I will be as laconic as possible for I feel that too many words spoil the broth.

In the past few months I have found prayer to be a very wonderful thing. In my earlier life I always thought of prayer as something an adult or a person older than myself would use. Today I know it is for everyone.

In our religion we look at prayer as something which will help us at Richard Hathaway, (also awarded a Pfister pin), president; Lynne Bischoff, secretary; Anthony Tafel, treasurer, and Cicina Keating, director-at-large.

That the League's interest in camping is more than a desire to have fun and fellowship for themselves is shown by its action at the annual meeting, in taking up a collection of \$17.55 to add to \$38.00 already donated to help some Berlin Leaguers to attend summer camps. This money was given to the Rev. Eric Reisner, pastor of the Berlin Society and this year's Convention guest, after he had spoken to the League at a luncheon gathering.

One of the things that might be noted in connection with the annual meeting of the League was the honest and frank opinion expressed in the discussion groups on the last Saturday of the Convention of how youth felt the adults could help to improve the League. And that reminds us that Mr. Hathaway, no less than his predecessors, finds it often difficult to get a full and accurate list of the members of the local leagues. He has sent out an appeal to the ministers to help see that this is done. This is a matter deserving of attention. Mr. Hathaway's address is 90 Walton Park, Melrose 76, Mass.

anytime. It will relieve us of our misery, and it will strengthen us spiritually. We pray to God as if He were a man waiting to help us. We don't think of Him as a mist or a cloud as some of the religions do.

In the past few months I have found many instances in which prayer has helped me, and possibly, saved my life. I would now like to tell you some of these experiences . . . For the past three years I have been on the crew team of my high school. I knew I couldn't swim but I liked the sport so much that I begged the coach to let me row. He did and I gradually forgot that I didn't know how to swim. But last month I went down to the boat house and found that the river was terribly rough. There were waves approximately five feet high. The coach took us out on the water; we raced the mile, the best we could do under the circumstances, and then we were on our own. We were almost three miles from the boat house and our shell was about half full of water. We were rowing in water above our knees. A little more water in our shell and we would have to jump overboard and swim to shore, which was approximately 300 yards from each side of the shell. Then I began to pray to the good Lord. I didn't pray that I should be saved. I prayed that each man in the shell be given the added strength to row to the best of his ability, and if we

should sink that God give me strength to do my best in the water. After five minutes of praying I wasn't one bit afraid. God had given me strength, and if it had not been for Him I believe most of the crew would have panicked and the shell would have gone down.

With prayer, you must do the very best you can before you call on the Lord for help. This I have found to be true. If you do your best God will definitely help you. This I have found in my school work during the past three weeks . . . I am a senior in High School and I am afraid that I wouldn't graduate with my class. The only way I found I could pass was to study the very best I could the night before and then in the morning

### Money For Your Treasury OVER 1,500,000

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Cohoes, N. Y.

pray to God to give me strength to do my very best and to have a clear mind to think with. The good Lord has never failed me yet, and I have graduated with my class.

These are only the most important of the incidents which I have experienced concerning prayer. I believe that no one can really believe in prayer unless he actually experiences its effects. If its effects have been experienced no one could possibly say that he doesn't believe in the power of prayer. I attribute my knowledge of prayer to my church and I wouldn't let that church down for anything after what it has done for me.

## BOOK REVIEW

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.

# HOW I BECAME A NEW CHURCHMAN

by Chas. J. Coch

**I**F GOD IS A BEING consisting of three Divine persons, and if He created us in His own image and likeness, how is it that each one of us does not consist of three persons? Clearly, sound reason has no part of this doctrine of a Divine tri-personality, and the inquiring mind is therefore silenced by the dictum that this is an 'incomprehensible mystery of faith,' and that 'the understanding must be held captive under obedience of faith.' If this be true, and if by 'faith' is meant the dogmas framed by human councils, and proclaimed as 'infallible' by the Maximus Pontiff, then we become the blind slaves of men, and not the free servants of God.

Searching the Scriptures through and through, we do not find a single statement concerning any three persons in the Godhead, nor any personal manifestation of the Father or of the Holy Spirit, except in the Son. But One single Divine Person has ever revealed Himself, Jesus Christ, and He alone.

On first thought, it might be objected that the New Church denies the doctrine of the Trinity, but this is not so. Nevertheless it is most true that there is a Trinity in God, but not a tri-personal trinity. It is a Trinity of Divine ESSENTIALS, not of persons. It is the Trinity of Divine Soul, Divine Body, and Divine Operation, all in the One Person of the Lord Jesus Christ. By the 'Father' in the correspondential and significant language of the Scriptures, is meant nothing else than the Divine Soul, which assumed a human body. By the 'Son' is meant the human nature itself, which was tempted and crucified, died and rose again, but which by victories over all evil, was glorified and made one with the Father, or the Divine within. By the 'Holy Spirit,' finally, is meant not a third person, or god, but the Spirit of Divine Truth, flowing from the Divine Human, as Divine Power or operation, which enlightens, leads and regenerates all who receive it. This is what is represented by the 'dove.'

### Trinity in Creation

There is the image of the Trinity in all things of creation. We have it in our own soul and body and operation. We have its representation in

the Sun, in which the essential fire may be termed as a 'father', the disk in which it appears,—as a 'son', and the emanating heat and light—as the 'spirit', or effective power of the fire and the disk. The Trinity is reflected in every human thought and action, which consists of end, cause and effect—or purpose, means and result. The Trinity is reflected in every single thing of nature, which consists of substance, form, and the resulting use.

With this doctrine firmly established in my mind, I read passages in the New Testament, where the Son appears to converse with the Father and to pray to Him, and I understood that these passages describe only how the tempted human nature of the Lord turned to the indwelling Divine Soul, asking and receiving Divine instruction and power to conquer its own inherited evil inclination.

If then, there is but one Person in the Godhead, what becomes of the doctrine of Redemption? Is it not taught in all Christian churches that Christ came to propitiate the wrath of the Father, and to procure for us the grace of God by His own sufferings and blood? If Christ and the Father are one Person, who, then, was there to propitiate, and from the wrath of whom are men redeemed? Why did God Himself come down to this world? Why was He born, tempted and crucified?

Where, but in the doctrine of the New Jerusalem is it taught that the Lord came down to redeem and save mankind, not from the wrath of God—for there is no such thing—nor from any well-merited punishment for crimes committed—for God is Justice—but from the love of evil, and from the overwhelming power of hell, which at that time threatened the entire human race with destruction and damnation.

The love of evil is like an avalanche, which increases in volume and in destructive force as it descends. From generation to generation, ever since the Fall, mankind had become worse and worse, through the accumulation of hereditary inclinations to evil. Ever greater hosts of evil spirits had been entering from this world into the other world, until the power of hell had become so great that no human

power could withstand it, and until the demons were actually taking possession of the minds and bodies of men. The worst of all nations on earth was that termed God's 'own chosen people'—among whom pride and hypocrisy, hatred and avarice reigned as nowhere else.

It was to this nation that the Lord came down, taking upon Himself, from a Jewish Virgin, flesh and blood tainted with an hereditary inclination to all evil, even the grossest and most vile. He came down to the very bottom of the abyss of human nature, in order to reach and save all men, even the vilest; He did this, in order to be tempted to all evil, and in order to conquer in all temptations and thus to break the power of all the demons.

*The author is a lay-leader of the Ohio Association. The above article is a continuation of his story—previous installments have appeared in the MESSENGER—of how he, reared in the Roman-Catholic faith, became a New-Church believer.*

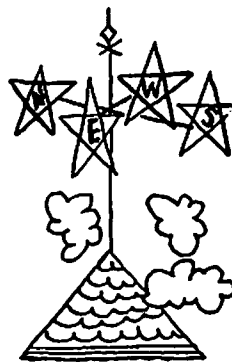
## RELIGION IN AMERICAN LIFE

Increased regular attendance at Church and Synagogue will be urged throughout the country in November during the tenth annual Religion In American Life Program. Every American will be encouraged to go to the house of worship of his choice in this nonsectarian emphasis on the importance of religion in personal, family, community and national life.

Sponsored by a committee of 67 lay men and women of all faiths, the program is headed by Robert T. Stevens, president of J. P. Stevens and Co., Inc., large textile firm, and former Secretary of the Army. Charles E. Wilson, president of the People to People program, and former president of General Electric Co., is honorary chairman.

Through programs in thousands of communities, Churches and Synagogues, the historic role of religious faith in strengthening the American people through good times and bad will be stressed. The theme of the campaign is "Find the Strength for Your Life . . . Worship Together This Week."

As the program is backed by The Advertising Council, this message will appear on thousands of outdoor posters, on subway and bus cards, in magazines and newspapers, and on television and radio. Space and time worth several million dollars will be contributed by advertisers and advertising media as a public service.



## MEETING OF THE MARYLAND ASSOCIATION

The Maryland Association of the New Church held its annual meeting on Saturday, October 25th, at the Church of the Holy City, 16th and Corcoran Streets, N. W. in Washington, D. C.

The Program included the business meeting, luncheon, and an afternoon discussion program. The discussion topics were *Lay Leadership* and *Lay followership*. One member from each society—Washington, Baltimore, Wilmington, and Philadelphia—spoke, followed by general discussion.

The *MESSENGER* hopes later to carry fuller details about this meeting.

## From the Theological School

On Monday, Sept. 22, work commenced in the New Church Theological School, with classes in Theology conducted by the Rev. Edwin G. Capon; in Scripture and in Homiletics by the Rev. John King; in Pastoral Care by the Rev. Everett K. Bray, and in Voice by Dr. Coleman C. Bender.

Five students are enrolled in the School. In the first year are Richard H. Tafel, Jr., son of the well-known New-Church minister of Philadelphia of the same name; and Robert H. Kirven, St. Louis, known to Convention people for his efficient conduct of the Annual Appeal campaign.

George Dole and Werner Schmidt are in the second year, and Theodore Foster continues as a special student.

Both Mr. Tafel and Mr. Kirven are taking work at the Andover-Newton Theological Seminary as well as at our School. Arrangements are being made for Mr. Dole to serve the Elmwood Society by preaching there two or three times a month, taking charge of the senior youth group every Sunday night, and spending Saturdays

and Sundays in Elmwood in order to do pastoral work there.

All told, it looks like a good year for the School.

**Mr. and Mrs. George Hersey** of the Gulfport Society have been visiting a granddaughter and New-Church friends in England this summer. They embarked from Montreal, July 22, on the Empress of England. Prior to their journey abroad they had made a visit to Spokane, Wash.

**Miss Melrose Pitman** of the Cincinnati New-Church Society reports that she is having a wonderful time on her visit to England. She has numerous relatives here—her uncle was the distinguished New-Churchman, Sir Isaac Pitman. She reports that she is visiting with much delight places in London, familiar to her from previous sojourns in that city. Among other things she has viewed the Blake Exhibition in the famed Tate Gallery.

**From that faithful Colporteur**, Mrs. H. M. Herrick in Denver comes encouraging news about interest in the Church and the Writings. The Swedenborg Fellowship, organized in 1949, meets regularly and maintains two classes: for the study of the doctrines. The beginners' class has an enrollment of 14, and the Arcana class, 7. Nor has the work been confined to study. The group has donated \$40.00 to the Convention Appeal, \$10.00 to the YMCA, \$5.00 for Korean relief and paid for 16 subscriptions to *Daily Bread*.

So great was the demand for the Writings at the public library that Mrs. Herrick arranged with the Swedenborg Foundation for another set for the library.

**The Sunday School** of the Cambridge, Mass., Society seems to be showing no little vitality. It has seven teachers: Mrs. Rafael Guiu, Mrs. Werner Schmidt, Mrs. Robert Kirven, Mrs. T. North Whitehead,

Mr. Werner Schmidt, and Mrs. Edward Bruce. The editor of the *MESSENGER* recently had the pleasure of attending the adult Sunday School class and found the discussion very stimulating.

**The Swedenborg Fellowship of Pittsburgh** recently honored the memory and activities of John Chapman, the noted New Church missionary and pioneer, with a talk by Rev. Le Van, which was later followed by a social hour. Rev. Le Van pointed out that Johnny Appleseed, despite his quaint frontier ways, had the best of connections with the formal New Church organization. In the social portion of the program, a room was found decorated in frontier fashion including (among other things) apples, pumpkins, wagon wheels, and 'News Fresh From Heaven.'

**In the Miami-Fort Lauderdale area**, where the Rev. Ernest L. Frederick is engaged in missionary work, there is a prayer circle; and each month Mr. Frederick receives news of more people joining in on Saturday night at nine o'clock to participate in this unique prayer circle. As Mr. Frederick says, "There is strength in prayer."

**The New York Society**, as previously noted in the *MESSENGER* will soon be celebrating the 100th anniversary of the building on Thirty-Fifth Street. It is noted that almost a century ago the Rev. Samuel Seaward, brother of William Seward, Secretary of State in Lincoln's administration, was the minister. Outstanding among the membership was John Bigelow, Lincoln's ambassador to France, and one of New York's leading citizens. The chairman of the Centennial Committee, Edward Haag, 490 E. 23rd St., Brooklyn 26, N. Y., would like to receive historical information relating to the Society from anyone in possession of such; also he would like ideas as how best this event can be commemorated.

In connection with New York, we also hear that the parish house and the library are undergoing extensive alterations.

**The Cincinnati Society** is observing its Sesquicentennial Year. Already four gatherings and special services have been held in commemoration of this event. The most recent was on Sunday, Oct. 19, with a special musical service featuring Alice Dodd Schwartz, soprano; Janet Kimery, contralto, Linda Wellbaum, harpist, and Jack Wellbaum, flutist. Following the service there was a dinner with

## WHAT ARE YOUR ANSWERS?

### TASK FORCE No. 1

#### 1. *Why do you come to this local church?*

Each individual is a church, and in The New Church the sermons, based on the Bible and its internal and interior meanings (in Portland written by a very able minister)—the church affiliated the Maine Association, and the larger bodies of General Convention. This furnished the inspiration of working with others in a common goal, for the Lord—and the power that there is in many, prayerfully working together.

#### 2. *What does this church offer you that you do not find elsewhere?*

Deep truths, stemming from Divine Love and Wisdom; and the conviction that love of good and its ramifications in life is of first importance, and that truth, to be effective, must be tempered by love.

#### 3. *What more would you like to have it do for you?*

In general, I have felt that a widening circle should be effectively encouraged to read the writings of Emanuel Swedenborg (with the Bible).

#### 4. *How does this church help you to serve your community?*

As in No. 1 above—like the church, so the community in aggregate has the value of the individuals of which it is composed—so those who take to their hearts and into their lives, the ways of life revealed by The Writings, should thereby enrich the community. For, in The New Church we are remiss indeed if we do not learn the great lesson of love to the Lord and neighbor (rather than to self and the world),

a musical program under the direction of Grace Chapman.

An exhibition, under the direction of Florence Murdoch, of mementos of church families, including miniatures, daguerreotypes, photographs, table appointments, writing, sewing, costume accessories, toys, dolls, etc.

*As will be recalled a number of questions were submitted by the Task Force groups to be considered by the societies and associations of Convention. The answers naturally showed a large variety of opinions but each one testified to an earnest inquiry into the present needs of our Church. The following thoughtful answers as given by HARRIET C. GASS of the Portland, Me., Society should prove very stimulating. More of her answers may be forthcoming in a future issue of the MESSENGER. Mrs. Gass is not only an active worker in her own Society but is the corresponding secretary of the National Alliance of New-Church Women.*

and such are eager that a vessel be opened within them to receive for the world something from the Lord to make it a better place. There is a reason why each is born and at a particular time, and happy is he who finds this use.

#### 5. *What unique contributions can our local church make to our community?*

It seems that recognition and acknowledgment of truth is most sorely needed in the communities of the world. Our church has these truths. And each truth accepted opens us to receive another. Through the fundamentals received from The Writings, one is able to recognize the end from the beginning—and all things of life then may be recognized as stemming from four originations:

Love of the Lord and Neighbor  
or Love of self and the world.

If larger groups were using this key to thoughts and actions, wouldn't the community be a better place?

### TASK FORCE No. 2

#### 1. *What reasons do we see for the existence of a national organization?*

As indicated previously—the power that is in numbers working together. Even two working together can accomplish many times more than two working separately on the same project. The danger of organization is in working *within* the organization and neglecting the responsibility and pleasure of 'Love drawing a circle and drawing others in', to paraphrase.

#### 2. *What services do we feel the national*

The final event of the Sesquicentennial series will be on Thanksgiving Sunday, Nov. 23. At that time will be brought out a prospectus of Part II of the *History of the Society*, the writing of which has been one of the projects undertaken in connection with the Sesquicentennial year.

organization is performing for our society?

Certainly much more than is generally realized.

3. *What other services should a national organization perform for our society?*

In a goal of better-informed laymen, perhaps the suggested start in responding to this question would be that a greater knowledge of the national organization and its functions and services be made known. In the sphere of my knowledge, I have felt that there is too little awareness of belonging, to societies, to state associations, and to the national organization of General Convention. It is, perhaps, comparable to the foreign aid of the U. S. Government, since, as in our local Society, a great deal of money has been furnished by the Augmentation Fund, but pretty much on the basis of 'ask and ye shall receive', without exacting any realization of the import of the gift.

4. *What help does the national organization need from our society to accomplish its purpose?*

If work was done on No. 3 next above, the cooperation and response from the societies to national organization would be much more gratifying to all.

5. *What means should be provided so that our society can better express its voice in the national organization? In what ways can we take part in the work of the national organization?*

In calls to the laymen for cooperation, funds, delegates, and Convention attendance, etc. It is helpful if the plea is made informative, warm and friendly, and seeming to mean 'me', and worded so that 'I' catch the enthusiasm, from such an effective spirit of companionship in a mutual work 'In His Name'. This spirit is taking growth, and such communications have been written.

6. *What would be the advantages and disadvantages of a national office in carrying on the work of our national church? If we feel a national office would be desirable, how should the location be decided?*

If, by 'national office' is indicated that the result would be more efficient, furnishing the opportunity for more to work according to the spirit of the above, and what follows, it would seem desirable, if possible.

Perhaps, like heaven, where space is relatively unimportant, so perhaps is the place.

### TASK FORCE No. 3

1. *What questions are your friends asking? What can be done in the field of publications to help you answer them?*

To answer questions, could something like the English *Better Than Gold* be made more brief, and still be convincing?

2. *What subjects would start people thinking?*

Subjects which catch the interest, as seeming to answer one's problems.

3. *What kind of publications would help you better understand your church?*

For one thing—the New Church interpretation of church holidays—articles have been written here and there in this regard. It would seem desirable if these topics could be briefly but adequately stated.

And, another idea—with other denominations, there is the opportunity occasionally to discuss the inner meaning of the most known biblical quotations, references, miracles, etc. It would seem helpful indeed, if these could likewise be briefly but adequately stated.

4. *What books or pamphlets do you give your friends when they ask you about your church?*

It seems unfortunate to us, but most people who are interested enough to discuss church matters, seem quite content with their own. However, we have made quite a bit of use of *Better Than Gold*—but this is too long for the more casual questioner.

5. *What teachings of our church do you think can make a unique contribution to our contemporary needs?*

That here on earth, we are living, at the same time, in the spiritual world. And that all thoughts and acts can be traced to the source of love of the Lord and neighbor—or of self and the world. That if we are not working for the Lord, we are working against Him.

And we certainly have the information to dispel the spread of atheism.

6. *Do you know anyone who would like to answer these questions?*

My original thinking, in connection with Laymen's Fellowship, for one thing, was the potential of finding

talent, particularly for writing; and other talent, too, among those who would put it to work in the interests of The New Church. (This is now under different guidance, and no doubt may take an entirely different trend and emphasis, although this seemed a possibility for one of its great contributions—to implement those with a zeal with an outlet for their talent.)

7. *What part of MESSENGER do you read? Reject?*

Read first the articles; (have read articles first all my life); next, editorials; National Alliance pages—rarely have time for more, but would not change the rest. I like the present trend of *MESSENGER*, as being informative with intelligence.

*The following is a reprint from the CINCINNATI LIBERTY HALL AND CINCINNATI GAZETTE, Oct. 31, 1839 of an article that originally appeared in a New York paper BROTHER JONATHAN. The Cincinnati paper comments that it shows 'the estimation in which the work of our late fellow citizen, Alexander Kinmont, is held abroad'. Mr. Kinmont was a New-Church minister and a philosopher of no mean ability as shown by his book 'The Natural History of Man.' This book consists of a series of lectures given in 1837-38, and prepared for publication at Urbana at the home of John H. James. They were published in Cincinnati in 1839 by U. P. James. Mr. Kinmont died, Sept. 16, 1838.*

*We are indebted to Dr. Ophia Smith, Oxford, Ohio, for recovering this comment on Mr. Kinmont.*

## "Natural History of Man"

Some six months ago, while traveling in the West, we met a work, called "Twelve Lectures on the Natural History of Man, and the Rise and Progress of Philosophy" by Alexander Kinmont, late of Cincinnati. It is a little singular, but we believe it to be a fact, that this book has not reached New York yet. We regard it decidedly

one of the best books of the age, and we believe it will do more good in setting men right upon some mooted subjects of the day, involving delicate considerations, and will throw more light on the nature and end of man's being than any single work that has appeared this century. Kinmont was a Scotchman by birth, who came to this country with a splendid education and an empty pocket. By singular enterprise, force of character, self denial and industry, he overcame

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uncommon obstacles, and attained to great eminence as a philosopher. Wealth to him was no object; to be useful was his only aim. He died in Cincinnati about a year ago, at the early age of thirty-seven, while by general desire he was preparing his lectures for publication. His mind was stored with science, and this was the foundation of his excellence; for from its undoubted basis of truth, he learned to soar to those regions of speculative contemplation, where he could discern the harmony between the material and the intellectual, and correct the conclusions of his judgment by the criterion of facts. Few men ever studied that greatest of all subjects, Man, more thoroughly, or to so much practical purpose; no man ever discovered greater truths connected with his complex nature. Whoever reads Kinmont's book, must rise from its perusal, thankful that he is a man, and with feelings of gratitude that he has been assisted in construing the dark language of his being. But

while he finds much to elevate, he will meet with nothing to inflame his pride. One of the most remarkable features of his book, is the view he takes of the condition of the colored race, and he grasps the subject with the power of a philosopher, who seems to be the translucent medium of the Divinity. Kinmont has an eye for the universe of things, and his mental vision cannot be circumscribed to the narrow limits of any peculiar set of thinkers. He always sees the end, the beginning, and means, at a glance, and he reads great designs where common men find nothing but contradiction and difficulties. There has not been such a philosopher as Kinmont yet, among the host of clever men who have groped in the darkness after human knowledge, and he is as far above all his Scotch predecessors—if we compare men together whose pursuits have been so different under the common term philosophical—as the best of them are above Dr. Beattie. Kinmont is just the writer

that is needed in our day of daring speculation, and we will venture to predict that his work will exert as great an influence on the energetic and truth-seeking minds, which are now carrying forward in America, as Coleridge did among his contemporaries. His style is even more dashing, and perhaps faulty, than Carlyle's, but the character of his mind is vastly more colossal and solid; while the latter draws constantly from the 'all-sided' fountain of German literature, Kinmont is filled from the life-giving source of all things.—His idea of originality is itself perhaps the most original of ideas. He maintains that what is called originality, is only another name for dullness and the unnatural; but that true genius always imitates. His remarks on this are very ingenious, if not convincing, and we regret that we have not a copy of the book from which we might transfer them to our columns. We heartily recommend these lectures to the public and live in the hope of soon seeing them in New York.

## PARTIAL LIST OF CHURCHES

BALTIMORE, MD.  
Calvert Street, near Chase

BATH, ME.  
Middle and Winter Streets

BOSTON, MASS.  
Bowdoin Street, opp. State House

BRIDGEWATER, MASS.  
Central Square

BROCKTON, MASS.  
34 Crescent Street, near Main

CAMBRIDGE, MASS.  
Quincy Street, corner Kirkland

CHICAGO, ILL.  
Chicago Society, 5710 South Woodlawn Ave.

CINCINNATI, OHIO  
Oak Street and Winslow Avenue

CLEVELAND, OHIO  
12600 Euclid Avenue, East Cleveland

DES PLAINES, ILL.  
9016 Home Avenue  
Good-Shepherd-Community Church

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11408—71st Street

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Main Street

NEWTONVILLE, MASS.  
Highland Avenue

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35th Street, between Park and Lexington Aves.  
Clark Street and Monroe Place, Brooklyn  
New Christian Church Mission, 166 W. 136 St.

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PAWNEE ROCK, KANS.  
Main Street

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22nd and Chestnut Streets  
Frankford, Paul and Unity Streets

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PORTLAND, OREGON  
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4144 Campus Avenue

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## Birth, Baptism, Memorial

### BIRTH

KAUER—Born Sept. 20, to Mr. and Mrs. James Kauer, Wilmington, Del., a daughter, Catherine Lenore.

### BAPTISM

STEWART—Michael Wayne, infant son of Mr. and Mrs. James W. Stewart, Mobile, Ala., was baptized in the Gulfport Church, May 25, the Rev. P. Peters officiating.

### WEDDING

THIELEMANN-WILD—David B. Wild, Jr., and Rulon Thielemann, both of Wilmington, Del., were married July 9.

### MEMORIAL

VAUPEL — Resurrection services for Arthur Vaupel were held on Sept. 2. Mr. Vaupel was a loyal member of long standing in the New Church in New York, and his loss will be keenly felt by his friends in the New York Society.

## The President's Corner

**A**S I SIT DOWN to write this column, I realize that it has been absent for some months from *The MESSENGER*. There are two matters that I would like to talk to you about through this column.

### WHAT HAS HAPPENED TO THE GROUP DISCUSSION MEETING ANSWERS?

That question, I suspect, is on the lips of many Convention people. First let me tell you that the group discussion meetings held in our churches following the Regional Training Institutes have been a genuine success.



Response to projects such as these is often half-hearted and if a 50% to 60% response is received, it can be considered excellent. I have learned through our Administrative Committee Chairman, Adolph T. Liebert, that all but one of our congregations have been heard from. In addition to this, many individuals, not able to participate in the group meetings, have

written in their answers to the questions prepared originally by the four Task Forces.

That is an overwhelming response and I would guess a near record for any organization. To me, it speaks many things. It expresses our love and devotion to our Church. It cries out our great concern for the welfare of the Church. It declares our anxiety over the present small membership. It indicates our joy at having had the opportunity to be heard in our local congregations and to pass on our thoughts to the organization leaders which your representatives at Convention Sessions have chosen. Altogether, it is a declaration of our deep allegiance to our Lord and Savior Jesus Christ and our desire to find the most effective ways in which to serve him.

At the present time all your answers are in the very able hands of the Rev. Franklin H. Blackmer who is doing the basic work of 'collation' of the answers. From this point, the Administration Committee will take them and will decide the best procedure to follow. It seems possible, in fact likely, that the Task Forces first concerned with the four basic areas of our Church work will want to review these answers. A possible further step is that the entire group will again get together to decide the best means by which plans and recommendations growing out of your answers may be presented to Convention Sessions for action and implementation.

## Tentative Program of President's Visits November 9, 1958 - January 26, 1959

Sunday	Nov. 9	Preaching in Baltimore A.M.
		9 Board of Trustees—Baltimore Society P.M.
Monday	Nov. 10	Board of Education, Cambridge (Tentative)
		10 Advisory Placement Committee, Cambridge (Tentative)
Tuesday	Nov. 11	Hosanna Committee, Cambridge
Wednesday	Nov. 12	Hosanna Committee, Cambridge
Sunday	Dec. 7	Preaching in Washington D. C.
		7 Meet with Board of Trustees
Tuesday	Dec. 9	Board of Missions (Tentative)

### PLAN FOR 1959 SAN FRANCISCO CONVENTION NOW!

Are you saving your pennies? It is not too early to begin to make plans to attend the General Convention sessions on the West Coast next July 13 to 19. Preliminary plans have already been drawn up by the Pacific Coast Association and the Convention Committee on Business will hold its first meeting in San Francisco on October 19. Many will plan a trip to Convention as a part of their summer vacation and the dates of the Convention have been set with that in mind.

May I as President offer a suggestion to all our societies? For those ministers who do not have travel expenses paid because of Convention responsibilities, it would be wonderful if society budget plans would include assistance, at least, for the attendance of the minister at Convention. Perhaps Associations would be in a position to assist in some instances.

It is just as important to make sure that lay delegates are present too. Are you planning to include in your budget for 1959 a sum to see that it is possible for some lay person or persons in your church, perhaps someone who has never attended Convention, to be present at the sessions in California? A special money raising project for this purpose might be built into the program of your society for the coming year.

In fact, why can't this become a part of your annual church program. We need wider representation from our churches at Convention. It will help to strengthen and broaden the work of our Convention and will be of immeasurable help to the local congregation.

Cordially,

*David P. Johnson*



The  
New Christianity

A Quarterly Journal  
for its promotion and interpretation

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In this issue, and at least four times a year, THE MESSENGER hopes to carry on the purposes and traditions of *The New Christianity*. The latter magazine will be missed by many of its subscribers, for under the able editorship of the Rev. William F. Wunsch, the Rev. Frederick Crownfield, and Dr. Howard Spoerl, it gave voice to some of the best thinking in our Church.

*The*

NEW-CHURCH  
MESSENGER

THE  
NEW-CHURCH  
MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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

Vol. 178, No. 23 Whole No. 4740  
November 22, 1958

## 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.

# Ohio Association Meets in Pittsburgh



—Liebert photo

**Taken in front of the church in Pittsburgh as the people were coming out from the service on Sunday, Oct. 26.**

Delegates to the October 24-26 meeting of the Ohio Association began arriving in Pittsburgh as early as Friday morning. The first scheduled event was the annual meeting of the Womans Alliance Friday at 3:00 p.m. This opened in the Sunday School room with a devotional service led by the president Miss Dorothea Pfister, and was followed by reports, business, and election of officers. Mrs. Carolyn Blackmer gave a talk on Convention's *Leadership Training Institute* at Mill Valley; while Miss Pfister showed colored slides of both Institutes, and spoke particularly about Almont. The Pittsburgh chapter served tea, with Mrs. Edith Black and Mrs. Mildred Heddaeus pouring.

Association's Executive Committee and Board of Missions met jointly in the organ room of the church to review proposals for the next day's Association business. Dinner was served in the dining room to a highly appreciative gathering of ministers, delegates, and friends.

Friday evening, the devotional service was led by Rev. Leon C. Le Van, and the Womans Alliance 'Token Mite Box' of \$17.15 was dedicated.

Mrs. Carolyn Blackmer gave a report on the philosophy and activities of *The New Urbana*. She showed colored slides of the School, and expressed belief that Urbana may contribute new ideas for future American education. A social hour followed

in the Sunday School room, with fruit punch and dainty cookies served by the Ladies Aid.

Saturday morning, Rev. Franklin H. Blackmer conducted the Worship Service. Rev. Leon Le Van, pastor of the host Society extended a welcome on behalf of the Pittsburgh Society. Reports were heard from the Cincinnati, Lakewood, Glendale, Cleveland, Indianapolis, and Pittsburgh societies.

Reverends Bjorn Johannson, Albert Diephuis, and Leon Le Van reported on their pastoral activities during the past year, with Mr. Diephuis adding he will retire from the Lakewood pulpit and the active ministry at the end of the year. The report of Chaplain Charles J. Coch of Cincinnati showed that monthly Worship services have been conducted in Indianapolis during the past year.

Rev. and Mrs. Franklin H. Blackmer were voted into the Ohio Association as individual members by virtue of their residence in Ohio.

Treasurer H. Brown McGill reported that a check for \$1300.00 was sent to the Indianapolis society to enable the Indianapolis church to obtain clear title to its property. The president of the Cleveland Society informed the delegates that a purchaser is interested in the Cleveland church property. Lakewood reported it will be without a minister following Rev. Diephuis' retirement. Following

Please turn to page 382

# The New Look in the New Church

by Richard Wallen

**I** WANT TO TALK to you tonight about what I call the 'new look' in the New Church. The story I have to tell is (at least to me) one of the most exciting things that a social scientist has seen in a long time.

By now most of you know that in the early contact with Dave Johnson and John King we discussed the problem of the rather loosely coordinated organization that the New Church has, and they raised the question with me and some of my colleagues as to whether anything could be done about it. I didn't know for sure, but I certainly wanted to try. I had some notions about organization for a long time, and had never seen an organization willing really to try to put these to work. The basic notion that I have about any reorganizational process is that it ought to be based upon grass roots needs. In other words, it would be a thoroughgoing democratically oriented reorganization. And as I talked with Dave and John about New-Church philosophy, New-Church theology, and New-Church points of view, I discovered that here was an organization that was already committed to that kind of view.

The problem, then, was not one of implementing the legal or political means for democracy within your organization. It was much more subtle—it was the problem of creating, as much as we could, a psychological democracy. Now let me try to explain this, because the distinction is crucial, and it affects all the work that I do with groups. It is one thing to say that people have a right to be heard, to vote, and thus express their wishes—that is legal democracy. But it is quite another thing to create a set of conditions that make it easy for them to speak, to make it possible for the shy, the reticent, the people who feel personally inadequate to express their thoughts in such a way as to be heard and have an influence, too.

The difference between psychological democracy and legal democracy is the difference between having a right and having a genuine opportunity to exercise that right.

Now it is not an easy thing to bring about the necessary conditions. We know too well that, even in small group discussions, there will be some people who are committed to the principle of democracy but who shut others up by dominating the conversation. It is not that they don't believe in democracy, in the right of others to be heard. They are simply unaware of the impact

they have on people. They actually do not understand that their behavior decreases rather than increases a psychologically democratic atmosphere.

With that background as our basic philosophy, we came to Philadelphia to begin the work of reorganizing—a work which will take substantial time, believe me, because reorganization does not take place on paper; it takes place in the minds and hearts and understanding of people. Only if that view is taken can we construct an organization that will function effectively.

The first thing I asked the New-Church people with whom I came in contact was, I thought, a rather simple request. I said, "In order to build the kind of organization that will accomplish what you want it to, we must know what you want to accomplish. What are the aims of the New Church?" I think my friends in the New Church who tackled this problem first thought it was going to be simple, too, but it took us only one afternoon to discover that it was extremely complicated. One of the reasons for this is a good thing, of course, and that is that the New Church has a tradition of individualism. This, by all odds, we did not want to destroy, for individualism, difference in points of view, is a creative force which an organization cannot do without.

The problem then was to learn how to work together so that the conflicts and the differences can become a force for the creation of something new, rather than a mere occasion for squabbling. The group quickly realized that this was not simply an intellectual problem; it was a problem of people. It was a problem of people learning how to work together, in order to reconcile their differences or to find some new creative integration of these differences.

At this point I proposed that we stop working on the problem of aims and start working on ourselves, that we find out what it takes in the way of human skills and understanding to create a team, a group of people who can work together.

In most reorganization efforts, what happens is that a group of people at the top make certain decisions, and these thoughts of the wise ones filter down into the ranks and are then presumably implemented. But, the people in the ranks of the organization, the grass roots, do not

understand the conflicts, the difficulties, and the attitudinal changes that had to take place before these particular recommendations could be made.

What emerged was a curious thing. The people at the top of the organization said at first, "We don't really know enough about working with one another." I want to remind you that this is a group of people deeply devoted to the New Church and its teachings. What they were saying in essence was: "We are not yet sufficiently equipped for this job—as people, we are not equipped for it."

So we went to work and constructed what was called the Fryeburg Conference. Now the Fryeburg Conference is a very "curious animal." If you talk with people who went there they will tell you, "It was wonderful! We ought to have more like it!" But they won't tell you exactly what happened. You can't get a clear picture from them. And the reason they won't tell you is that what happened, happened inside. It's the kind of thing that cannot easily be verbalized. The only real test of the Conference does not lie in the participants. It lies in whether the people in the New Church as a whole have begun to see some changes in those individuals—what would be perceived as constructive changes. That is where the real test of that training program lies.

After the training conference was over, the group resolved itself into a work session committed to the exploration of church attitudes and desires at the grass root level. This resulted in the formation of four task forces, which met and wrestled with their own internal problems, their own thoughts, and their own conflicts, trying to clarify for themselves what they wanted to do. One thing emerged clearly—the task forces wanted to be responsive to the total membership of the New Church as much as they possibly could.

At this point we had roughly two choices. One was the usual questionnaire or survey type of approach, circulating as many people in the church as we could and tallying the results. But this did not seem to be the right way to go about it, because such a questionnaire would fall upon people who were not prepared and didn't know the context from which it came. I'm sure some valuable data would have been obtained by that method, but there was another consideration. I felt an undercurrent of resignation and apathy that was not completely expressed; at times this amounted almost to hopelessness. There was a dread of actually bringing important problems out into the open, for fear that somehow the organization would fall apart. To me, an outsider, this looked like an unrealistic view of the matter. But just saying, "You needn't be that anxious," doesn't drive the fear away. The problem was to do something about the roots of the anxiety and the resignation.

I learned that there was a period in the life of the New Church when it had tremendous vitality and great appeal; it attracted intellectuals from many walks of life. What has happened to that vitality, that spirit?

As we talked about this we never came to any single conclusion, but I believe something like this had happened: The New Church at one time had been a pioneer, had been in the forefront of philosophical and theological thinking, had stimulated and challenged people. Then what happened was that, in many respects, the essence of New-Church teachings, if not their specific character, had become welded into the main-stream of American ethical and philosophical thought. It was not that the New Church itself was slipping, but that the rest of the country had caught up with it. Or to put it another way, the New Church had rested on its laurels a little too long and was afraid to step out front again.

After lengthy discussions about matters of this kind, I proposed that we engage in an activity which if possible could revitalize the membership of the New Church. Now I didn't know exactly how this could be done, but I had a general idea. The idea was very simple, it seemed to me, if you believed basically in the fellowship of people in a church—and that is to translate words into action; not to be satisfied with describing ourselves as a fellowship, but to implement those words, to make people actually feel a fellowship.

The people who went to Fryeburg experienced a kind of fellowship that grew out of an open exploration of conflict that they had not known before. You can validate my judgment on this by talking with those who went to that conference. As a matter of fact, the sense of fellowship became so close, the desire to understand one another, together with the development of some skills in working together, that they began to be perceived by others in the organization as a small tightly knit group who were now going to take over the power. I should have been prepared for this. We had already explored the rather substantial amount of suspiciousness among New Churchmen—not as a condemnatory matter, but as a basic necessity for learning how we could trust one another more.

You probably have guessed by now that I am not one of those psychologists who believe in calling a spade a silver spoon. We have to deal with the problems and we cannot deal with them by describing them in excessively polite terms. Now I don't believe that this suspiciousness is characteristic of New Churchmen alone. I think it has to do with something that happens with highly ethical, highly religious, highly philosophical people, who begin to get the notion that in order to be good you must never admit anything that's bad. The result was that large areas of perfectly normal, respectable impulses, thoughts, feelings and attitudes were being left out of conversations—so that we could all be good to one another. Now this is a laudable motive. I like to have people be good to me, but there's one thing I would rather have them do than be good to me, and that is to try to understand me. And I'm not just awfully good—I'm not sure they can understand me because I'm not just awfully good myself. So there's a kind of reassurance in discovering that maybe there are

## RICHARD W. WALLEN



Dick earned his A.B. degree at Findlay College, and his M. A. and Ph. D. in Psychology at Ohio State. He taught at Western College for Women and later at the University of Cincinnati. During World War II he entered the Naval Reserve and served as a clinical psychologist. Following this period, he joined the psychology staff of Western Reserve University. In 1956 he left his post there as Associate Professor and joined Creelman Associates as a Senior Associate. In December 1957, he accepted his present post with the Personnel Research and Development Corporation as Director, Managerial Training Division.

During his teaching career, he acted as consultant to a number of industrial firms, aiding them in both research and management training. He also served as staff member at two sessions of the Midwest Training Center in Human Relations. This organization specializes in leadership training and applied group dynamics. He has also training in psychodrama and psychotherapy.

He is a fellow of the American Psychological Association, Secretary of the Board of Examiners of the Ohio Psychological Association, and a past president of the Cleveland Psychological Association. He is also a member of the American Society of Group Psychotherapy and Psychodrama.

Dick has published a number of papers in professional journals on such topics as testing, neurosis, supervisory training, and vocational interests. He is also the author of *Clinical Psychology: The Study of Persons*, published by McGraw-Hill.

people we can live with and work with who are not totally 100% good, who get anxious once in a while, and angry once in a while. Then we discover that, even though anger and irritation arise, it is possible the day after tomorrow to walk along the same road together, with a heightened understanding and an increased trust.

### *A Wider Spirit of Fellowship*

My friends at Fryeburg understood these things—they didn't all say them in the same way, but they understood them. So nothing was more natural than that we wanted somehow to transmit something of this to the rest of the organization. This seemed like a monumental task. In the first place, there are not too many psychologists available with sufficient experience in group training, even if the New Church could hire them. So we chose a dangerous and risky alternative—the alternative of trying to develop resources within the New Church itself, some people who could help others to make the same kinds of discoveries that they had made. While we were collecting data about what the grass roots of the organization wanted, we could at the same time begin to produce a wider spirit of fellowship in the church itself. It was this general conception that gave birth to what came to be known as the Regional Training Institutes, lately held throughout the country.

If you could have seen the anxiety and the concern (and I'm sure sleepless nights) on the part of some of

those who put on the Regional Training Institute, you would have seen how they were growing by leaps and bounds. The people who put on these institutes have been committed for a long time to helping their fellow men, but when it came to utilizing themselves as the basic instrument for this help, it wasn't quite so easy as it looked. For it is unfortunately true that the way to make people grow is not always the way that looks like kindness.

The Regional Training Institutes represented the culmination of an amazing effort in the direction of reorganization. They represented a way of collecting data by means of trained discussion leaders who would work face to face with people; where at the same time we were collecting data, we were attempting to restore a deeper sense of fellowship. Time alone can tell how far this has succeeded. This is only the beginning of something (and I don't know what it is) that is to come next, that must go forward, if the New Church is to regain its position of leadership in the religious world.

### *Human Relations Training*

Now I want to turn to another topic that grows out of this reorganization effort. I am sure all the data are not in yet; there is still much to be learned about what the congregations of the New Church want in the way of reorganization, and their aims. We have tried to present this reorganization plan as one which grew,

which emerged, as consultants and New Churchmen worked together, a plan in which the details were not foreseen in some master plan, but which grew organically, as flowers do. No one can really foresee the final shape of things.

Throughout this reorganization program, human relations training has played an extremely important role, and I want to unite it with some rather broad issues connected with the New Church's life, if I can. We talk a great deal about good human relations, adequate and proper human relations. Psychologists are not the only ones who are interested in this kind of thing. Religious people have been interested in it for centuries. As I struggled to try and define what is meant by good human relations, I found myself blocked at almost every point except one. It seems to me that good human relations between two people, or in a group of people, is that relationship which first permits mutual growth and, secondly, jointly reaches their goals, both personal and group. If you try to find the essence of what this kind of relationship depends upon, it comes down to the ability to communicate effectively and accurately with one another. And basically, communication depends upon shared experience. That is, we learn to use words that mean the same thing because we have the same experience in the presence of those words.

The difficulty is that even with simple words we have different images. Now people who grow together, who work together, develop shared experiences, and out of these experiences they can talk better about one another and to one another because they are talking about approximately the same things. In any area of feelings and attitudes and beliefs, this gets terribly difficult. So, one of the things that contribute to accurate and clearer communication is for people to work together in settings where they can define the words in terms of the common experiences that they are having. That is one of the things that human relations training tries to do.

We did a little experiment in communications the other day, at Bethel, which I think some of you might

try. It doesn't require a psychologist to be around. Try it out sometime and see what happens! This is the experiment:

You have four or five people agree to conduct a discussion on some topic, for example, "Are American schools doing an adequate job today?" There's only one ground rule:—Anybody can say anything he chooses—but there's this one ground rule. Before you present your point of view, all you do is to restate to the satisfaction of the preceding speaker the essence of what he has said. Then you go on and present your point of view. I will tell you what it does—it slows up the discussion so much that anybody can follow it!

The fact of the matter is that we are really not very sensitive to a lot of things that go on around us and inside us. I've seen—and you must have seen, too—people who were angry and didn't know it. We usually have said they wouldn't admit it, but I think it is truly that they didn't know it. Or people who were acting frightened and didn't know it. Consider, for example, the bullying kind of person who talks too much and too loud. You know he's the barking dog who is frightened.

#### *The Meaning of Charity*

Human relations training, I have discovered, is in some sense deeply ethical and deeply religious, even though no ethical or religious words are spoken. The curious thing about it is that it winds up in increased human happiness, without ever having committed yourself to any new standards of beliefs that you do not already have. But human relations training does produce some changes in what you believe about what being good and kind to others is.

Therefore, I want to talk just a moment about charity, the meaning of charity to a human relations person and what it means to New-Church people, because I'm sure that it means many different things. It seems to be that basically what you mean by charity is the fulfilment of love in daily behavior. The part I want to stress is that it involves doing something with people. The fulfilment of love in daily behavior cannot be accomplished by words; it has to be accomplished by something more than that. Now I don't think it is awfully hard to love people. I think there is something you can do for people far more than to love them, and that is to understand them. And this is much more difficult. But without understanding I don't believe true love can develop.

It is not a simple matter to know what constitutes being charitable. By no means can it be done by rules and regulations. For the deepest charity rests upon the deepest understanding. And to achieve the deepest understanding, we must be aware of what other people are like in more than just the superficial sense. The mother who wants to do right by her boy and sends him to college, when this is not what he needs and what he wants, is not doing right by her boy. Too many of us try to live out our own unfulfilled desires through the lives of others, in the name of charity and goodness.

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Now I do not believe for one moment that New Churchmen want a superficial kind of charity, or a charity that stems from adherence to some simple code of rules and regulations. Let me ask you, if you want to produce deeply understanding behavior of charity, how is it to be accomplished? By reading? By lectures? By moralizing at people? I do not believe it. Everything we have learned in the past fifty years about the psychology of changing behavior points in this direction—that sermonizing and reading can help set goals and clarify thoughts, but I do not see that they have exerted any substantial influence on behavior.

Now let me refer to some remarks I made earlier, about the New-Church group I first met with, for training. That group, despite the fact that they were deeply devoted to the ideals of New Churchmanship, to the writings, of Swedenborg, and to the Word, and despite years of study, found that they had much to learn about what being charitable meant. And that learning, rather than diminishing their faith, gave them new skills and tools with which to implement it in daily life. With the goals and aims and the philosophy of life that my friends held, they were willing to put up with the difficulties and the distress that it takes to reach new understanding, so that they could implement charity more deeply in their own lives.

I do not know any single answer to the question of how to produce charitable behavior. I only know something about helping people acquire the tools needed. This is one of the reasons that I am excited by what goes on in this organization—not simply because of the possibility of a reorganization based on a genuinely democratic principle, but because of the possibility that this relatively small group of people may be able to show some leadership in this field. For too long, religious groups have overlooked what science can tell us about how to love one another. Science cannot tell us to love one another and to be charitable. That must come from another source. But science can tell us a great deal about *how* we may do this, more lovingly and more effectively.

This next proposal I am going to make is something that I have talked about with a few people in the New Church. There's a lot of thinking to be done about this. Suppose you take seriously for a moment the notion that you cannot accomplish your mission solely by

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written words and lectures. Suppose you believe that there are ways of helping people to grow and change that require face-to-face contact, shared experiences in difficult situations. And suppose that the New Church, taking this seriously, decides to develop a center for research and training in what human relations could be in a Christian setting.

Suppose this center is a place for both forward-looking experiments and research—to try to understand how we can relate to one another more effectively. And suppose that at the same time leaders not just from the New Church might be trained, people from other walks of life, from other faiths. I am extremely excited by this possibility because, as an outsider only superficially acquainted with your doctrines, this seems to me to be a possible way you might implement something which would be an almost startling development.

Could Urbana Junior College, lying rather fallow for some time now, be the site of such a place? I do not know the answers to these questions, or how New Churchmen will interpret some of the things I have said. So I will simply bring you this challenge. Is it possible that new discoveries about the improvement and growth of people in human relations can be used against the background of Swedenborg's teachings, to help people achieve more effectively and more charitably the goals they and you seek in personal living?



# Music and the Soul

by H. B. Larsen

*And it came to pass when the evil spirit from God was upon Saul, that David took a harp and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him. 1 Sam. 16:23*

**A**BOUT 1100 YEARS B.C., in the city of Ramah, which was about 6 miles north of Jerusalem, there lived a Levite couple that loved each other very tenderly. The man was called Elkanah and the woman was named Hannah.

Hannah was childless for a long time and she prayed long and often for a child. One time, when she was in the temple praying, Eli the priest saw her lips moving in the earnestness of her desire and, thinking that she was drunk, he chided her for it.

When he found out that she was not drunk but longed for a child so greatly, he added his benediction to her prayer and shortly after that Hannah conceived and bore a child.

When she had prayed we are told that Hannah had promised the Lord to give the child to His service if she were so blessed. Hannah and Elkanah called the child Samuel, which means 'Asked of God', and when Samuel was weaned Hannah kept her word to the Lord and brought Samuel to Eli the priest where he served Eli in the tabernacle and priesthood.

For her faithfulness Hannah and Elkanah were given other children and meanwhile, we are told, Samuel, like the Lord Jesus, was in favor with God and with man. We remember the story of how, as a youth, Samuel heard the voice calling to him three times, and how he thought it was the prophet Eli calling him. And how, when the voice called the fourth time, the Lord told Samuel what was going to happen to the priest Eli and that he, Samuel, would become the judge and the prophet of Israel.

And that is what happened. Samuel became the last judge and the founder of the first monarchy at the Lord's command.

Why was this monarchy formed? Well Israel had been disobedient to the judges and the prophets. They felt that the judges and the prophets were failing to lead them properly in the affairs of the world and that they were not enjoying enough material benefits.

Indirectly, of course, this was a refusal to follow and obey the dictates of the Lord and to be guided by the laws of love. And so God's first plan for Israel to be a theocracy—a God-led nation—is given up and Israel chose a king to rule them instead.

Here we can see how, when the Lord fails to move us by His love and goodness, He appeals to us by the divine

truth and the principle of divine truth is represented by the king. You see in this the inability of Israel to feel and to be led by goodness and love. And so God brings down love and goodness to a lower plane and clothes it in terms of truth and knowledge which can be better understood and appreciated by the duller sensibility of less Godly people. The religious nature of a man is robbed of many spiritual treasures and possessions when he prefers the principle of truth—the king—instead of the principle of love—the priest. And the king—the principle of truth—demands details of service and obedience, which the principle of love does not. In this first *Book of Samuel* we read of how King Saul was chosen by the Lord. We read of the many stories that attended his monarchy and of how he soon departed from obedience to God, in his own self-love and esteem. People always make a great deal more of knowledge and wisdom than they do of goodness and love; and so we, too, may crown a King Saul in our own inner world and form a kingdom of knowledges and truths there that may also disobey the Lord.

## *Letter of the law*

Saul was anointed a king because of his commanding physical appearance. "He was higher than any of the people from his shoulders and upward." This means that he was at least a head taller than anyone else—not that he was 'big-headed', for Saul at the first, at least, was a quiet, humble man. This tallness represents the majesty of 'the letter of the law' which sort of over-looks the needs and the rights of society. This is a good function of the king and so Saul could represent God. "Saul was numbered among the prophets." We must indeed recognize and obey the literal sense of the law.

The Ten Commandments and the law of love must be obeyed in the letter as well as in the spirit. That violation of law which is most hurtful is done by groups of people. Traffic laws that are unwise invited disobedience to the traffic laws that are wise. Taxes that are unjust and in themselves confiscatory are collected by means of laws that are commonly broken. And so other good laws are also often stretched and strained beyond the breaking point by groups, as well as individuals. This unhappy condition is represented for us by the Ammonites who threaten to sack the city of Gilead and put out the right eyes of all the people. The understanding as to love and goodness is threatened—the right eye. And so Saul is pictured as cutting up a yoke of oxen and sending it to the tribes with a call for them to arm and fight. And then

*Please turn to page 383*



# The Mission of the New Church

by Richard H. Tafel

**WHAT IS THE MISSION** of the New Church? One of our answers, taken from our church teachings, could well be: The mission of the Church is to keep the Divine among men. Yet we would have to ask ourselves, what do we mean by that statement? What are some of its implications? It sounds as though our mission is proclaiming a new theology, or at least one new doctrinal teaching. Does it mean that our mission is maintaining a particular type of church worship?

I would like to take our thought outside of that kind of context and put it between two poles of thought, which I think are present in the world today. Both of these poles I shall try to sketch as briefly and yet as fully as possible.

So first let me state, as I see them, the fundamental principles upon which our faith is founded. Perhaps we can think of them as being founded on these bases:

First, the Bible as the Word of God. It is revelation; it is authoritative. Here in the Bible we have our Lord Himself speaking to us.

Secondly, the belief in a personal God, the one Lord God our Savior Jesus Christ, the one God of heaven and earth, the God of creation, the God of history, the God incarnated in the Christ, the Divine Human, the abiding Glorified Christ.

Thirdly, our concept of a two-world universe, not just so simple a matter as a heaven and an earth, but a psycho-physical universe, perhaps best exemplified in the formation and construction of man as a human, natural, physical, spiritual being.

And fourthly, the idea that truth is all of a piece. It cannot be broken up into natural truth and spiritual truth, as though there were some opposition or disagreement between them. Perhaps we can think of truth by using the illustration of an iceberg. There is a part that appears to our sight; we know that there is much beneath. And we know that truth will make its own way, that it will carry its own weight. That is one pole.

## *The Opposite Pole*

Now so that we may understand one another, let me sketch the other pole, the thought-world of today as I understand it.

In the first place, revelation as a legitimate avenue of information is repudiated, the weight of authority being

given to what comes from the observation of sense data and logical deductions therefrom. Consequently the Bible as the Word of God is dethroned from its place of authority and is not thought of as being inspired in a true sense of the word. It is merely the literary record of a people's religious speculation and experience.

In the second place, God is at best relegated to a first cause to meet our temporary rational needs. I say temporary because maybe tomorrow even this may not be necessary. There is just no place in the present scheme of the universe for God in the historic concept of the term. A personal God is entirely out of the picture. There is no room, no mechanics for any direct relationship between God and man. Jesus Christ, according to this pole, is just a man. We can't be too sure of His teachings. Words were put back into His mouth. He may even be an imaginary figure that was foisted on the plane of history.

Thirdly, the denial of the existence of spirit or any supranatural reality, spirit, realm of spirit, being an unwarranted supposition based on faulty and incomplete, limited interpretation of phenomena. According to this pole, the modern heresy is this juxtaposition of matter over against spirit, the age-old superstition.

Fourthly and lastly, it does agree that truth is all of a piece: the truth derived from valid scientific observation and interpretation of observable phenomena confined to the physical universe.

## *Our Task as a Church*

Now I suggest that these are two poles, stated as it were in extremes over against one another. It seems to me that the mission of the Church is for us to address ourselves to the needs of the day as we see them in these trends of this one pole as over against the pole of our own thought and belief. We cannot speak in a vacuum. We are speaking in a world of currents and cross-currents of thinking. My idea is to present the principles for which we stand, the principles of the New Church; and the principles, or at least the trends, of the modern world as an opposing world of thought. So perhaps by contrast we may see something of the mission of the Church.

I think we all would agree that on these four points as I have outlined them in each pole—the idea of Bible

or revelation, God, the existence of spirit, the nature of truth—we feel we have something very definite to say and something very definite to contribute to the world today. And I think addressing ourselves to the mind of today is quite a task!

In the first place, it takes real moral courage to stand up to this pole represented largely by the spirit and the results of science. Because just now science has the public's confidence, and it is easy to see why. It has produced definite, tangible, valuable advantages and results. And as a Church, as the New Church, we are in the strange position of not being able to denounce or deny the scientific method and spirit. Rather we must encourage and support these, for strangely the method and spirit of the one pole is that of the other. We are in the very envious position, but the difficult one, of having as the formulator of our Church's teaching a scientist, speaking as a scientist. That very fact should give us great encouragement and support in our task as a Church.

Our whole present neighborhood—that means our spiritual environment—the new heaven that was re-ordered at the Second Coming, is conditioned by the method and spirit of science. At the same time the mind of today is paradoxically friendly to the welcoming of a different and a deeper interpretation. In our task of speaking to this other pole, seeking to bring it more into the center of the picture so that the two poles may coalesce and supplement one another, I think our greatest sense of encouragement is to remember that we are the servants of the Lord. We are praying and working that this Church, that we call the New Church, may be increasingly the Lord's Church. Above all, we remember that it is the Lord, and not Swedenborg, certainly not us, who is making the Second Coming. It is the Lord who is moving to the remaking of everything new in this new age.

Also that point of view, which is reminding us of our faith, helps us better to understand some of the things that are happening in our world and generation. Some of our older members—I know that this has been true in Philadelphia and I have heard it throughout Convention—have said, a little wistfully but sincerely, "Well, I'm glad that my life is just about over; that I won't be living much longer to see what is happening here in the world. It is a very confused, mixed-up kind of a world." And we have the impression that they are a little glad to escape and be out of it.

But remembering some of the fundamentals of our faith, this is a thrilling time to be alive! Things are happening now that are the most wonderful, inspiring, things that could possibly happen in the lifetime of any people. We should remember that much that is causing us distress today, confusing, throwing everything into a state of flux, is some of the evidence of God's moving toward His Second Coming. The whole concept of vastation is involved. You know, if you want to build a building on a lot that is already occupied, it stands to reason that you first have to take down the old building.

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Well, by and large, that is what Swedenborg means by vastation. And that is what we are witnessing in so many different areas of the thought world of today.

### *Old Idea of the Bible*

I am sure that is what is happening in the realm of the Bible. The old idea of the literal, infallible inspiration of the Bible simply had to go. Mankind could no longer hold on to the idea that Divine Truth was there in the letter just as it was written. That had to go out of the window. A part of Swedenborg's work was hastening that out. But unfortunately the way we do things is that we often throw the baby out with the water, you know. And so the idea of the Bible as in any way inspired or as the Word of God is fast going out of the picture. Part of our task is to help bring that back. Perhaps this is one of our most fundamental tasks. People have said to me very often, "You talk about Dr. So-and-So and Rev. So-and-So. Why don't you just tell them about our idea of God and the Trinity, and so on, and so on?" Well, it sounds very easy. All you have to do is simply tell what we believe and it is self-evident; it carries its own proof. But the very fact that all of our teachings are drawn from the Bible, the literal sense of the Bible—they are the consistent teaching of the Bible and rest back upon it and are to be confirmed by it—that fact makes it a little more difficult to speak of those teachings to one who no longer accepts the Bible as the inspired Word of God. So you see one of our primary functions in the Church is to put back the Bible in the hands of the people as the inspired Word of the Lord. A terrific task! I didn't mean to go into that subject but there are some things, it seems to me, that are very significant in this whole area, that are happening today. Perhaps sometime we may have a chance to talk about those.

As we think of the nature of the task to which we have set ourselves, to convert this pole to the pole that

we hold to be true—the terrific nature of this, the weight of scholarship and learning, fact and teaching, that are arrayed against us, the task may well seem almost impossible. And so it would be impossible for us if we were fighting only in our own strength, but certainly not when we remember that it is the Lord who is remaking the face and the heart and the mind of the world of today.

In this connection I have thought of the situation of the first Christians, as it is sketched in the book of *Revelation*. We see them faced with a tremendous task, as they set themselves against the face of the whole might of the Roman empire, and yet it was borne in on them that the great struggle, the struggle of the spirit, is occurring in the world of spirit, and their triumphant Lord on the white horse has led the forces of Christianity against the forces of the world, and victory has been won there; and that it is up to the Christians on earth to bring that victory down into the world and embody that victory in the world, and within men and within human institutions.

#### *Materialism versus Spiritism*

This is so clear in my mind, this opposition of the two poles of thought in the world today, the thought of the New Church and the thought in the world generally; this is so clear in my own mind—but perhaps I haven't made it clear to you. Let me try once again, by suggesting that the struggle we are observing in the world today between the so-called East and the so-called West, between the so-called Communistic countries and the so-called democracies, is not one fundamentally of democracy as over against Communism, but is rather that of the spirit of materialism as over against that of spiritism. Modern science—to put it another way, modern science versus enlightened religion.

Perhaps I have said enough at least to introduce this subject, of what the mission of the Church is. I have suggested these great areas in which we have something to do, something to say, something to work for and pray for. Our function as a Church it seems to me, is one of keeping the Divine among men in the sense that we are to keep before the world and to seek to work into the world's life on all levels and in all areas, to keep before the world the vision of man and society redeemed and made over into the likeness of our Lord in His Divine Humanity, in that pattern which He is pressing upon the world in this wonderful new age with renewed power and might and love; in short, to proclaim the new

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*The Rev. Mr. Tafel, pastor of the Philadelphia Society, delivered the foregoing address at the fall meeting of the Massachusetts Association in Brockton, October 18.*

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## NEW-CHURCH FRIENDS IN EUROPE

by Margit Tobisch

**I**N MID-APRIL our flight over the Atlantic was smooth, comfortable and uneventful. With the parting words of a dear friend in New York firmly implanted in my mind, "May He hold you in the hollow of His hands", I relaxed and thoroughly enjoyed the long flight.

We arrived in Stuttgart in a flurry of snow driven by a brisk wind. Our friend, Karl Wolf, was awaiting us. With only a day's stop-over we had to leave for Zurich where Mr. Tobisch was to preach. We traveled by train through bright green country and flower-bedecked meadows. There were tiny star-like anemones, millions of yellow primulas, called in German *Himmelschlüssel* or heavenly keys.

On arriving in Zurich, we were met by the Rev. Friedemann Horn and installed in the pleasant Glockenhof Hotel where Mr. Tobisch's parents used to stay in years gone by. Mr. Tobisch's brother, Rudolf, and an old friend from Vienna, Mr. Emil Pleschner, came to meet us in Zurich. It was a moving *Wiederschen* after 33 years! On Sunday the Zurich church was filled to capacity and Mr. Tobisch preached his first German sermon on the 'Mountains of the Bible'. Afterwards some said he spoke German with an American or English accent. The Zurich church, like others on the continent, does not have an organized women's group. But the women are very active in many ways in furthering the life of the church.

While we were in Zurich we were fortunate in watching their beautiful annual festival of *Sechselauten* during which 'Winter' is burned on a high faggot-pyre.

At Lausanne we were the guests of Mr. Jean Nicolet. We were lodged in the Hotel Central with an unsurpassed view from our window of Lake Leman and the distant snow-covered French Alps. One evening Mr. Tobisch again showed the Wayfarer's Chapel film

to a group of 30 to 35 people, as he had done previously in Zurich. On Sunday at 9:45 A.M. the people gathered for worship and Mr. Tobisch preached his first sermon in French. I didn't understand a word.

After we left Lausanne we went to Stuttgart again and picked up our car and left for Austria. Traveling by car we found very pleasant, comfortable, informal, and cheaper than train or plane. We usually bought some cheese, tomatoes, bread, dill pickles and mineral water and stopped along the roadside, or near woods or meadows, lakeside or stream to eat our lunch. Our first stop, after shopping in Munich, was a picnic table at the edge of a forest. Beyond the forest the meadow was a solid mass of *Himmelschlüssel* and my husband picked the first European bouquet for me.

### On to Vienna

On we went through lovely country with mountains and meadows, farms and castle ruins on craggy heights, gothic church spires, winding streams, dark green forests, farmers sowing seeds like the sower of Bible times. We passed women working in the



fields, children with their school satchels, the boys in short pants, walking or riding bicycles to school. In just a few hours we were at the Austrian border. The formalities are so simple that they do not even bother to stamp one's passport. I didn't want to return with a blank passport so at my request they kindly stamped it.

On May 2, Mr. Tobisch's youngest brother, Walter, and his wife, Magda, met us in Tulln and led us to their home in Langenlois. It so happened that it was wine-tasting week at the Agricultural Institute where Walter teaches fruit culture, and everything looked festive with flags, flowers and a maypole. People from all over the region came to taste and buy the local wine products and exhibit home-craft products and regional costumes.

After one night with my new-found relatives we moved on to Vienna. Walter led us and we followed. We were met in Vienna by Mr. and Mrs. Emil Pleschner, Mr. Engelmann and Rev. and Mrs. Horand Gutfeldt. Mr. Pleschner is an old family friend who used to escort Mr. Tobisch across the street when, as a little boy, he went to school. This meeting was a joyous but tearful *Wiederschen* for Mr. Tobisch and a deeply moving experience for me.

Sunday, May 4th, we left for church service which in Vienna starts at 9 A.M. The services are held (by other Protestant churches also) in the rooms of the YMCA. There were many moist eyes as people came, one by one, or in small groups, to greet

# ! Alliance

Mr. Tobisch. Some he had grown up with, others had watched him grow into manhood. There were some old leaguers he had organized and led before his departure to America.

The following days were busy with lectures, motion picture showings of the films of Convention and the Chapel, meetings with the Board of Trustees, with this or that church official or Mr. Gutfeldt, Bible class and preparation for the Holy Supper.

Vienna is more beautiful even than I imagined. We arrived there in the burst of spring with lilacs, chestnuts, tulips, daffodils, narcissus in full bloom; the cherry and plum trees made the countryside look as if it was floating in pink and white clouds. This spring sight and fragrance followed us northward all the way to England and Scotland to our great delight. It also helped somewhat to cover up the still visible scars of the past holocaust. War-scarred homes and public buildings are seen throughout almost all of Europe. As we would drive through a beautiful valley, my soul deeply contented and at peace, I would be brought back sharply to a sense of unrest and sadness as we saw an old farmhouse pockmarked with shell holes, or a whole street of houses showing signs of bitter fighting. Now all was at peace, but the sufferings that these walls and villages and streets must have witnessed we cannot imagine. In Vienna we also met my cousin and her husband who fled after the last revolution in Hungary in 1956. They are still living in a camp awaiting hopefully their opportunity to migrate. From them we heard much of what is going on in Hungary under the communist regime. It is an ugly picture.

## *In Italy and England*

We left Vienna on May 16 and headed for Triest to visit the New-Church group in that area. Dr. Horn of Zurich was there too and he conducted the service and preached in Italian. When a New Church minister visits a society about twice a year he usually administers the Holy Supper and the people of the Society make a special effort to come from near and far. There are members like Dr. and Mrs. Ferrari who came from Venice, Mr. Ambrosio from Florence, another man from Milan, and Miss Gnocchi from Rome, some 8 hours by train.

We left for Venice on May 20 where Dr. Ferrari and Dr. Horn met us. Dr. Ferrari took us through the Marciano National Library of which he is director. In the vault where the doges used to keep their gold coins are the works of Emanuel Swedenborg! Dr. and Mrs. Ferrari hold Sunday worship for the faithful five or six who attend in a corner of the host's living-room.

No cars are allowed in the city and we enjoyed greatly the true quiet of the evenings. Only the song of the gondoliers in the early morning hours and the sound of church bells woke us in the mornings.

On June 8 we crossed the English Channel and arrived in Dover where a young New-Church couple, Mr. and Mrs. John Nicholls met us. We stayed there overnight and the next day the Rev. Claude Presland took us to the home of Sir Thomas and Lady Chadwick in London. They showed us London by night and by day and helped us with transportation as the London bus strike was then at its height.

Among other New-Church people we visited was the Rev. and Mrs. Claude Presland in Anerly where Mr. Tobisch was a guest preacher.

I must tell you of a delightful custom which at first startled us and then pleased us. On our first morning with the Nicholls we were awakened by a knock on the door, and before we had time to rub the sleep out of our eyes, in came Mrs. Nicholls bearing a tray with two cups of steaming hot tea and some biscuits 'to help wake us up'. The same thing happened with other people we visited.

Most of our travels through England were accompanied by rain. This was the rainiest June in 50 years in England. However, we did not let the weather spoil our enjoyment.

In Glasgow, on New-Church Day, Mr. Tobisch showed the Chapel and Convention films. People came from Paisley and Edinburgh for this occasion.

The English churches I visited have a very active Woman's Alliance. However, during the summer they have no meetings so I was only able to send greetings by way of individuals. Through these same individuals I was asked to bring back

their greetings and good wishes. I will quote a letter recently received from Glasgow:

"Dear Mrs. Tobisch:

As secretary of the Glasgow New Church Women's League I am writing to ask you to take back our warmest good wishes and greetings to your League in America. Mrs. Grange passed on your kind messages to our League. Such exchanges draw the women of the Church together and we feel a sense of comradeship with others across the sea. With renewed good wishes then—

Yours sincerely,

Helen S. West—Hon. Secy.  
Glasgow New Church  
Women's League."

We enjoyed the wildness and loneliness of the Scottish Moors as we journeyed to Snodland for the annual British Conference. We felt right at home at all the Conference meetings. In so many ways they are faced with the same problems as we were.

I mustn't forget to mention that in our travels through the English countryside we saw a thatched roof cottage with a TV antenna!

Before we left England we visited a newly dedicated New Church in Bournemouth. The service in this lovely modern church, which draws its worshipers from the neighborhood, was well attended in spite of vacations.

In Paris Mr. Tobisch met with Mr. Flon, a member of the former New-Church group there, and he was asked to give Communion to a few New-Church people.

Our next visit was in Berlin. The Berlin New Church now has a lovely house in which they worship and have their social gatherings. Here Mr. Tobisch gave two lectures and preached one Sunday. The Berlin church is the only one on the continent which has an active Women's Alliance of some 20 to 25 members. They have study meetings once a month and are busy in many ways to further the life of the Church. I have received many individual requests to transmit good wishes and greetings to our Alliances in America, as well as official greetings from their president, Mrs. Maria Koch, and Mrs. Eric Reissner.

When we started back to Austria we spent a few days in Salzburg attending some of the Festival programs. These were out of this world.

The Vienna people are very grateful to Convention for providing them a full-time minister. They are looking forward to developing and increasing

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# SWEDENBORG and EXISTENTIALISM

by Betty J. Pobanz

**W**AS SWEDENBORG the first of the existentialists?

The literature of some of those who are designated as existentialist today is characterized by an approach to life which is startlingly reminiscent of the truths revealed in the writings of Emanuel Swedenborg.

In some instances, today's existentialists are struggling in the depths of despair with questions to which Swedenborg offered divinely resonant solutions several centuries ago. Others already have worked through to the reality he describes.

Existentialism cannot be defined in one sentence or one paragraph or even one book. By the very nature of their approach, the so-called existentialists defy definition and categorization. They differ radically from each other. Some are non-religious, atheistic or aggressively anti-Christian, such as Sartre and Nietzsche. Some are Catholic. Paul Tillich is a leading Protestant preacher and teacher. Martin Buber—although from and remaining in the Jewish tradition—has probably had as much, or more, influence on Protestant thought today as any other single individual.

Like Swedenborg, existentialists are concerned with being and doing—with existence—as distinguished from involvement in endless philosophical discussion of reality without participation.

Karl Jaspers says in his essay, *On My Philosophy*: "At the same time I attended classes in philosophy. That proved disappointing. The lectures offered nothing of what I sought in philosophy: neither the fundamental experiences of Being, nor guidance for inner action or self-improvement, but rather, questionable opinions making claim to scientific validity . . . What I sought was perception of reality."

## *Seed of Disillusionment*

Perhaps one thing that existentialists have in common is repudiation or amendment of the traditional concepts of philosophy and religion.

In Dostoevski's *The Brothers Karamazov* is the seed of the disillusionment with organized Christianity which spread throughout the Christian world.

Ivan, one of the brothers, is obsessed with the injustice of the suffering of children in this world: "Without it (the infamy of letting children endure suffering), I am told, man could not have existed on earth, for he could not have known good and evil. Why should he know that

diabolical good and evil when it costs so much? Why, the whole world of knowledge is not worth that child's prayer to 'dear, kind God'! I say nothing of the sufferings of the grown-up people, they have eaten the apple, damn them, and the devil take them all!"

Under Divine Providence, Swedenborg was instructed by the Lord to give to the world the answer to Dostoevski's searching question: 'Why do the innocent suffer?' a century before he asked it.

Did Dostoevski never consider the answer or could he not accept it? How else could evil come into a world created by a loving and merciful God except through man's disobedience? And how could man be free unless he were free to disobey as well as to obey?

In the tale of the Grand Inquisitor in *The Brothers Karamazov*, Ivan rejects freedom: "Freedom, free thought and science, will lead them (men) into such straits and will bring them face to face with such marvels and insoluble mysteries, that some of them, the fierce and rebellious, will destroy themselves, others, rebellious but weak, will destroy one another, while the rest, weak and unhappy, will crawl fawning to our feet . . . Too, too well they know the value of complete submission! And until men know that, they will be unhappy."

Today, men are still turning from God and the church because they find no reasonable answers to their questions.

From love of humanity, Ivan rejects a God whom he considers unjust. If there is no God, he then concludes, all things are lawful.

Today we find this idea ultimated further in the writings of Sartre. He believes in no absolute source of values. Existence, according to Sartre, precedes essence. By his decisions, as he acts, man creates values.

Albert Camus, in his *The Rebel*, says: "... only two possible worlds can exist for the human mind: the sacred (or, to speak in Christian terms, the world of grace) and the world of rebellion." Camus finds reality in rebellion. "Unless we choose to ignore reality," he says, "we must find our values in it (rebellion). Is it possible to find a rule of conduct outside the realm of religion and its absolute values? That is the question raised by rebellion."

This is the cloud under which the world struggles today. How does one make decisions if there is no acceptable, transcendent perfection and meaning? What

does it mean to be a man? What does it mean to be a woman?

We should have compassion for those who lose themselves today in pleasure and activity—those who are afraid to think. The reality that man is offered today is like quicksand. Subconsciously he chooses not to think to avoid being engulfed in the perplexity of our times.

But, are the world of grace and the world of reason intrinsically contradictory?

Swedenborg says in *True Christian Religion*, 508: "Now it is allowable to enter intellectually into the mysteries of faith." In his search for the soul he discovered that it is the continual presence of the Lord which makes man rational and capable of becoming spiritual. It is when man thinks he is most reasonable by his own power, that he is most insane. *True Christian Religion*, 758: "The confirmation of falsity spreads a veil over the understanding, and prevents it from seeing truths which would destroy the fabric of the present theological system. Moreover, natural reason can confirm whatever it pleases, and then it can no longer distinguish between the delusive light of falsity and the clear light of truth. But the spiritual reason is wholly different; and this enlightens all those who look to the Lord, and are inspired by Him with the love of truth."

Nietzsche attacked Christianity in its vulnerable core—a more keenly penetrating and telling shaft than Ivan's accusation of injustice or that of unreasonableness.

Nietzsche questioned the motives of Christianity. Nietzsche apprehends Christians as acting not out of love but out of fear of hell fire. "The sense of truthfulness, highly developed by Christianity, is nauseated by the falseness and mendaciousness of all Christian interpretations of the world and of history," says Nietzsche.

Swedenborg, too, recognized the crucial role of motive. He says, "The life of man is his love, and that which he loves he not only likes to be doing, but also likes to be thinking." In the *Arcana* 2689 (4): "... the life of every one is his affection or love; and such as is the affection or love, such is the thought. The affection of evil and the thought of truth never conjoin themselves together. With those in whom there is an appearance of this conjunction, there is really no such conjunction, but only the thought of truth without the affection of it; and therefore with such persons truth is not truth, but only something of sound, or of the mouth, from which the heart is absent."

Sartre says the life of man begins with his existence, his actions. He has another step to go—back from existence to love—to find reality.

There is hope through existentialism because there is inherent in it the desire to find reality and the courage to carry the search to the deepest depths of despair and negativism. The existentialists are trying to free themselves from the entanglements of hypocrisy, false sentiment, meaningless logic, inadequate religion. Perhaps

they are nearer to the door of truth than anyone realizes.

In the *Arcana* 2682 (2), Swedenborg says: "... those who are being reformed ... are reduced to ignorance till they know nothing of truth, and this even to despair."

Swedenborg, too, rejected the common conception of God, Christianity, and the church of his day. He would still reject much of what masquerades as Christianity today—even in the Church that calls itself "New."

"All religion is of the life," he says in *The Doctrine of Life*, "and the life of religion is to do that which is good." A man can appear to be good and actually do 'good' deeds, but he is evil unless and until his will is uplifted so that he acts from love to the Lord and to the neighbor.

Only through knowing that God is merciful and trusting his Providence can man endure the imperfection which must be an ingredient of growth in freedom.

At the heart of reality is God and God is love. As existentialists continue their search for reality, is it not possible that they will find it?

Our purpose should not be to increase those who are nominally New Churchmen, but to give to men spiritual bread (good) and wine (truth).

Probably no one will come to us and say he is an existentialist. But men and women will more and more be asking the questions existentialism is asking. We have the answers. Are we prepared to give them?

We can help ourselves to understand our time by studying some of the influential existentialist writers. *Existentialism from Dostoevski to Sartre*, selected and introduced by Walter Kaufmann, (Meridian Books, is a good beginning. Paul Tillich's *Courage to Be*, (Yale University Press) gives a leading Protestant's approach. A good introduction to Martin Buber is Maurice S. Friedman's *Martin Buber: The Life of Dialogue* (The University of Chicago Press.

Protestants, Catholics, Jews are in the vanguard of existentialist thinking today. Oxford University Press has recently published a book by a Union Seminary professor on *Existentialism and Religious Beliefs*. The president of Princeton Seminary considers existentialism in the lead article in the May issue of *The Princeton Seminary Bulletin*.

If the Lord anticipated existentialism in the revelations through Emanuel Swedenborg, should we not, as recipients of that revelation, go out to meet the needs of current thought?

*The author is a member of the New York Society, and, as the above article shows, a student of no mean ability.*

## WHAT IS YOUR CHURCH DOING

ABOUT THE EVERY-FAMILY-  
A-SUBSCRIBER-PLAN?



# THE *SECOND* HUNDRED YEARS

by Ernest O. Martin

**WE** THE UNDERSIGNED with a view to the celebration of Divine worship in a public manner and for the uses of a Church in general and particular, do voluntarily associate ourselves together as a religious body under the style and title of the New Jerusalem Society of Wilmington, Delaware." This preamble to the constitution of our church society was adopted on July 29, 1857, and signed by twenty persons. Early in 1858 the church was legally incorporated as a religious institution.

Constitutions, charters, deeds—all are important historical records. And if we are sensitive, and use a little imagination, these records can give us insight into the kind of people our church forebears were. We can read between the lines of the minutes of trustees' meetings and the annual meetings of the congregation and sense the strong spirit of devotion.

The zeal of our founding fathers was exhibited most concretely in the erection of a beautiful church building at the corner of Delaware Avenue and Washington Street. The cornerstone was laid even before the charter was drawn up, and the building was dedicated and ready for worship on April 29, 1858.

Daniel Lammot, the first president of the New Church in Delaware, saw his dreams coming true. He was seventy-five years old when the church was built and it took all the discipline of his years to keep his enthusiasm within bounds. He wrote to the Rev. Samuel Worcester, who was to conduct the service of dedication: "I am afraid it will require the subduing influence of the clergy to keep down our pride, for we are exceedingly proud of the beauty of our little Temple. Any lecture you may deem necessary to give us, must be addressed first to our oldest member, for he is fully imbued with the general feeling."

What was this feeling that stirred the handful of people who established the New Church in Delaware? Their constitution said that they wanted to celebrate Divine worship and perform the uses of a church.

Couldn't they do this in the churches of their day? Why was it necessary to organize a new denomination? There must have been a motivation that was strong indeed.

These New Churchmen were inspired by the vision of the holy city New Jerusalem descending from God out of heaven. That vision of John has been called the charter of the New Church. Their goal and purpose was to help make that biblical vision a reality, that the Kingdom of God might come, and His will be done, on earth as it is in heaven.

They saw in the description of the holy city a symbol of God's kingdom. The city was pure gold and the foundation was adorned with every jewel. There was to be no temple in the city, for the Lord God would be its temple. There would be no need of the sun or moon to shine in it, for the glory of God would lighten it.

## *The Holy City*

The vision of the holy city New Jerusalem was central in the religious thought of Emanuel Swedenborg, and a growing number of people of the nineteenth century were responding to this vision as interpreted and presented by Swedenborg. They were challenged by his conviction that a new spiritual era was about to dawn. "It is certain," wrote Swedenborg almost two hundred years ago, "that a new church, which is the New Jerusalem, will exist, because it is foretold in the Apocalypse."

When he spoke about the church in this way, he was not referring to a sect, a denomination, or Protestantism, or Catholicism. He said, "The church of the Lord is spread over all the globe, thus is universal." He was speaking of a church invisible whose members are known only to God.

Daniel Lammot and his fellow New Churchmen of Wilmington were struck by the reasonableness of Swedenborg's restatement of Christian theology. It made sense to them that the Last Judgment was not a cataclysmic event that would destroy the world; it was a spiritual judgment that took place in the spiritual world.



The Second Coming was not a bodily descent from the sky, but a spiritual coming of the Lord into the receptive hearts and minds of men through the medium of His Word. The Holy city New Jerusalem was not a golden city to be established somewhere on earth, but it was a new era of spiritual vitality, a renewed Christianity, that was to be ushered in on earth.

American Christianity of the 1850's left much to be desired. The gospel was twisted and distorted. The Bible was interpreted with a strict literalism. Preachers tried to frighten their congregations into heaven by sermons of hell fire and brimstone. God was pictured as a god of wrath, ready to punish all who played cards or danced or smoked tobacco. Heaven was thought of in crude terms as pie in the sky by and by. The emphasis in religion was on rewards and punishments. The belief in predestination was widely accepted, as well as the teaching that faith alone would bring salvation. People were told that if they confessed that Jesus had died on the cross for them, salvation was assured.

New Churchmen could not accept this kind of Christianity or find fellowship with churches that presented it. They felt compelled to withdraw from the established churches of the day and to unite in a witness for Christ that was more liberal, tolerant, and satisfying to both heart and mind.

#### *Changing Outlook*

And yet different as the New Church was from other Protestant groups, the minutes of a special meeting in 1858 reveal that it shared some common concerns. The problem of church finances crosses over denominational lines. And the early leaders of our church had no Council of Churches to guide them in an every-member canvass or stewardship program. The solution they proposed was a system of pew rents. A committee urged that the pews be classified so that they might be speedily rented. The rental charge for a seat in the first seven pews (those nearest the pulpit) was \$5 a year. Seats in the next four pews could be rented for \$4 a year. The back pews commanded a rental of only \$3 a year.

How times have changed! If our Church is typical of congregations throughout the land, the back pews are the most sought after. In any open bidding the pews in the rear would undoubtedly command the largest rent.

Other changes have come about in the church life of Wilmington. There is a greater spirit of co-operation among the churches. Ministers and laymen of different denominations work together in service to the community, under the leadership of a council of more than eighty churches.

There is less dogmatism in the churches today, and church study groups are interested in learning more about other denominations. There is a growing tendency to cross denominational lines in joining churches. When a family moves to a new suburb, it will visit a few of the churches in the neighborhood and join one that is geographically convenient, even if it has a label different from their previous church.

Surveys have shown that the most influential factors in church membership are a liking for the minister, the sociability of the members, and geographical location. Theological differences are pretty well ignored when it comes to choosing a church home.

What does this mean for the New Church, which attracted members through its distinctive theology? When a New-Church minister lectured on life after death, some sixty years ago, the largest auditorium in New York City was filled to capacity. Helen Keller was drawn strongly to the teachings of the church and said: "I acknowledge my profound indebtedness to Emanuel Swedenborg for a richer interpretation of the Bible, a deeper understanding of the meaning of Christianity, and a precious sense of the Divine Presence in the world." Howard Pyle of Delaware found inspiration in the doctrines of the New Church and while he painted asked his secretary to read aloud from Swedenborg's Bible interpretations.

America, in the middle of the twentieth century, has little interest in theology. Newspaper accounts of church women's circles tell of book reviews, discussions of world affairs, and studies of social issues, or perhaps flower arranging. Theology appears to be taboo.

The New Church has not been growing in membership and this world indifference to theology may be one reason. As we conclude one hundred years of worship in Wilmington, perhaps the time has come to disband the organization. Some observers, friendly to the church, have said that the mission of the New Church is accomplished. Our theology has had a leavening influence throughout the Christian world. Eminent church leaders from Phillips Brooks to Joseph Fort Newton and Harry Emerson Fosdick have acknowledged their indebtedness to the New Church for its contribution to their religious thought. Swedenborg's writings are found in the libraries of ministers of all denominations.

#### *Challenged as never before*

Is there any need or reason for the New Church to plan ahead for a second hundred years in Wilmington? My eight-year-old son posted the sermon title on the bulletin board this week and he asked, "Dadda, would you like to be in Wilmington for the Two-hundredth anniversary and preach on the third hundred years?" He was assuming a second century for the Church and the need to at least discuss a third century!

Although he did not think through his assumption very carefully, I am convinced that it has a very strong basis. Despite the progress in inter-church relations, and the refinements made in theological thinking, and the wider acceptance of some of its teachings, the New Church is challenged as it has never been challenged before. The *Christian Century*, leading Protestant non-denominational magazine, warns of a resurgence of narrow fundamentalism. Hysterical revivalists rant and rave in city arenas and carry their distorted and oversimplified gospel over radio and television to a fear-ridden audience. This must be answered!

The cold war continues and the arms arsenal of the world is terrifying. People cringe at the thought of what another war would mean. Fear and uncertainty prey on the minds of millions, and they cry out for life's meaning and purpose. The New Church can answer this cry.

Americans pride themselves on being practical. They demand a religion that works, that brings results. Christianity is being prostituted by men and women who would use God rather than worship Him. Petitions are raised up to God for peace, poise, and power, as we ask Him to satisfy our selfish longings. The New Church must bear witness to its faith and its concept of God.

Our Church must answer the challenge that a second hundred years brings. This challenge will not be met by doctrinal dissertations and religious essays, for the basic principles of Christianity must be presented in a living and vital way. We may have to depart from our traditional church program as we seek to advance his Kingdom. We must show by our very lives and example what our faith means to us, and what it can do for others. How do we choose a vocation? How does our religion affect our business practices and policies? How do we meet crisis and disasters? What stand do we take on

integration and other social issues? "By their fruits ye shall know them," said the Lord.

Through our lips and our lives let us rededicate ourselves to the Lord Jesus Christ, even as our church founders gave themselves to Him one hundred years ago. Let us proclaim His evangel to a needy world. The Lord invites us:

"I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

The holy city New Jerusalem is even now descending from God out of heaven, and it needs more witnesses and servants. A new era of spiritual vitality is dawning as men and women experience the power of the Lord in their lives. Let us work with fellow Christians throughout the world, so that the time will come when we can say with John:

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ: and He shall reign for ever and ever."

*The author is the pastor of the Wilmington, Del., Society, and, at the last annual Convention, was elected to lead the Church's new department of religious education.*

## *Working together as a team*

# LEARNING ABOUT LEADERSHIP

We are inclined to think a leader is a person who champions a cause, and by the force of a magnetic personality, wins everyone to his side and accomplishes wonders with ease and confidence.

There are leaders like this. And they can get a lot done if people are willing to follow them. In a democracy, and in this present age of wider education and opportunity, the 'one-man show' has become less and less possible. In the past, few people hoped to be leaders. Today, many people not only hope to be leaders, but are trained for it, and are prepared to expect it in their jobs, their communities, and their churches. Modern living is so complex that our need is not so much for single leaders, not so much for 'organization men' who dutifully say 'yes' to the boss. Rather, we need teams of leaders, each leader with a special part to play in something bigger than himself.

In the light of this, the Leadership Education Institutes of Convention encourage a young person to discover and develop his or her *own* abilities for leadership. We do not ask young people to imitate somebody else's idea of a leader. Instead, we try to draw out the distinct usefulness of each person, and provide training and experience that will help develop the leadership that fits the person. Further than this, we bring young people together in a group-experience so that they may draw on each other's abilities and build something constructive as a group. This is quite different from training young people to think, decide, and act for the group.

### *Institute Leadership in a Nutshell*

It is this working as a group—as a team of leaders—rather than working as an individual for the group, which is the key to the leadership we are trying to learn at the Institutes.

How did this work out at the Almont Institute this summer?

Many fine programs and projects were successfully put on as the result of drawing on and developing the particular abilities of each young person. One person was good at one thing, another person good at something else. We didn't ask each individual to be good at everything. Each young person had a gift or interest that was his own, and he shared this with the others. Someone was a good archer, someone was a good secretary for Student Government, another person had abilities as an organizer, and yet others made their contributions working with little children, rousing interest in the sports program, improving the system of dishwashing, and entertaining the camp in evening programs. With each person leading in something that had particular meaning for him, we had variety and richness in what we did together.

Out of this, came an exchange and blending of uses that helped young people to work towards common goals as a group. No one person had all the 'say'. We tried to consider the interests of everyone, and we worked together to promote those interests. We achieved considerable success along these lines through the young people working as a team of leaders responsible to each other. Decisions were made and action taken through the parties concerned talking matters over. Individuals did not decide nor act for the group. Whether we knew it or not, we were experiencing team leadership, sharing ideas and problems, and working on projects as a group.

In trying to gauge what we learned about leadership, it would be pointless to pretend we didn't have difficulties at the Institute. There were differences of opinion and conflicting interests as in any group. Sometimes, it was hard to know how to meet these problems, and we had to do some experimenting. Our experiments were successful at times. At other times, we may have felt we wasted our efforts. Even though we planned most activities together, not infrequently our planning got only partial support when it was carried out. This usually led to the work and responsibility falling on a few. There were other instances when everyone knew what had to be done, such as going to sleep at 'lights out', but almost everyone was reluctant to follow through. There is no sense denying we sometimes felt frustrated and as though we weren't getting anywhere. This, too, was part of learning leadership of the democratic kind. If we want freedom, we must assume the responsibility that preserves freedom.

#### *"Let Joe do it!"*

We weren't all equally ready or prepared to work as a leader within a team of leaders. Some were more ready than others. A good deal depended, of course, on our interest in a specific project and whether we felt it was important. During the trying situations we faced, we might have been tempted to take over for the group, or wish that someone else would take over for the group. This is a feeling often experienced when things aren't going the way we expected. Occasionally, if a situation has proved insoluble over a period of time, someone does have to step into the picture. The staff did this a few times. However, if a person takes over for the group, the group is missing a wonderful opportunity to

learn working problems out for themselves. Many of the best learning experiences come when we face what seems to be impossible. After all, a situation is usually difficult because we are called on to do something we haven't done before, or to look at something in a way we hadn't seen before. Human beings are frequently fearful of the new, fearful of daring to think and act in a way that is unfamiliar. It is easier to take over, or to get someone else to take over, or to sit back in a critical frame of mind feeling 'put upon', than it is to work with a group in new and adventurous ways.

At the times that the staff did step into the picture, it was not their aim to take over, but to bring the young people's feelings into perspective and help them work out their problems in their own way. The staff encouraged the young people to continue their team leadership, to continue working as a group. The majority of the time, however, the young people needed no reminding from the staff, and successfully worked out their problems without the staff intervening.

#### *Solving problems creatively*

We might sum up how we met our problems creatively at the Institute by describing the mental climate we worked in, and by speaking briefly about what we accomplished. Wherever you have many individuals living and working together there are bound to be differences and adjustments. Actually, these are some of the best materials for learning to become a leader. A problem is a challenge, a test, a learning opportunity. Through working out difficulties, we learn new skills, new attitudes towards work, and achieve more understanding relationships with our fellow workers. If ever there is a time to develop leadership abilities, it is when interests conflict and opinions differ. The most effective leadership is not to 'take over' for the group, but to develop adventurous planning with a group and as a group. In this way, each person is encouraged to take a

leading part that is natural to him, and he has the satisfaction of making his own contribution.

We attempted to practice the principles of leadership we have been describing in all our Institute activities, and many times, unknown to ourselves, we put these principles into successful operation and achieved remarkable results. In this way we worked out problems with:

- (1) Planning evening programs
- (2) Caring for sports equipment
- (3) Dishwashing
- (4) Leading worship
- (5) Improving the afternoon schedule
- (6) Going to the movies
- (7) Including the children and adults in some of the evening entertainment
- (8) Going off grounds
- (9) Having late nights
- (10) Arranging a late breakfast
- (11) Taking advantage of the electives
- (12) Entering chapel quietly and reverently
- (13) Planning afternoon events for the children
- (14) Observing water-safety rules with the 'buddy system'

These, and many other accomplishments, that are hard to describe and measure, were the results of meeting problems openly and tackling them as a group. We were using principles of leadership, though we may not have realized it, as we discussed and tried new solutions to our difficulties. We were practicing leadership not in the sense of individuals acting for the group, doing their thinking for them, and making decisions for them. Quite to the contrary, the young people thought matters out together, working as a group, and contributed their individual abilities as members of a team of leaders.

For three weeks this past summer, we saw many young people working as LEADERS IN A TEAM with enthusiasm and success. This is why we say, in all sincerity, that the young people of the 1958 Almont Institute were a fine group to work with, and show promise of becoming leaders in their schools, their jobs, their communities, and their churches. May we express, here, the urgent hope that many of the young people will return to future Institutes and share with other young people what they learned this year. We need you and we'll be looking for you!

*The author is the pastor of the St. Louis Society, and has been active in the Leadership Institutes for young people. He has been highly praised for his work in this field.*

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# The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG  
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## ARCANA CLASS I—Dec., 1958

### Volume IV 3193-3277

December 1— 7	3193—3213
8—14	3214—3237
15—21	3238—3249
22—31	3250—3277

**THE FIRST PART** of our reading for this month describes the meeting of Isaac and Rebekah which in the internal sense pictures the conjunction of good and truth in the rational. Abraham and Isaac represent two different states through which we pass in our development, Abraham our childhood state and Isaac the period in which the faculty of reason is developed and rules in our lives. Ishmael, Abraham's son by Hagar the Egyptian, is the first or natural rational, based on knowledges gathered through the senses, and it is unregenerate and faulty. Isaac is the spiritual rational formed from the knowledge of spiritual truths, the true rational which we should all attain.

Number 3200 is important because it corrects an impression which we may have been getting that in the Lord's experience each of these 'conjunctions' happened once and for all at a certain time. "But it is to be known, that those states did not come forth once only, but continually during the Lord's whole life in the world, until He was glorified." This is equally true of us. While the literal story of the Word in general pictures a progression in us from conception to the end of our earthly life, there is a similar cycle in every forward step that we take. So any part of the Word may be applicable to a particular experience through which we are passing at any given time. Each forward step for us must start with a simple good desire — Abraham — prompting us to thought and reasoning about how to carry it out — Ishmael and Isaac — and leading to right action — Jacob and Esau. Then the various developments from this particular advance follow. In this process the Lord flows in through our good desires into the rational, and draws up into that plane from our memory knowledges the truth which can be conjoined with that particular good which is prompting us. This is the conjunction described by the

marriage of Isaac and Rebekah, and it takes place again and again as our regeneration progresses. Number 3200 concludes with the specific statement: "The case is the same with the regenerate; for they are not regenerated at once, but continually during their whole life, and even in the other life; for man can never be perfected." Number 3203 is also helpful in describing this recurring experience.

The rest of our reading for the month, the first part of chapter 25, is principally concerned with the descendants of Abraham by Keturah and the concubines. Number 3246<sup>3</sup> gives us the reason why concubinage was permitted to continue with the Jews but is never permissible 'to those who are in good and truth, and who are or can become internal men.' The concubines represent affections for truth which are less than pure and ideal, and their offspring represent developments from such affections. We can see the application of this to our own individual lives by trying to analyze just what in us led up to any given action. We always find that our motive, which we like to think was pure and good, was actually decidedly mixed, and that our thought about it was affected by our whole background and also by our present environment.

In treating of the descendants of Keturah Swedenborg also shows the origins of 'the general classes of the Lord's spiritual kingdom in the heavens and on earth.' The descendant about whom we read most in the Word is Midian. The simplest statement concerning him is found in number 3242<sup>1</sup>. "In a good sense 'Midian' denotes those who are in the truth of simple good . . . and who thus allow themselves to be easily persuaded; and in the opposite sense . . . those who falsify truths." This may help us to understand why so many good people can be drawn into the extreme 'fundamentalist' sects of the Christian Church, and what the result is in their thinking and in the life of a community in which such a sect is actively at work.

Number 3262-3277 are especially important for our thought about the modern ecumenical movement and the place of the New Church in relation

to it, and also for our thought about our own individual relations with people whose religious beliefs differ from our own. It is sometimes thought that if one really believes the New Church to be 'the' Church, he must necessarily be an isolationist. This is quite contrary to fact. Read carefully number 3263, and then reread number 2853.

## ARCANA CLASS II—Dec., 1958

### Volume XI, 9212-9273

December 1— 7	9212—9224
8—14	9225—9238
15—21	9239—9259
22—31	9260—9273

**THE LATTER PART** of Exodus is concerned with the Levitical laws, and our reading here is of very practical interest. The laws for this month include the pledging of a garment, cursing God or a prince of the people, giving the first fruits to the Lord, taking up a false report, an ox or an ass going astray, keeping from the word of a lie, an enemy's ox, taking a bribe, and sowing one's land.

The law concerning the pledge of a garment tells us that truths taken away through the fallacies of the senses must be restored before the sun goes down—while there is some light left. This is particularly applicable to our dealing with our young people when in college they begin to question and doubt the truths that they have learned in childhood. Their questions and doubts must be met promptly and adequately.

The next law—concerning cursing God and execrating a prince of the people—follows logically. Truths Divine are not to be blasphemed, because God is Divine Truth. A prince of the people signifies a primary doctrine of the church. "Truth Divine is the Word and the doctrine of the church is the truth thence derived." "The very first thing with the man of the church is to believe the Word." "But with those who are in the evils of the love of self and the world, the chief thing is not to believe the Word."

The law concerning the offering of the first fruits, the first born, and the firstlings of the flocks tells us that we must continually be in thankful acknowledgment that all truth and good are from the Lord and that nothing true and good is from self.

The laws 'Thou shalt not take up a report of emptiness,' 'Put not thy hand with the wicked to be a witness of violence,' and 'Thou shalt not be after many to do evils' are laws of

regeneration, informing us that man must first be instructed as to what is evil and false and what is good and true, and must shun what is evil and false. Then good and truth can be implanted in him. Finally, through obedience to the laws of the Word, which are the laws of order, he is brought into love to the Lord and to the neighbor.

Number 9253, in explanation of the words 'And thou shalt not reverence a poor man in his cause,' teaches us that we should show no favor to the falsities in those who are in ignorance of truth. Those who are in good will respond to instruction.

And the following law concerning an enemy's ox or ass instructs us about our relation to those of other dispensations. We should note that in connection with this explanation, Swedenborg makes the specific statement that a new church is about to be established, and that as it can not be established among those who have had the truths of faith and have perverted them and confirmed themselves against truth, it must be established with those outside of the church, called the Gentiles. He says, "From this also it can be seen why a new church is always set up among the Gentiles who are outside of the church" (9256s).

"Thou shalt not wrest the judgment of the needy in his cause" and 'Keep thee far from the word of a lie' instruct us concerning the nature of falsity from ignorance and falsity from evil, and what our attitude should be toward those in such states. We should be zealous to help those in ignorance, and we should separate ourselves from falsity which is from evil.

"Thou shalt not take a present" is a law relating to self-advantage. Here the word 'present' is interpreted to mean wealth, dignity, reputation, or 'anything else which flatters the natural man.' Self-advantage is the opposite of love to the Lord and the neighbor, and perverts judgment.

"And six years thou shalt sow thy land and gather the produce thereof." This law relates to the period of our instruction in the truths and goods of faith. We are to seek instruction and to apply what we know to life, but we must be careful not to appropriate truth and good to ourselves, otherwise the truth and good that we know becomes 'dead and finally deadly.'

The interchapter reading on the 'spirits of the moon' is of special interest at this time, when people are taking pot shots at the moon without a 'by your leave.'

## Southeastern Association Meeting

THE SOUTHEASTERN Association held its annual meeting October 18-19, Ft. Lauderdale-Miami being the host society. More than sixty persons had signed the register by adjournment, nearly that number attending Sunday morning worship and Communion, with the Rev. Leonard I. Tafel, of Philadelphia preaching, and the pastor, Rev. Ernest L. Frederick, conducting the service.

Out-of-town members began to arrive as early as Friday afternoon, among the first to be on hand being Rev. and Mrs. Peter Peters, pastor and wife at Gulfport, Miss. and Capt. and Mrs. Arthur W. Higgins, of New Orleans. They had also made the long trip last year to St. Petersburg in order to attend in friendly association with their sister organization.

Until the start of the business session Saturday, arrivals visited the downtown public bookroom maintained at Ft. Lauderdale, where the librarian is Justin Hamblin of Pompano Beach. Doctor Tafel was among those who gave high praise to the Rev. Mr. Frederick and to Mr. Hamblin for the fine appearance, splendid stock and excellent results evident at this southern Florida center of activity.

The Rev. Leslie Marshall, missionary in the western Section of the field, and president of the Association, conducted the business meeting. Reports of the missionaries and treasurer showed progress, there being nearly 165 persons now on the field list, as compared with 23 reported in 1954 when the Association was newly organized.

Deciding that rotation in office is a good New Church principle for Association presidents, the Rev. Mr. Frederick was elected to that office, with Herbert Young of the local society chosen as the Association's new secretary, succeeding the late Philip M. Clark of St. Petersburg.

At the conclusion of the business session more than sixty members and friends, including the young folk, took one of the lake and waterway cruises for which Ft. Lauderdale is famous, there being more than 300 miles of these Venice-like streams partly surrounding the city. An inlet comes right to the backyard of the Frederick's home, which certainly is unique. A box lunch, the panorama of magnificent homes on the inlets—some valued at more than a quarter of a million—and the lovely social

sphere throughout, made a most happy occasion.

In the evening at the beautiful chapel of the Seaside Church the Rev. Mr. Peters conducted an impressive vesper service, with Mrs. Marion Brown of West Palm Beach at the organ, following which Doctor Tafel, secretary of the Board of Home and Foreign Missions, who had also spoken briefly at the business meeting, on the work of the Board in the Southeastern Association, gave a most inspiring address sketching the difference between the New-Church idea of useful mission work and that of the orthodox denominations. He outlined that work from the earliest days of the church, in all lands, bringing down the Board's activities to the present.

Following the Sunday morning service already reported, the ladies of the Church served a delicious luncheon in the Society's commodious room in the Odd Fellows Temple. A feature of the preceding service had been the beautiful recorded music, the prelude, hymns, offertory and recessional harmonizing so well with the happy sphere that was with every one as the assembly dispersed for home.—L.M.

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**Chancel of the Church in Pittsburgh, Pa. The Ohio Association met in Pittsburgh on Oct. 24-26. (See story.)**

*Continued from page 362*

a luncheon in the upstairs dining room, Association was called back to order at 2:40 in the church auditorium. It was voted that the 1959 Annual Meeting be held in Urbana if an invitation should be received.

The Nominating Committee gave its report, and the following were elected officers for the year:

President, Gilbert T. Heddaeus, Pittsburgh, succeeding Robert G. Lawson who declined renomination; Vice-President, Robert G. Lawson; Secretary, Rev. Leon Le Van; Treasurer, H. Brown McGill; Trustees, A. O. Pfister, Franklin H. Blackmer, and Ralph P. Vogeley.

The Women's Alliance elected the following officers: President, Alma I. Campbell, Glendale, Ohio; Vice-president, Doris Fasnacht, Lakewood, Ohio; Secretary, Dorothea Pfister, Cleveland, Ohio; Treasurer, Jane H. Le Van, Pittsburgh, Pa.

Newly-elected president Gilbert T. Heddaeus took the chair and ordered a five-minute recess before adjourning to the Sunday School room to hear Rev. Franklin Blackmer speak on a new approach to missions.

It was voted that a committee of three meet with Mr. Blackmer to draft a letter to the Board of Home & Foreign Missions regarding possibility of missionary activity in Ohio.

A sum of \$1,000.00 was voted to be at the discretion of the Executive Committee in event missionary activity should be found practicable in Ohio.

The Saturday night banquet was resplendent with flowers, ferns, autumn leaves, and lighted candles. Sweet-girl waitresses (age 10-15) won the hearts of all.

Colored slides of the 1958 Convention at Wilmington and Philadelphia were shown in the Sunday School room by Mr. Adolph Liebert, and

members enjoyed finding themselves and their friends in the well-selected scenes. A happy social hour followed.

Sunday morning at 9:45, a large Sunday School met in general session led by Gilbert T. Heddaeus. Three ministers were in the chancel for the Communion Service, with the General Pastor, Rev. Bjorn Johannson, delivering the sermon and administering the sacrament. The subject of Mr. Johannson's sermon was, *Unity; Not Conformity*. Two inspiring solos were sung by Mrs. Alice Schwartz, the soloist of the Cincinnati society.

Among the pictures taken by Mr. Liebert at the Saturday banquet was one of Mr. and Mrs. Gilbert T. Heddaeus, who were observing their 36th wedding anniversary to the day and to the hour.

Expressions of appreciation for the Association were heard on every hand.

—LEON C. LE VAN, *Secretary*

## **PERRY NORMAL SCHOOL**

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F. GARDINER PERRY, President

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*Continued from page 373*

their society under the Rev. Mr. Gutfeldt's leadership. They have finally secured a parsonage but are still worshipping in the old YMCA. Perhaps we could turn our interest to the needs of Vienna with the same affectionate generosity we have shown in Berlin and Japan.

I have a deep sense of admiration for our New-Church groups in Vienna and Triest and for the many isolated New-Church members for their courage and great loyalty to the Church and its teachings. Our trip has been for us a truly wonderful experience for which we are ceaselessly thankful to the Lord and to the many friends who made this possible for us.

## **Connecticut Association Meets**

The autumn meeting of the Connecticut Association was held Oct. 31 at the Center Church House in New Haven. The Rev. Edwin G. Capon conducted the worship and communion services in the morning.

After the bountiful luncheon, the business meeting was called to order by the Association president, Mr. Capon. It was voted to give a sum not to exceed \$150 towards the refurnishing of the office of the president of the Theological School as our part in the current project of refurnishing that building.

The tape recording of Dr. Richard Wallen's address at the Convention Banquet, *A New Look at the New Church*, was listened to with great interest and provided each one with much to consider and 'think about' until coming together again for the annual meeting next spring. Nineteen-fifty-nine will mark the eightieth year of the Connecticut Association. There is not, and has never been, a New-Church building in Connecticut. The Association members are a kind of remnant of isolated individuals who feel privileged to have this opportunity of gathering twice a year for services and enjoying the actuality of creating and being in a New-Church sphere.

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# OPERATION B O M

The work of the Board of Home and Foreign Missions seems very remote to most members of Convention. An appeal is made, funds are given and then what happens? We want you to know—so from time to time a news item or two will appear in this corner.

Our activities are quite varied. For instance, we help establish new societies and provide funds for maintaining a society's activities. All of our missionary ministers need travel funds and some need cars to cover the wide areas they serve. One of our ministers goes to Europe to gather first-hand information and give the inspiration and encouragement that only come through personal contact. Then frequently we bring one of our missionary ministers to Convention to tell us of his doings and aspirations.

Students from all over the world are brought to Cambridge to study and carry a vital message back to their homeland. Ours is a widespread and fascinating work and a number of stories about it will appear soon in a special issue of the *MESSENGER*.

Watch for it!

—PHILIP M. ALDEN

## The Annual Appeal

The Annual Appeal campaign is again in full swing, according to an announcement by Robert H. Kirven, Chairman of the Appeal Committee. Says Mr. Kirven:

"This year's goal is a big one—\$22,523. However, the Stewardship emphasis should be less on the amount of money needed, than on the concept of Stewardship as seen in the New-Church doctrine of Use.

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*Continued from page 368*

we are told that the Ammonites were utterly destroyed. If, when we are tempted to break the letter of the law, we will apply a little of natural goodness (the oxen) we will find that we can overcome these evil Ammonites of our soul. But these Ammonites occupy the farther side of Jordan. Saul is strong enough on the plane of life of this world. The letter of the word is necessary in our outer, natural life. But on the other side of Jordan, on the spiritual plane of life, where the Philistines dwell,

Saul is not strong enough. And so Jonathan, his son, appears on the scene to help Saul. Jonathan represents a higher level of the law through which the spirit shines. And Jonathan favors David and wants David to be king. David represents divine truth.

So Jonathan, the spirit of the law, conquers the Philistines and routes them completely. But is Saul satisfied? No! Instead, Saul claims the victory for himself and proceeds to offer a sacrifice to the Lord, in the absence of the love and goodness represented by Samuel.

Saul, the letter of the law, claims the victory when actually he had been hiding in the background. Here we can see that the letter of the law cannot conquer spiritual foes. Only the spirit of the law, Jonathan, can route the Philistines. For his presumption Saul is condemned by the Lord but yet he is useful in fighting against the enemies of the natural life (on the far side of Jordan). Then Saul was given another chance to utterly destroy the Amalekites. This he failed to do. He even spared Agag, the king, the ruling principle of falsity which leads to evil in the soul. And so poor King Saul loses his peace and contentment and we are told that 'the spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him.'

And this state of Saul brings us to the text of our lesson—"And it came to pass that when the evil spirit from God was upon Saul, that David took a harp and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him."

Now music is, in its very nature, spiritual in quality. It has to do with heavenly things, with love, with the desires of the will, with obedience and action. There are all kinds of music that stir the emotions and the soul.

There is the soft, loving, soothing voice of the mother; the plaintive wail of the infant expressing its dismay at the strangeness of this world's sensations. There are the songs of lovers and the martial music stirring the soldier to self-sacrifice. There is the sensual: the off-beat, the off-key music—stirring unruly and wild emotions.

Then there are the songs and sounds of the world of nature. The rustling of the soft breeze in the trees and the babbling of a brook. There are an innumerable variety of sound and songs in animal and bird life and in the mighty forces of wind and wave.

All sound and all music goes deep into the soul of man and because of this man is able to recall and to imitate many of the sounds of nature. Man can do this because he is, in himself, a miniature world, reflecting the character and the state of the macrocosm or the greater world outside of him. Were I to ask you to think of and recall the sound of some animal or of some song or the voice of a loved one here or beyond time, you could recall the sound instantly.

In our souls there is harmony and there is music when the soul is in good and in love. Every lover's heart sings with rapture and with joy. Every new-born Christian

sings to the Lord with a newly-found rapture and joy. The heart is lifted above the cares and the things of this world into angelic music.

But when the heart is not in good—when the desires of the soul are centered on one's self and not on others—not on God and heavenly things—then there is discord in the soul—there is unrest, turbulence, hostility. The power of music to affect the soul and the emotions is in the quality of the harmony, where sounds are in accord one with another and pleasing to the ear. And so musical harmony is expressed in an accord of feeling, in an agreement of relation and feeling. We speak of the harmony of a family or a group when they work together in love and charity.

#### *Expression of Thanksgiving*

Saul was troubled because he was in the company of evil spirits. It is said that the evil spirit was from God. This is written according to appearances. God does not send evil to anyone. Man is permitted to ignore and even to repulse God; and when he does evil spirits rush in as air rushes into a vacuum.

And so discord and hostility filled his heart. The servants suggested that he seek out a man who was a cunning player on the harp, and when the evil spirit came upon Saul this man should play with his hand and Saul would be well. And so it was. David, the son of Jesse, came and played for Saul and the evil spirit departed from him. And we are told that "David came to Saul and stood before him: and he loved him greatly; and he became his armor bearer."

Now what does all this mean? Could the simple playing of music on a harp have this mighty psychological effect on an ego-centered mind? We know that music hath its charms to soothe the savage breast. We know that music can bring various emotions forth from a listener. But these emotions are external in their nature. Saul was troubled in his very soul. How was it that David's playing on the harp helped him? There is a mystery here that can only be revealed when we know what David and the harp symbolize. David denotes the Lord in the Bible. He is a picture of the Lord who was to come into the world. And so David is also a picture of the divine truth brought down in the divine human.

Harp and all stringed instruments have respect to spiritual affections, and the harp played by David is a picture of a spiritual confession of the Lord from spiritual truth. The playing on the harp is an expression of joy and *thanksgiving* for the blessings of the Lord on a spiritual plane of truth.

When Saul had first been chosen as a king he had been humble and grateful to the Lord outwardly. It is said that he 'hid himself among the stuff,' when he was first chosen. But after his great victory over the Ammonites, Saul, when he was made king, sacrificed sacrifices of peace offerings before the Lord, when perhaps offerings of thanksgiving were more appropriate. And later, when he had been king for several years, his humility left him. He lost the thankfulness of heart that is music

to the soul. He even tried several times to spear David and he spent years in tracking and hunting David in order to kill him.

Let us look for a moment at the spiritual state of Saul, as it may apply in our own lives. Saul is the ruler over the spiritual-natural church called Israel that develops in every regenerating heart. We think of Israel in terms of the historical people of the Bible but the real Israel of the Bible refers always to the developing state of our own souls—the spiritual-natural church of our own minds. As a ruling principle the king should have been obedient to the Word of God. He should have utterly destroyed the Amalekites.

Now let us get this picture, for it is important for us to know in our understanding of the apparent cruelties and inconsistencies of the Bible. The Amalekites were a people that represent the false doctrines which lead to evil and to the love of self. And while you and I are regenerating we have to constantly fight against and destroy these falsities that make us feel superior to others, that make us unthankful and ungrateful at heart.

Saul, the king, that is, the ruling principle, did not do this. How many people are there in this wonderful land of ours who have received so many countless blessings, and yet they listen to the Amalekites and make friends with them. They grow in love to their own superiority and knowledge, in the falsities that lead to self-love. They favor the falsities and evils of the natural man.

When our Pilgrim Fathers came to these shores in 1620 they were a humble and a grateful people. Humble people are usually grateful people when they receive good in any form. And when, after a cruel and deadly winter, they received the blessings of a good harvest, and the promise of life for another year, they set aside the day for praise and thanksgiving that has come down to us as 'Thanksgiving Day.' This is a day when all grateful hearts should be lifted up in praise and thankful songs for our countless blessings. If we have thankful hearts there will be no troublesome evil spirit near us. The Psalms and Songs of David lift up our thoughts and hearts from self to God.

The Psalms or Songs of David affect Christians today as they affected Saul three thousand years ago. The Songs of David tell us of God's infinite love for us—of God's deep humility in begging for our love, of His indescribable sacrifices for our happiness and peace of body, mind and soul. The Psalms of David are the love songs of our Heavenly Father assuring us of His tender concern for our happiness.

May we all let David play His harp for the Saul of our souls. May we all bring the message and the quality of love to the letter of the law—Saul—and then will we have gladness and joy and truly thankful hearts this Thanksgiving Season and always.

"So Saul was refreshed and was well and the evil spirit departed from him."

*The author is a teacher in the New York City School System, and the lay-leader of the Orange, N. J., Society. He is also active with the Swedenborg Foundation.*