



*This issue is  
centered around  
the missionary and  
extension activities  
of our church.*

• • • *Refer to the December 6 issue  
for other articles relating to  
'Operation B O M'.*

# *The* NEW-CHURCH MESSENGER

JANUARY 3, 1959

# THE NEW-CHURCH MESSENGER

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January 3, 1959

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

# EDITORIAL

## The Crystal Ball Says:

**T**HE DAWNING NEW YEAR looks toward a bright future. We are on the threshold of developments in science and industry as incredible to us as those of today were to the people of the turn of the century. Oh, not all the prophecies made today are cheerful—there is no little gloom. There are those who see a future of brainwashed robots whose individuality has been crushed and who are powerless to do other than carry out the orders from above. And some fear a nuclear holocaust in which civilization will perish. But we have also taken a good look into the crystal ball and we find they are wrong. There will be no nuclear war, and there will be no triumph for soulless dictatorships.

Our crystal ball tells us that the optimists are right. It bears out such men as mathematician John Von Neumann who predicts weather control with the polar ice caps melted and oranges growing in Greenland; also that energy will be so plentiful that fuel and light bills will shrink almost to zero. And David Sarnoff, the electronics wizard, likewise predicts limitless energy, enough to turn night into day.

The latest forecast we have read comes from Dr. Guntis Kushevics, General Electric rocket expert. He does not bother to mention such small things as going from New York to Tokyo and back in the same day. He says man will travel around the universe at the speed of light in a photon rocket powered by energy from the invisible particles of light. Around the universe in 40 million earth-years, he predicts. And the beauty of it is that because time on earth is different from the time that applies when travelling in space at the speed of light, the traveler will age only fifty years while taking this jaunt. And to think that anyone could get excited about a trip around the world in 80 days!

The space traveler will, of course, have problems on his return to earth. Rip Van Winkle was out-of-date after sleeping only 20 years; and how is the space traveler—gone for 40 million years, even though only fifty years older than when he left—going to adjust himself to the world he finds on his return?

It is very puzzling, and our crystal ball seemed to get dizzy as we inquired about these matters. So we will say no more about the fabulous future foreseen by the engineer and the scientist, except that we do not find it hard to believe them.

But what of the world of spirit and of human relations? Here our crystal ball was much steadier. There is coming a world era of good feeling. The spirit of tolerance and understanding is growing fast. The realization that hatred and the lust for dominion are forces that may turn any electronic techniques into destructive monsters will expand with undreamed of acceleration in the near future. To be sure, we cannot offer proof here; it is a matter of faith with us.

Robert Sherwood, the playwright, shortly before his death declared, that the most important statement ever made was that man was created in the image of God. He saw in the divinity in man the power 'that impelled man out of the jungle and along the ascending path that leads to the stars'.

That image of God in man has been inverted. But it is being restored, and we believe that restoration is taking place at a rate fully equal to the rate at which the insights of science are translated into Utopias in the natural world. And in this faith we greet the new year.

**WE DEDICATE** this issue to the Board of Missions and to all efforts being made to diffuse the truths of the Second Coming. It has been rather characteristic of us in the New Church to bewail our slow growth in membership. We need not regret this. It has led us to take a good look at ourselves, to ask some soul-searching questions. And as a result we have, as a church body, become willing to experiment, to try new methods.

The results have not been staggering, nevertheless, we are now beginning to see the promise of results. We are going forward. We are meeting with some success in putting out the New-Church message in a style and form that has popular appeal. This does not imply that we are being shallow in our thinking, much less that we are surrendering anything that is true and distinct in our teachings. It does, however, mean that we are seeking to adapt our message to the needs, interests and life situations of today.

*Our teachings lend themselves readily to missionary efforts*

## That the Desert May Bloom

by Clayton Priestnal

**R**OBLIN, SECRETAN, Guito, Paramaribo, Basseterra, Lipnik, Owo, Port Louis, Kwangju and Tello Tonda are unfamiliar, meaningless names to most people. To a geographer they identify widely scattered and obscure localities on several continents. But those who read carefully the Convention Journal recognize these names as some of the outposts of the New Church, maybe a small society or perhaps only a family or two. To pin point these communities on a map will reveal how widespread throughout the world is the religious organization known as the New Church and how far-flung are the concerns of the Board of Home and Foreign Missions.

How these distant centers of New-Church life came into being is a long, long narrative, one filled with courageous and unstinting endeavor, faith in the One God and a whole-hearted acceptance of the doctrines of New Jerusalem as a new divine dispensation. To recount the vicissitudes which lie behind the establishment and maintenance of the missionary field is not our present purpose; it is rather to state briefly the underlying philosophy which motivates and governs the extension of the New Church among the peoples of the world—among all races and among all men, irrespective of their cultural background or political allegiance.

From the very beginning the Christian church has been intrinsically a missionary institution. There is

little if any evidence to show that the early Hebrew church had the desire to spread its faith among the pagan peoples by whom the Israelites were constantly surrounded. They remained content in the belief that they were Jehovah's chosen race and thus cherished their exclusiveness and sought to protect this state of isolation. In contradistinction to this attitude, the ministry of the Lord was marked by His travels to all parts of the land of Canaan to preach, to teach, to heal the sick and to spread generally the gospel of the kingdom of heaven. The salvation of Jew and gentile were equally the concern of the Lord. And when the Lord's earthly ministry was completed the Apostles took up His labors with zeal and laid the foundations of the Christian church of our time.

The dynamics of missionary activity is to be found in the very life and substance of religion—*love*. The most prominent and immediately identifiable quality of love is its desire to give of itself to something quite outside of self. True love cannot be self-contained; it cannot exist long in a state of dormancy or solitude. The characteristic which sets apart the celestial angels is the degree of their individual and corporate endeavors to extend the sphere of heavenly influence throughout all the spiritual world and the natural world as well. The joy they experience, the blessedness of their life, they long to share with others. Far down the scale from the

celestial life of angels, among mortal men, it can be said that when someone comes into the possession of a great truth he is immediately seized with a longing to impart that truth to someone else. His spirit is not satisfied until he has been able to share this insight with his fellowman. No doubt this is the soul's response to the words of Scripture, "Freely ye have received, freely give".

In many respects it might appear that the New Church has not been as aggressive as most other religious organizations in propagandizing the world. This is due, no doubt, to several reasons. For one thing, our teachings emphasize the fact that heathen peoples can be saved without Christian baptism or a direct knowledge of the Lord Jesus Christ. All that is required is that they live according to the light they have in tribal laws, mores and pagan worship. For the New Church salvation is relative rather than absolute. No two individuals attain the same degree of regeneration. Thus the truths of the Second Coming are disseminated, not with the idea that they are the only means of salvation, but rather, that here is a way of life which will lead to a higher state of reformation.

Furthermore, true love is repelled by any degree of external compulsion. Unless a truth is welcomed for what it is, it will not long remain in the mind. The disciples were instructed by the Lord that if they were not cordially received in a house they should shake the dust from their feet and depart. Only a mind which is earnestly seeking for spiritual enlightenment can recognize and use the deeper insights into the Christian life to be found in the inner sense of the Word.

For the above reasons, especially in foreign countries, the growth of the New Church has been indigenous. After an interest has appeared in a particular area, the Church, especially through the Board of Missions, has lent every encouragement to promote the growth and strength of that fledgling interest.

Although there may be much in our doctrines which seems to work against a vigorous and aggressive missionary program, yet there are other factors which lend the greatest impetus and encouragement to efforts to advance the cause of the New Church. The theology of the New Jerusalem is peculiarly adapted to purposes of propagation. It is at the same time sublimely simple and challengingly complex. Our teachings appeal to the reason; they are satisfying to the affections; they are harmonious and not self-contradictory; they are drawn from the letter of the Word; and they make the Lord Jesus Christ the sole focal point of worship and adoration. It can be said that the New Church is in a sense not a religious sect but a way of life.

New Churchmen like to think and speak of their church as a 'spiritual' church—and indeed it can be—but they sometimes forget that the spiritual can have no existence

## OPERATION BOM

**W**AY BACK before the turn of the century, a certain August Schmidt of Berlin, Germany, deposited a goodly sum of money with the British Conference for the benefit of a future New-Church Society in Berlin. Our first record of the Society is the Rev. Fedor Goerwitz's visit in 1901, when he administered the Holy Supper to twenty-seven communicants in a rented room they had fitted up for Divine Services. At that time a group of fourteen was organized into a Society and by World War II it had grown to around one hundred. In 1941 the Nazis confiscated their property and the group was scattered, but came together again in an incredibly short time after the fighting ended. Their former minister, the Rev. Erich Reissner, resumed his leadership and later he was assisted by the Rev. Horand Gutfeldt.

From its earliest beginnings until something over a year ago, the Society has been hampered by the lack of a church home. Rental was almost impossible because of the acute housing shortage, but with diligent searching, Mr. Reissner and Mr. Gutfeldt finally found a most desirable residence. In order to purchase it, they appealed for and obtained the monies deposited so many years before in England. An appeal was made also to members of Convention through the *MESSENGER*. Then last June, at our Missions night, the National Alliance was able to present the Board of Missions with a record breaking sum from their Mite Boxes. This was immediately turned over to the Berlin Society to reduce the mortgage.

A number of things had to be done to the building. The Ladies' Aid of their Society bore the expense of fitting the Chapel room with cathedral glass of a sun color. The upstairs apartment was supplied with double windows and a new window was put in the kitchen. It was a big job to smooth mortar into the joints of the roof and put plates on the rafters to keep out the cold. All the work was done by the young men of the Society, including Mr. Gutfeldt before he left to take up new duties in Vienna.

—PHILIP M. ALDEN

without an external support in the natural world. The Board of Missions suggest that your active interest in its work can perhaps be the very best foundation for your religious life to rest upon.

*The author is the pastor of the New York Society.*

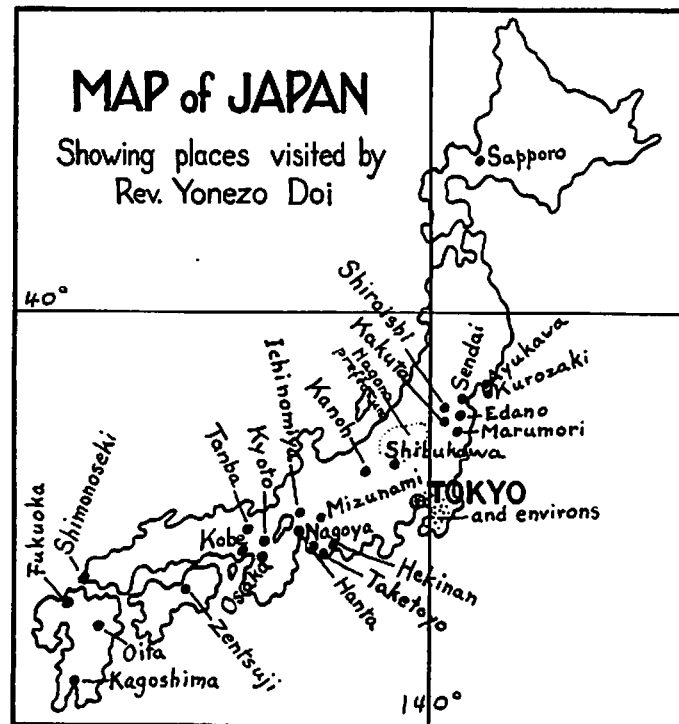
*A picture of the writing's  
impact on the Orient*

## The Rising Sun

ONE OF THE MOST satisfying fields of endeavor that the Board of Missions has supported lies in Japan, Land of the Rising Sun, where interest in Swedenborg's writings sprang up spontaneously some years ago and has been nurtured in various ways by men of diverse talents. One of these men is the Rev. Yonezo Doi. Some of you will recall Missions night in Brooklyn at the 1954 Convention when he told us of all the work he and his wife were accomplishing in Japan against unbelievable odds. The Board of Missions is fully cognizant of the importance and scope of their work and gives them continual support and encouragement. We, in turn, receive most interesting letters from Mr. Doi that tell of his labors in spreading the doctrines. Besides carrying on the work of his own parish in Setagaya, Tokyo, he makes regular trips to remote parts of the Islands where many small groups have come into being.

His most recent trip was made just prior to the worst typhoon that Japan has ever experienced. "It rained the whole day," he writes, "and all the streets large and small ran with horrible torrents"—to a total of sixteen and a half feet of water, the most ever recorded in the hundred year history of the Tokyo Observatory. The flood filled the Tokyo Church with five inches of muddy water and some losses were sustained. Glass windows were blown out, asphalt tiles were ruined and a number of books were damaged, including the Bible that they use for worship. Mr. Doi's own house was spared, but the homes of three of the members were greatly damaged and all the Church members are doing their best to help the stricken families.

Mr. Doi's trips are not the simple affairs they look to be on the map. For instance, in going to Kurozaki on the tip of a peninsula to the northeast of Tokyo, he had to leave Sendai, where he had visited two families, at six in the morning. This first leg of the journey took three hours on a local train, which, in his own words 'looked slower than a Marathon runner running'. He then had to wait for an hour and a half to take a one-hour trip over a terrible road and wait again for two hours for a small boat which took another three hours to reach Ayukawa. From there he had to walk three miles, and after this hard and troublesome trip came at last to the Yamaki's in Kurozaki. Here about fifteen families are working hard to cultivate almost devastated land. He felt he had come to the end of the country but not quite to the end of the world as the people were busy and



happy. That night he talked and talked to the family and about a dozen neighbors, laying the ground work for what he feels sure will be a religious service on his next visit. He had baptized Mr. Yamaki ten years before and this man with his family and a few neighbors had remained faithful, although they were without ministerial visits for long periods of time.

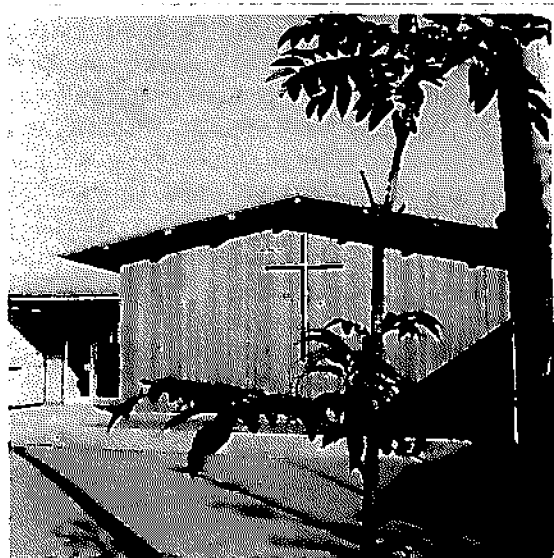
Leaving Kurozaki early in the morning, and travelling by boat, bus and train, he reached Kakuta Town just in time for their evening service. A group of twenty-five people had gathered and he preached to them on *Death and Eternal Life*. In Edano the next day he gave a lecture on *The Word and Its Meaning to Our Life*, to three members of the New Church. The same evening, in the home of the Saito's, he preached to eight village people on the story of the Prodigal Son. At this place there were many members who could not attend as the villagers were having their busiest time in over a year with rice-harvesting and sericulture. It is interesting to note how he adapts his sermons to the needs of the people whom he visits. He cannot always preach in a church or even in a hall, but most often in people's homes and even in his hotel room, as at Marumori Town, where he lectured on *The Word from True Christian Religion* to two church members and three students of Swedenborg. After that, he and two others visited the Town Hospital where he preached to half a dozen T. B. patients on the subject, *Do Not Worry*.

Many things have to be crowded into one day on these trips, so in the evening he conducted a family service at the Takara's where the wife had only recently begun to study Swedenborg's writings. Here he preached on the subject, *The Lord is Near and Far* to members of the family and five of their friends besides seven of his congregation from the town. As the radio had been broadcasting news of the coming typhoon all day, he gave up stopping at the hotel overnight and took the midnight train back to Tokyo, and just in time, for after the storm broke all railroad traffic in and around Tokyo

was halted for from one to five days. He plans three more long mission trips during the year and by over-laying his routes carefully, he can visit the North five times, the West four times and the southern end of the country once. He will also be able to make two trips to Nagano prefecture. A prefecture is something like a state, he writes, only much smaller in area. There are 417 of them in the country. In all, he will have travelled about 10,000 miles! The Board of Missions contribute toward these trips and friends in his own society help out as well.

In Tokyo Mr. Doi visits the Goi Hospital regularly once a month besides taking care of the Tokyo Society which has about forty members and is very active. They have recently moved into their new building which his son-in-law, who is an architect, designed. This young man, Yuh Takata, gave of his services freely and supervised the construction. Their original place of worship and the Doi's own home were burned out during the bombing of Tokyo and for many years the Doi's lived and held services in a room provided by a friend who was not even a church member at the time. The present building was given them by Mr. Wayne Collins of San Francisco, and was dedicated in the fall of 1957. It is quite modern,

#### THE FIRST NEW CHURCH BUILDING IN JAPAN



THE FIRST NEW CHURCH BUILDING IN JAPAN.  
THE DEDICATION SERVICE NOVEMBER 17, 1957,  
AT TWO P. M. WE THANK YOU FOR YOUR  
HELP AND PRAYER TO COMPLETE THE BUILDING.

SINCERELY,  
TOKYO SOCIETY OF THE NEW CHURCH,  
Hongo Doi PASTOR.



Sunday School children on Flower Sunday, Tokyo, June 1958, in front of the altar of the church.

which is rare for church buildings in Japan, and is described as being very light and bright both inside and out.

In 1951 the Pittsburgh Society gave the Tokyo Society an organ and it is ably played by one or the other of Mr. Doi's daughters. They are fortunate, also, in having with them a Mr. Abe who is one of the best known musicians in the country and a graduate of the New England Conservatory of Music. While not a member, he attends church and leads the congregation in singing hymns and other church music which adds greatly to the beauty of their service.

In less than a year since they have had their new building the congregation has doubled. Sunday services start with Sunday School at nine in the morning, in which eighty children are enrolled. Average attendance is about fifty-five and they are divided into four classes with six teachers, two of whom act as substitutes as needed. This is followed at ten o'clock by the Junior service for high school students. Twelve senior high and fifteen junior high students attend quite regularly. The young people also have a Y.P.L. study class that meets with Mr. Doi once a month. Two or three times a year they have dinner together (the church has a nice small kitchen) and once or twice they go on picnics. With all this they also publish a twenty to thirty page journal once a year, called *Kizashi*, which means 'Sprout'. This all sounds very much like our own young people on this side of the Pacific.

Once a month the Women's Bible class meets with Mr. Doi. Ten is the average attendance and they are currently studying the Gospel of Mark. Here we must say a word about Mrs. Doi, Fuji, who, to quote her husband, 'has not any special work in the church or anywhere else', but nevertheless does practically everything, 'mostly hidden works', says he. She is so well versed in flower arrangement that she can teach it, and every Sunday arranges two vases of flowers for the altar. She alone acts as usher and even plays the organ when no one else is available. As in many another society, our friends in Tokyo could hardly do without their minister's wife. Everyone in the Church calls her 'Kyokai Mama-San', which means 'Church Mother'.

# The Missionary as a Minister

by Leslie Marshall

**T**HE WORK OF A NEW-CHURCH missionary is in a number of respects quite different from the old established methods of the Christian Church at large. In fact, not taking into account, of course, the missionary activity which founded and spread Christianity, nor that of the Roman Catholics with their especial beliefs throughout the centuries following, there was a missionary society operated from Great Britain for New England Puritan "heathens", as early as 1649. But the first general missionary undertakings as we know them today began in 1792 when the Baptists sent William Carey to India.

As we have remarked, the New-Church idea is different, as perhaps it should be, not discounting the incalculable value of orthodox missionary uses throughout the ages. In the New Dispensation the mission of introducing and developing knowledge of the true Christian religion comes about by the individual himself choosing whether or not to examine and adopt any especial belief concerning God, man and the universe.

It is not to be overlooked however, that the hungry, ill-clothed, uneducated and under-privileged require to have those needs satisfied, so that always Christian missions have essentially served to that end, many of

their workers becoming martyrs in the cause, for in the other hand the missionary has held with Cross and Book.

Therefore, so far as a gradually enlightened age has not yet abolished physical lacks, the New-Church missionary must try to help in that respect, too, though his distinctive use is in endeavoring to serve an education which will further the goal of spiritual attainment.

Thus the New-Church missionary's work is different, and in some respects differs in our own methods according to his or her location. In the area in which the present writer is at this time working, climate particularly makes a variation in his uses to that which may be served in Western Canada for instance. At the same time, the general pattern of the work is about the same in our Church whether in the Guianas or in Montana. That is, the missionary rather than travelling about seeking new believers, or converting unbelievers or in "decisioning" backsliders, ministers to those who call him to serve.

This is not to say he neglects introducing the New Church to those who never have heard of it, or fails to distribute printed matter, to broadcast or to join in community work generally, but he is not a proselyter in the formal sense of that word, often being kept busy perhaps a hundred hours a week in caring for the needs of established isolated church societies at home and abroad, unorganized groups, and circles occasionally meeting.

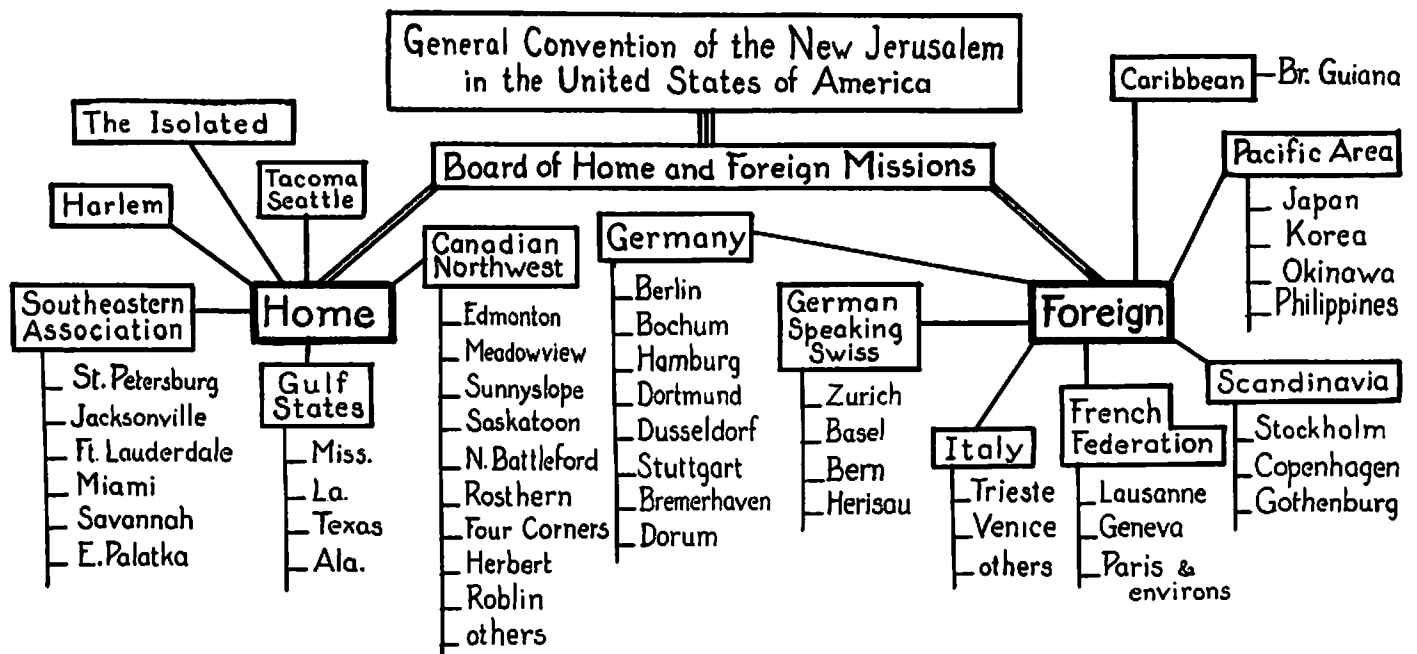
This writer can perhaps speak broadly in that respect for his official duties for a quarter of a century included activities which required that he keep in touch with all

Convention missions, handling their reports, supplying them with literature and in sharing in the decisions which continually must be made respecting the Church's mission work in general.

In Florida and adjacent sections where his work now is done, there are four organized societies, Jacksonville, E. Palatka, St. Petersburg and Savannah, Georgia. Due to circumstances which ever seem the lot of the organized New Church, the memberships in the first and last named societies have almost dwindled away. In Savannah, a substantial little church building was sold quite some time ago. Services and meetings are not



Two more men and three more women belong to this group in Marumori, 250 miles north of Tokyo. Mr. Doi visits them five times a year and holds two services each time in his hotel room. Mr. Doi is in the center and Mr. Shigeo Shiota, leader of the group, is seated on his left. The Japanese characters on the paper against the back window are a translation of the hymn: "Watchman, tell us of the night".



The Isolated are served by the National Association and by visits of our ministers.

The Rev. William E. Fairfax conducts services in Harlem.

The Southeastern Association is served by the Rev. Leslie Marshall and the Rev. Ernest L. Frederick.

The Rev. Peter Peters rides circuit in the Gulf States out of Gulfport Miss.

The Reverends Erwin D. and Henry Reddekopp cover the Canadian Northwest.

The Rev. Calvin E. Turley is establishing a society halfway between Tacoma and Seattle.

neglected however at either place, in Jacksonville there being quite some encouragement in a comparatively large Saturday evening group consisting mainly of those who are not at present members.

There is growth too and devoted interest at E. Palatka where three generations of the Benedict families are visited monthly by the missionary minister. Similarly at Daytona Beach, Miami, Ft. Lauderdale, the last two named, and adjacent areas, being served by the Rev. Ernest L. Frederick. At St. Petersburg the growth has been particularly encouraging and is largely due to the establishment of the beautiful new New Church Center there by the Rev. and Mrs. Chas. H. Kuenzli, Mrs. Kuenzli carrying forward the original idea of her late husband. The visitors are numerous especially during the winter season, and a number of New-Church folks now are making their home there.

The especial use in most of those places and the difference between them and most other sections, is that more and more people of retirement are coming to Florida and obviously their religious needs are to be met in suitable ways, just as elsewhere the young people as well require the help of the Church in ways best suited to them.

The headquarters of the Field, known as the Southeastern Association, is in St. Petersburg where at the Center this writer also carries on the Missions Stamp

The Rev. Erich L. G. Reissner shepherds all of the societies in Germany. Dr. Friedemann Horn of Zurich visits the Swiss societies and Trieste Italy. Vienna now has the Rev. Horand K. Gutfeldt as its minister.

The Rev. Jack Hardstedt takes care of the Scandinavian societies. The Rev. Alfred G. Regamey is General Pastor in Europe and serves the French Federation.

In Korea we have the Rev. Messrs Chungsun Lee and En Bo Chung. Japan is served in various ways by the Rev. Messrs Doi, Torita, Yanase, Kanai and Higa.

The Rev. Walter F. Fraser maintains a society in British Guiana.

Outlet. The proceeds of that work help the funds of the Mission Board, the distance at which the work now is done seeming to make little difference in its contact with collectors everywhere.

In addition to such activities, the broadcasting of the only New Church religious program on the air continues from St. Petersburg by its originator with her husband, Lay Leader Mrs. Kuenzli. It is over WSUN Saturday mornings at 11:30 o'clock. The Society has an active Women's Auxiliary, meets for a Bible class before the Sunday morning service, and gathers each Wednesday afternoon for reading and discussing the teachings of the Church.

There are New-Church people in fourteen other towns and cities within the Association besides those already mentioned, and general interest is known in eleven other places, all of which we keep in touch with either by periodical visits or correspondence and literature.

According to published statistics, Florida is almost the fastest growing state. Proportionately this can indicate it will be more and more a mecca of New Church people, and those desiring to become so. May we be equal to the responsibility and privilege all this means.

*Mr. Marshall is so well known in the New Church that no identification of him is needed, but it might not be amiss to remark that possibly no other minister in our Church has made so careful and extensive a study of missions and methods for introducing the New-Church teachings.*



# CONVENTION APPEAL

*Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. (Judges 5:1)*

by Robert H. Kirven

**T**HIS YEAR, \$22,523.00 is needed from the Annual Appeal to meet the expenses of our nation-wide church program. The details of this program have been explained in a folder which was mailed to every family in the church. Rather than repeating that explanation, I think we can find more direct relevance to the real problem of the Annual Appeal in the Song of Deborah (Judges 4-5).

Deborah's song celebrates an actual battle which took place about three thousand years ago, on a broad plain in north-central Palestine, between the Israelites led by Barak, and an army of Canaanites led by Sisera. It occurred during the general period of Israel's conquest of Canaan, but we cannot look on Israel's army in this particular battle as a great, conquering force that swept in and claimed their land in the name of the Lord.

Israel had known such a role, not long before. When they conquered Jericho, Ai, Makkeda, Lachish and all the rest, they were an invincible nation, powerful and self-confident. With their divine promise and their inspired leadership, they knew moments of greatness and triumph. But all that had changed, now. Having settled in the land, going peacefully about their business, they were attacked by an army of Canaanites—an army with 900 chariots of iron, led by the ruthless general Sisera. Far from being conquerors now, they were so oppressed that "the highways were unoccupied, and the travellers walked through the byways. The inhabitants moved out of the villages."

Not only were they kept from taking their rightful place in the world, they were almost completely without hope. Sisera had 900 iron chariots—as great an army as Egypt or Babylon would use in a war—and the Israelites, scattered in little bunches on the hill-sides throughout the land were almost totally unarmed. How do you suppose they felt, so oppressed, so hopeless, so brought down from their former glory?

How much imagination does it take? Some of us can remember, and all have heard, of the days when New-Church congregations filled their houses of worship, when New-Church speakers—famous leaders and orators—drew immense crowds from outside the Church, when it seemed obvious to many impartial observers that this was indeed the Church of the future. Now, we find ourselves surrounded on every side by ideas about religion and the world, ideas about man and about life, that are opposed to ours and so powerful and numerous that they have subjugated our Church until we can no longer

live as we believe God would have the New Church live. *"Truth is relative, so there's nothing morally wrong with political promises; going to church doesn't make any difference as long as you lead a good life; God is irrelevant, because he can't be proved in a laboratory."* In the face of 900 iron chariots like this, we are small, scattered, defenseless, overwhelmed; like Israel, we can no longer speak our name with the same old pride; we have closed churches; we walk in the by-ways of the nation's religious life. How much imagination do we need, to think as the Israelites thought, feel as they felt? So far, we don't need much.

But, how about the other side? Suppose one of us heard an inner voice call to us: "Awake, awake! Utter a song! Arise, and lead thy captivity captive!" What would we do?

## *The call for a cause*

The Israelites did as they were told. Deborah, living in the hills a few miles north of Jerusalem, sent a messenger far into the north country, to Barak, the only general that might be able to lead Israel to victory. We read that Barak said he wouldn't go unless Deborah would go with him, and we're often scornful. That's wrong. Barak was a good enough general to know the terrible power of 900 chariots, wise enough to know that Israel didn't have a chance. But even so, if Deborah would go with him, so he could have the word of the Lord to guide him, he was willing to lead an army anywhere against anything. Barak had faith. With this faith, he called the tribes to band together. Zebulun and Naphtali answered willingly. Ephraim, Deborah's people, sent men. Benjamin responded, and Issachar, too. We don't

know about some of the tribes; perhaps they were too far south to be concerned over Sisera, or perhaps they had troubles of their own. But we do know that Reuben was called, but the men of Reuben were too busy with their sheep, as some today are too busy at the office. Dan and Asher, by the Sea, and Gilead, on the other side of the Jordan, were out of Sisera's way and happy to stay there.

Even so, Deborah and Barak had five tribes—a remnant of Israel's power. We're told there were ten thousand, but whether this is technically accurate or not, the band of shepherds was no match whatever for Sisera's highly-trained and well-equipped army. Without the Lord's help, they didn't have a chance. Still, they did their best—not expecting the Lord to save them without an effort to save themselves. They took positions on a mountain at the edge of the plain—the place where a man on foot has the nearest thing to a chance against iron chariots. Sisera, in his confidence, was sure to come to them, instead of fighting the battle where he would have the advantage.

As Israel established themselves on the mountain, and Sisera gathered his chariots on the other side of the plain, storm clouds began building up in the south. Coming from the direction of Mount Sinai, where God had met them before, and crashing with thunder that shook the earth, the storm seemed to them to be the Lord marching out of his mountain home and coming to their aid. Now they were sure to win! Boldly, they ventured out onto the edge of the plain, baiting Sisera to come rushing recklessly toward them.

As he came, the storm broke. It was a crashing, violent, torrential downpour that seemed to melt the very mountains. Driving down in almost a solid stream, it turned the broad plain into a sea of sticky mud that mired Sisera's mighty chariots up to their axles. Not only that, it flooded the river of the plain, drowning the Canaanite soldiers who weren't killed by the Israelites who by now had all the advantage. Victory had come to Israel!

## *Willingly offering self*

Now, war is not a pleasant thing, even when you win it, and sometimes it seems hard to find a divine message for our daily lives in such tales of violence. But whether we like it or not, there are no neutrals. When a call comes to band together, to work or fight or give for a cause, there is no third course. Either we hang back because we're too busy, like Reuben,

because we don't care, like Gad and Asher, because we're afraid, like Gilead—in any case, holding back and so helping the enemy—or, like the tribes that rallied to Barak's call, we can be among those of whom Deborah sang, "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves."

This is not speaking about the \$22,523.00 that is this year's Appeal Goal. The people of Israel often wished that God would give them a goal or a quota; that some certain sacrifice or offering, some specific act, would justify God's demands of them. But He never did. Jesus told one man, 'Sell all that you have'; He told another to give up his family. The prophet Micah said that even a first-born son would be at once too much and not enough—completely beside the point. What the Lord requires is that you willingly offer yourselves.

What does that mean? I don't know. I don't know any way of telling anyone how much time and how much money and how much effort and how many tears and how much love the Lord requires of him. This is something that each person must discover for himself by reading the Word, and holding his life up before it as before a mirror. There are countless passages to measure by: *Judges 4 and 5*, for instance; *Micah 6*, *Luke 18*, to mention only a few.

If, in the light of such self-measurement, people throughout Convention willingly offered themselves, there would be no problem of \$22,523.00, no shortage of workers, no feeling of defeat, no despondency, no declining membership. Of course, Deborah's victory did not reconquer Jericho and Ai; it may be that the New Church will never again know the same glory that it knew in the last century. But if we can't turn back, we can go someplace else, and find new glories. In fact, the future of the New Church almost certainly exceeds the brightest dreams of the past.

When the New Church—even a tiny remnant of the New Church's strength—will follow the call to awake and arise, *when we willingly offer ourselves*, then, and not until then, the complete parallel of Deborah's story will unfold for us. Shaking the earth and the heavens until the petty little ideas that have held men apart from the Lord's New Church come falling down like figs from a shaken fig tree, God will come marching to us out of His holiness. The two-edged sword that issues from His mouth will sweep a swift, destroying path through all the jungle of false

## NEW METHODS IN CHURCH EXTENSION

*The author is the pastor of the Des Plaines, Ill., Society, formerly the Sheridan Road Parish of the Chicago Society. The gratifying success of building up a church using the methods described in this paper is shown by the following extracts from a recent letter from Mr. Billings:*

*"We have added over fifty new members since January, not including confirmed young people, of whom there are nineteen. Our Church Council has held back recently on all promotion, until our building gets under way. We really are about taxed to the limit for space. We are using the garage for one large Sunday School class. A portable electric heater is in use now and we hope it will make it possible to use this space all winter. We feel that people won't mind the crowding so much when the building starts to go up. When you get fifty or sixty children, plus the teachers and young people, in the place at once, it is really something to behold. Our worship service attendance this fall is running from 75 to 90. Usually there are between twenty-five and thirty at the early service and the balance at 11 o'clock.*

*"Perhaps something of interest is a complete block-by-block survey that is in the works. The whole area for a mile in each direction, is divided into block precincts, and each precinct has a captain."*

*This article was prepared for the January, 1958, meeting of the Board of Missions of the New Church, and the dates given therefore refer to 1957.*

by Rollo K. Billings.

**F**OR THE PURPOSES of this survey, machinery used by the following denominations for establishing new churches was considered: Congregational, Evangelical and Reformed, Methodist, Presbyterian U.S.A., United Brethren, and United Presbyterian.

It should be borne in mind that even though a denomination may follow a defined course throughout the country, its application and success will vary from one area to another depending on personnel and local conditions. For example, the Presbyterian U.S.A. nationally, is very progressive, and has grown tremendously in recent years, yet in the Chicago area this recent growth, especially in successful new churches established, is not as evident. On the other hand, a much smaller group, the United Presbyterians are doing a very effective job.

The method of sponsorship of new units by well established individual churches is still used, but is less effective than the larger church working with the Church Federation.

Obviously, for the purpose of this study, it has been most practical to consider churches in the Chicago area, and we have taken two denominations, the E. and R., and the United Presbyterian, as examples. We feel they furnish us with a fairly representative picture of the new methods

being used. We shall consider the former first.

The North Illinois Synod of the Evangelical and Reformed Church employs, full time, a Director of Church Extension and Urban Strategy. This man is recognized as being one of the most effective operators in his Synod. In every sense a top man.

Our first question put to Rev. Hugo Leinberger was, how did he choose the men to head-up his new projects. His immediate answer was that he chose the very strongest men in his denomination, and then proceeded to sell them on the challenge. He said the age of the man was not a consideration. He was at this moment trying to get the president of the Synod to undertake an assignment in a new suburb of Chicago. He believes there is no substitute for the 'witness' of the minister in the new Community. His men in the field make a complete personal survey of the whole area.

ideas that has hemmed us in and choked us. Offering ourselves willingly to Him—using all that we have only in ways that will further His kingdom—we will take our place in His army, marching victorious, until men shall beat their swords into plowshares and their spears into pruning hooks, and not learn war anymore.

This is His promise: victory, as it came to the Israelites. Victory, when the people willingly offered themselves.

*Mr. Kirven is a writer, now in the Theological School, and the Chairman of the Appeal Committee.*

This task will take from one to three months, working all day, five days a week. Rev. Mr. Leinberger spends several full days in each community, working with his man. In this way he gets the 'feel' of the neighborhood and can more accurately evaluate the reports. Every home in the community is visited, and the results tabulated on cards. From one thousand to two thousand personal calls are made in such a survey.

Let us move now to one of Rev. Mr. Leinberger's local operations. It is a new community twenty-five miles north-west of the Loop. Two years ago all the area was farm land. Today there are fourteen hundred homes. There will soon be a Catholic parish, as sixty-five percent of the homes have been found to be of that faith. Most of the homes are in the \$20,000.00 bracket. Rev. Herbert Armstrong moved into Dunston Heights on the last day of August, 1957—into a home bought on contract by the Synod. The payments on the contract are presently being made by the Synod. Rev. Mr. Leinberger handled the purchase of the house, and also the buying of a site for the church.

From the first of September to the last of October, calls were made on every home in the whole community—1,400 calls, not counting some 100, evening call-backs. Cards, 6x8 inches, were printed as follows: Address, Name, Moved from, Occupation, Religious preference, Children. These were then sorted according to: 1. Not interested. 2. Maybe? 3. Good. There were 150 cards in the third group. The first week in November this group was sorted according to 'blocks', and from notes on the cards, a potential chairman for each of twelve 'blocks' was picked. There was an average of seven homes represented in each block. These potential chairmen were visited again and asked to be host for a 'block' meeting to be held within the month. After setting up a schedule, twelve meetings were held the last two weeks of November. Rev. Mr. Leinberger and Rev. Mr. Armstrong attended all the meetings. In only two of the twelve of these block meetings were there persons who had had any previous connection with the E. & R. church.

At each of the meetings Rev. Mr. Leinberger gave a talk setting forth the history of his denomination, a brief statement of its theological position, and an outline of the proposed program for the community.

(It might be useful to interject at this point that in each case we studied, and in every interview we

asked this question: "Do you think our being a small, comparatively little known denomination would make a difference in the results, if we were in your place. We pressed this point especially in reference to the 'block' meetings." The answer in each and every case was a definite no.)

One or two people, usually a couple, were selected from each meeting to form a Steering Committee for the organization of the new church. In this case it was decided to hold Sunday school and worship services in the new school building. A moderate rental was paid. The first meeting of the Sunday school with ten classes, and with teachers largely drawn from the Steering Committee, and the first worship service was held on December 8. There were an average of seventy adults and an equal number of children present for the four Sundays in December.

The plans are in hand for the first unit of the church. It will, of course, be an educational unit, and work will be started in February. The average contribution at this time from each participating home for all this churches' purposes in this community is \$6.00 per week. There were over fifty homes participating on December 31. (This is a low figure for this denomination in this area. The average is six to ten dollars per week per home.)

The denomination expects this church to be entirely self-supporting in three years. The minimum salary in this denomination is \$4,000, plus parsonage and car allowance.

Our second study is concerned with a church in Skokie, a close-in suburb north of Chicago. Present estimated population is 48,000. The Village is now about 75% Jewish, and newcomers are well over 90% Hebrew. Five denominations have tried to get started here in the last three years, including Missouri Synod Lutheran, and all have folded up.

Our subject church is United Presbyterian, and was organized on May 20, 1955. The minister is Dr. S—— a man over seventy. Dr. S—— has been Superintendent of the Board of American Missions of his denomination for over 25 years. We have known him for many years.

The denomination completed the parsonage at a cost of \$22,500.00 in June 1955, and followed with the completion of the first unit of a standardized educational building at a cost of \$59,000.00 in early fall of 1955. Says Dr. S——: "You have to give them, from the start, a place to worship in that they can be proud of"

This man has organized over a dozen churches. Asked if he would ever start services in a parsonage, his answer was a quick and determined, no. He said it is too obvious that your sights are much too low, if you think you can get your people into a home. He said he would much rather, and often has, started in a school.

### *Eye-opening facts*

In the interest of brevity, here is a run-down of facts of interest about this project. The Board of Missions bought the land outright. Local banks hold mortgages on parsonage and first building. Down payments were made, by the Board, and it also made payments on the parsonage for the first year. The Board paid Three-fourths the salary of the minister the first year, one-half the second year, and will pay one-fourth the third year. The fourth year they'll be on their own.

During the first year of operation this Church gave \$2,273.00 to its Mission Board. From a standing start in May of 1955, to December of 1956, they took in 190 members. Today: 260.

They have just completed, at their own expense, an added educational unit. They now have twenty Sunday school classes, with an attendance of well over 200. The final church, to seat 500, is yet to be built. Their building cost on these standardized units is running under \$12 per sq. ft. Fifteen have been built in the last three years by their Board of Missions.

During 1956 this Church took in from its own sources \$22,548.00. This includes all departments of the Church and averages \$2.26 per week from each member on the 'per home' basis of the first study this would be about \$5.00 per week per home.

In each of these studies, 15% of the members are former Roman Catholic. This is average for similar community projects in this area, although this percentage has run as high as 20% in at least one new church here.

It should, perhaps, be pointed out that in these two studies we see intensive methods used that are

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quite new. As Rev. Mr. Leinberger said, they are only just now trying to get some of these new approaches into book form for the first time. He said that they are so busy starting churches that they just don't have time to write books. Each of these projects has been carried forward in closest cooperation with the Bureau of Research and Planning of the Church Federation of Greater Chicago. It is doubtful if these results could be attained even today without this organization and its definite comity assignments and consequent removal of Protestant competition.

One of the basic principles of organization that has come out of the Bureau has been the group of studies that has shown the direct relation between the number of Sunday school classes, and other face-to-face groups, and church professions of faith. We do not wish to prolong this paper by going into detail, but we will say that no member comity church would think of going into a new community without provision for at least sixteen Sunday school classes. When a church has reached a membership of from 175 to 200 it has been established that each new Sunday school class will add thirty members to the church. These studies, based on data covering thousands of churches is a fascinating new approach to the problems of church development. The thing that seems most significant to us is the very solid fact that if the hard work and the faith are put into a project of this character, the results will be there.

In conclusion may we say that all through the time of gathering the material for this paper, with the subject churches and with the Bureau of the Federation, the question was asked again and again, "Can we, a small, little known denomination accomplish these results?" We have referred to what the answer has been. We can. We can if we are willing to put the emphasis on the Lord Jesus Christ.

We close with this personal note. Last Sunday we were talking to a group of our new community people after church. We had had dinner at church and we were sitting in the den. In the informal circle was one who owned his own business; another had a Master's degree in Business Administration; there were six of us in the room. They were all saying they wanted to know more about the church. We said, as you all know, this is a community church, and our first responsibility is to be a witness for our Lord in this community, and to provide a full community church

## ***Many pennies make a dollar***

# **THANK GOODNESS!**

How many times a day do you say, "Thank goodness"? Suppose you dropped a penny in the cookie jar every time you said it, how long would it take to fill the jar? That depends on the size of the jar, you say. Well, our cookie jar is called a Mite Box and it just exactly holds whatever you put in it. If your heart is full of thankfulness it stretches from here to kingdom come, but if you aren't thankful for anything—WELL!

Some such idea occurred to the late Mrs. J. R. Murdoch of Cincinnati, in the early twenties. She believed that New-Church women could perform a far-reaching use by saving their pennies in this way and turning them over to the Board of Missions at the end of the year, to help others become acquainted with the writings of Swedenborg. She enlisted the help of her daughter, Miss Florence Murdoch, and a friend, Miss Emily Martin, and together they developed and launched the project. The idea was broached to the Ohio New-Church women first, who agreed to try it out. The project proved so successful that later the National Alliance of New Church Women took it up, thereby enlarging its scope. It was given a firm financial foundation by Miss Murdoch and her brother who provided a fund, the income of which each year takes care of the expenses, such as mailing notices and printing new Mite Boxes. This means that every penny that is contributed goes directly into the work of the Board of Missions.

The original committee carried on until 1931 when Mrs. Leslie Marshall was made chairman of the committee. The Mite Boxes are given out early in the season and then, a month or so before Convention the contents are

program, and this program, as it develops, will be designed to include so far as possible, everyone in the community. Our theology will be that of Swedenborg (pointing to the Writings) because we believe his theological system is the most reasonable and the most complete and answers more of our questions. We said that without his theology we would not have been able to answer the many questions that had just been asked. Then, almost all speaking at once, "When can we start a study class?"

collected. On Missions night the full sum is presented to the Board of Missions. This sum has increased year after year until last June it broke all records by topping one thousand dollars.

When Mrs. Marshall took over the work she followed the procedure of her predecessors and had a secretary-treasurer helping her. This office was filled by the late Mrs. J. M. Nicol of Hawthorne, N. J., until her eyes and health were impaired and then Mrs. Marshall carried on alone. She received many enthusiastic letters, such as the one from a member who wrote that she had so many things to be thankful for that her Mite Box was full and could she please have another. Some of our members live on very small pensions but still the pennies roll in. One woman wrote that she was so grateful for Swedenborg's teachings that she wanted to do her little bit to help someone else find his writings.

In 1942 Mrs. A. C. Rearick of Orange, N. J. became chairman and, as others before her, made a point of contacting isolated persons who especially welcomed the idea since, by contributing even in a small way, they felt that they had a part in the larger work of Convention. Mrs. Rearick sent out form letters every year to nearly fifty individuals and another hundred and fifty or more to our different societies and organizations. These letters always included some little item from the New-Church teachings. Occasionally some one would write in to say, "Well, it's a good thing, but what do we do with it—is it frittered away or what happens?" This year was the first time that a definite objective was known in advance and she believes, as does Mrs. John Lister, the present chairman, that this fact was responsible for the largest collection yet received. We want to do the same again, so the Board of Missions will recommend to the Alliance several possible ways of using the contributions, and the National Alliance will tell its members what decision they will make in the matter.

Mrs. Lister was appointed chairman in 1957 and was immediately impressed by the lovely notes she received, either with requests for Mite Boxes or with the final checks that were mailed in. These letters are so warm and full of love for the New Church from so many different groups that she finds it most heartening and a rare privilege to work for the Mite Box collection.

—MARGARET S. SAMPSON

*"Go ye into the world and preach the Gospel"*

## A MISSIONARY REPORTS

by Calvin E. Turley

**D**OWN THROUGH THE CENTURIES, the Christian Church has developed many programs and tried various means for fulfilling this commission of her Lord. The early church was of necessity a mission church. Face to face contact was the means of spreading the good news of the Lord's love and the most effective way to relate his gospel of truth to the daily lives of people. Indeed, the one characteristic that has always made the letters of the missionary Paul so popular with Christian people is their personal nature. They are not essentially doctrinal statements, but one man's effort to apply Christian doctrine to specific problems—a face to face situation.

Though the need for personal witness has always remained, it has not always been the primary means employed to 'preach the gospel.' The time came, perhaps too soon, in the history of the church when men felt the need for authoritative statements of creed and doctrine. And so we find that period of history in which the Christian Church seemed to concern itself primarily with the formulation of creeds and theological purity. A primary concern with orthodoxy, however, always tends to loose sight of people and their needs, and the history of the Church is blemished with such dark pages. Christianity became a religion of the closed book as the clergy became obsessed with the preservation of their own 'pure doctrine', and the people were cut off from the life giving truth of the gospel.

Out of the darkness there shone a light. Its flame we call the Reformation. Once again the world was turned up-side-down, and once again Christianity took on the characteristic of a face to face religion. The reform was incomplete, of course. And in the struggle to rise out of darkness, the passion for orthodoxy with its accompanying distrust of the reasoning capacities of the common man, held the church back. Martin Luther is the symbol of the Reformation, but Luther was no champion of the common man. In the so called 'Peasants Revolt', he sided with the German rulers against the people on the mistaken basis of the 'divine right' of princes.

None-the-less, the Reformation shall ever stand as a day of new birth for the Christian Church. Indeed, it made '... straight in the desert a highway for our God'. The Reformation paved the way for the Second Coming of our Lord. It remained, however, for the great American Experiment to provide the spiritual

climate wherein the new day of individual worth could find fertile soil for growth and expression. The heroic band of religious heretics who landed at Plymouth in 1620 have become its symbol. But one of the ironies of history is the fact that these separatists, who came to these shores seeking religious freedom, could themselves be so intolerant of others. Yet, the seed was planted and, acknowledged by man or not, the freedom of the Second Coming would find expression in the lives of men.

The Declaration of Independence, the Constitution, and the Bill of Rights bear witness to the fact.

Perhaps it seems we have gone far astray from the theme of the missionary's charter: "Go ye into the world and preach the gospel." But our history is the indelible record of man's response to that commission. History is the seismograph of life, recording the tremors and the earthquakes between man and his God. The Lord established his church on a face to face basis with the individual, and it is my belief that, in this era of the Second Coming in which we live, the church must return to the personal gospel of love. Neither orthodoxy nor purity of doctrine have any validity aside from the personal lives in which they find daily expression. For this reason, I find meaning in the pastoral ministry of the local church, and a particular challenge in the work to which our Board of Missions has called me. But let me tell you something of that work, for in the final analysis it is your response to the great commission—it is your loyalty and devotion to the Church and your response to the Annual Appeal which makes it possible. This is one of many places where your money is at work.

Last January, at a meeting of the full Board of Missions, a most thor-

ough report was given by the Rev. Rollo K. Billings outlining theory, theology, and tactics for the establishment of new congregations by our church. Part of that report appears in this issue of *THE MESSENGER*. The emphasis with such an approach lies with the concentrated efforts on the part of the local pastor, in sustained face to face relationship with a growing congregation, to relate the Christian gospel to the personal lives of the people. With singleness of voice, our Board of Missions voted to sponsor such an experiment in the Seattle-Tacoma area of the state of Washington.

Of course, this is not the first time we have ventured into the area of the community serving church. El Cerrito, California was the first of our churches to make the move from a downtown location with a metropolitan appeal to the suburban developments and the more intimate and personal services of the family church. Detroit, Michigan made such a move and, first with Convention financial assistance was Portland, Oregon, followed by St. Louis, Missouri and most recently, the development in Des Plaines, Illinois. All of these churches involved the relocation of established congregations to an area of need at the growing edge of our cities.

As a further step in this evolution at the level of the local church, our Board of Missions has ventured forth in Canada, also. Removing the Rev. Erwin Reddekopp from 'the circuit', he has been re-assigned full time to Edmonton, Alberta. With ground breaking ceremonies having been held last October 26, progress is well under way toward the building of another new church and the establishment of a self-supporting congregation. This new venture is the outgrowth of years of missionary work in the field.

The mission church being established in Washington is the first of its kind undertaken by our church. With only six people actively interested, a community serving church will be established. In accordance with the instructions of our Board of Missions, the following steps have been taken.

Our first step, of course, was the location of a site where the work might be started. Now, the Seattle-Tacoma metropolitan area covers a lot of territory with well over one million people, and one would assume that need and church sites would be many. However, locating the site we wanted was not as simple as might have been anticipated. Working with leads from the Council of



Churches, real estate agents, the County Planning Commission, and suggestions from local people, we covered many hundreds of miles looking for the right site. What we wanted was a site between the cities of Seattle and Tacoma in which there was the combination of immediate potential growth and the absence of other churches belonging to the Council of Churches within a radius of one mile. Two months later, our efforts narrowed down to the area east of Lake Washington, immediately east of the city of Seattle. Here we discovered the city of Bellevue. Quoting from a newspaper article, here is what we found. "Bellevue is the second largest city in King County, 20th in size in the state of Washington. Although the city itself boasts a population of only 11,525, its retail center serves a population of more than 140,000. The Post Office gives Greater Bellevue a population of 41,750, compared with only 27,600 in 1955, a growth of more than 50% in the three years." The growth continues, in fact, we discovered that the population served by the Bellevue Post Office grew an additional 17% in the last year.

#### *Finding a site*

Having settled the general location, our next task became that of locating the specific site for our work. Driving up what appeared to be a hillside road leading to nowhere, except to the brush, we ran across a new subdivision known as Woodridge. Here, being carved out of a prominent hill, was a new subdivision of some 540 homesites. Immediately adjoining it were other sites under development giving a total potential of something approaching 1500 homes. Only a Unitarian Church and a Mission Covenant Church were to be found in the area. The only drawback seemed to be the limited number of homes presently built and occupied. So it remained to find out the rate of development in the area. Checking with the real estate agent handling the development, we discovered that construction was moving ahead at a rate of 200 homes per year, and there were 80 homes under construction at the moment. Interestingly enough, in the very middle of this whole area, we discovered a new elementary school. Evidently the school authorities anticipated a rapid growth. We liked the area very much. As one stood atop the hill and looked to the west, he could see beautiful Lake Washington with the hills of Seattle rising from its opposite shore. Turning to the east, one looked over a beautiful

valley and in the distance was the backdrop of the snow-capped Cascade Mountains. South of the area was super highway U. S. 10, and to the north was a second valley. As we stood and looked in all directions, we saw nothing but beauty, growth, and the coming need for the services of the church and the Christian gospel. But we needed to know more about the people who were living here and those who were expected to come.

Returning to the Council of Churches, we made application for the right to survey. Allowing time for the turning of the wheels of organizations, the request was granted and I personally made the survey in the name of the Council of Churches. Using a religious census card provided by the National Council of Churches, we made a door to door canvass.

#### *Our Thanks . . .*

to MARGARET S. SAMPSON who has gathered and compiled much of the material in this issue. The article, 'The Rising Sun' comes largely from the letters sent by Mr. Doi. Miss Sampson is an artist by profession. She is very active in the New York Society and a member of the Board of Missions. Recently she has been appointed foreign correspondent for the National Alliance of New Church Women. The last mentioned job involves considerable correspondence with the various societies, both here and abroad.

What we wanted to know was this: What are the ages of the families living here? How many and what age children are to be found in the homes? What religious affiliation, if any, did the people have? Here is what we found: at the time of the survey, there were 125 homes occupied. Of these, 27 families were members and active in Protestant churches; 24 were Protestant members in other cities, but inactive at the present time; 22 had no church affiliations; 15 were active in churches but not members; 9 were members of the Roman Catholic faith; and 8 families were either Jewish or Mormon. There were some 20 families not at home. Granted this gave us a small number of families from whom we might draw immediately, but there was an interesting contributing fact. Seventy two of the homes were in an area known as

Norwood Village, an area which had been built some five to eight years ago.

These families, of course, had their church patterns pretty well established. Of the remaining, it was obvious that a high percentage would be interested in a church in their neighborhood. And so, the decision was made to take the next step toward the establishment of a church in this area.

Returning to the Council of Churches, this time we made application for allocation in the Woodridge area. You will be interested to know that allocations here are granted on the general basis of one mile distance between cooperating churches. There are three steps in the granting of an allocation: First, is the survey of the area by a sub-committee of the Research and Strategy Department of the Council of Churches. This survey was made and their recommendation was favorable. Secondly, the Department of Research and Strategy of the Seattle-King County Council of Churches reviewed this report and again, their recommendation was favorable. From there it went to the State Council of Churches where final approval of the allocation was granted, four and a half months after work was begun.

Now the fun really began, a game of cat and mouse in which the contestants were land developers, private property owners, real estate agents, builders, time, and the church. It now became necessary to find an area of two to three acres which could be purchased for the church site and the building of a parsonage. The first site we selected was atop the hill and immediately adjoining the school property. With the assistance of a real estate agent, we finally received tentative approval of the land developers and an earnest money receipt was drawn up and signed. But it was not to be quite that easy. At the instance of the land developers, contact was made with families living in homes immediately adjoining the site selected, and here we met the first hurdle we were unable to surmount. One family, though interested in having the church in the community, could not bring itself to approving its being built immediately across the street from their new home. Without their approval, the land developers would not agree to the sale of the land, and we were back two weeks in the time-line of development. While this was going on, the decision was made not to build the parsonage, but to attempt to purchase a home already built that would meet the needs. Earnest money

receipt was drawn up in the name of the church corporation on a house within the development, and these papers were in the mill. And now we found ourselves without a church site.

### *Emergencies rise*

Plat books, county records, real estate agents, private owners—all were pressed into service in an effort to meet the emergency. Divine Providence had not abandoned us after all, we were to find out. One block away from the site originally selected, we discovered an excellent area which had, within the past two weeks, been purchased by a business man for the purpose of removing topsoil and gravel. Here was our opportunity, and it has proved a fruitful one. Originally drawing up papers for the purchase of three acres, the County Planning Commission objected for they would insist upon extending a street which would cut the land into two parts. We all know what happens to a house divided against itself, and the same is true of a church site—it would not do. Returning to the site and reassessing the situation, it was noted that the street going through would leave a portion of two acres in one block. Since this was a hillside, we could envision the ultimate construction of a split level church building which would be a structure both of beauty and function. It would give us greater floor space on the smaller square footage of land. This fact, along with the location of the parsonage on a separate piece of land, would enable us to proceed with adequate space for the church and the required off street parking. And so it was that the steps of allocation and site were taken on the stairway that leads to fulfilment of our vision.

But, what became of the parsonage in all this scramble? Much to our disappointment three different financing companies rejected the request for the loan in the name of the church corporation. Though our balance sheet could show assets over \$20,000, it was obvious to these men of business that there was no current income from which payment could be made. They considered it poor public relations to place themselves in a position where they would ever face the remote possibility of having to foreclose on a church. Pressure was on us once again, for we had just three days left in which to pick up the option on the parsonage, and there were two other parties who had money in escrow for the purchase of the house. To meet this emergency, new earnest money papers were drawn up in Marilyn's

## State Bar Group Elects Freeman

Foster W. Freeman, Jr., 511 Alpine Terrace, Paterson, N. J., was elected to the House of Delegates of the American Bar Association at a recent meeting of the State Bar Association. The House of Delegates is the governing body of the American Bar Association, and is made up of the leading lawyers in this country. Mr. Freeman was formerly president of the New Jersey and of the Passaic Bar Association. He is well known in the New Church, being the legal counsel for Convention, as well as active in the Swedenborg Foundation.

and my name. With time running out on the face of the clock, word arrived at the last minute that the loan application had been secured. With a leeway of only three hours, the house had been saved for the parsonage of our new church.

Having moved into the new parsonage, steps have been taken toward the second major phase of the project; namely, the contacting of the people, development of the congregation, and the beginning of program and services of the church. Toward this end, the text for our first introductory pamphlet has been made ready for the printer, and layout and printing have been discussed. We now await the final work of the artist who is preparing for us a symbolic design of the Lord as the Good Shepherd. This design we shall use, something as a trade-mark is used, to help identify the church in all printing and publishing we do. Once this pamphlet is off the press, house by house calls shall be made to introduce the church to the people of the community and to bring together those who will make a nucleus for the birth of the church. Following this, block meetings will be held in the homes of interested people throughout the community, at which there will be present someone to represent the General Convention and our Board of Missions along with myself. At these meetings we will have the opportunity to explain to our new friends the deep meaning which the Church of the New Jerusalem holds for us, and we will discuss plans and program for the church locally. Out of these meetings there will develop a church council which shall give direction for the further development and establishment of the church.

At another time, I hope I will have the opportunity to report again on

## OUR FOREIGN MISSIONS

Although The General Convention of the New Jerusalem was organized in 1817 it was fifty years before it formally organized a 'BOARD OF HOME & FOREIGN MISSIONS'. In the fifty-year period extension work was carried on by a 'Committee on Foreign Correspondence' for thirty-five years—work directed principally to establishing groups on the Continent of Europe: Sweden, Denmark, France, Germany and Switzerland. Later the work fell to a 'Standing Committee on Missions' composed of our General Pastors. Inquiries from all over the world led the Convention, in 1885, to establish the present Board of Missions.

Missionary activity in the New Church follows a pattern different from that of Christian bodies generally. In the New Church there was never felt that imperative, passionate appeal to go into heathen lands to save men otherwise doomed to eternal perdition. Our Church teaches that God saves all people, heathen as well as Christian, who live up to the teaching of the religion they accept. Our missionary zeal took another direction.

From the very beginning our missionary activity was directed to translating, publishing and distributing the works of Swedenborg. The strong desire was to spread the light of the Second Coming throughout the world. Considering its size the New Church may look with pardonable pride to its achievement. As the New Light came into the far corners of the world a response came back to us in America. Here and there groups interested in the new teaching sprang up, and eventually made contact with our Missionary Board (or its sister-body in Britain). These groups were fostered, encouraged and aided to form established groups or societies. Such groups sprang up spontaneously especially in Western Canada, the Philippine Islands, Korea, Japan, Mauritius, Burma, British Guiana and India. As opportunity arose men native to these lands were brought to America, trained in our seminary, and sent back to their homelands; establishing what are now our 'Foreign Missions'.

—LEONARD J. TAFEL

the development of this, your church, in the state of Washington.



by Merle Haag

We think the Rev. William Woofenden of the Detroit society deserves a special word of praise for the monthly calendar which he sends to his parishioners. Each day on which any sort of church activity is planned is clearly marked, so that one has only to glance at it. There is enough blank space on each square so that one can also mark down social engagements which are unrelated to the Church. The December calendar is particularly attractive in that some of the very special days have little tiny pictures on them which illustrate the Christmas season.

Those of us who live near a New Church are sometimes inclined to take the church for granted. We have many members who are not fortunate enough to live near one and it is only when we hear their sentiments that we realize the treasure we have. One of our isolated members, Mrs. Axel Lund of Crescent City, Calif., writes after attending a Thanksgiving service in Portland, Oregon:

Rev. Paul Zacharias preached a very good sermon on being Thankful. We had heard him preach earlier in the Fall, too, and enjoy him more each time we hear him. I get hungry for a good New-Church sermon. We just don't hear anything like that here. It seems like a drink in the desert to hear a good New-Church sermon. Well, perhaps some day we can live where there is a New Church.

A special meeting of the New York Association was held on Saturday, Dec. 13, at the Brooklyn church. Rev. Owen Turley gave a speech entitled: *The New Missionary Program of the Association*. Following this talk, the Brooklyn Society served dinner. At the 6:30 p.m. evening session Rev. Clayton Priestnal and Mr. Harold Larsen discussed *Towards a Better New Churchmanship*.

The Young People's League of the New York Society is making tentative plans to invite all of the Young People's Leagues along the Eastern seaboard to be their guests sometime in the latter part of February. Miss Virginia Flynn, chairman of the project, is very busy contacting the other leagues.

Rev. David P. Johnson must have been a mighty busy man during the early part of December. He left on Dec. 3 for Boston to attend meetings of the Hosanna Revision Committee and the Board of Education. On Dec. 6 he attended a meeting of the Public Relations Bureau in Philadelphia, on Sunday preached in Washington, D. C., and the next three days he was tending to the spiritual needs of the churches in Miami-Fort Lauderdale, St. Petersburg, and Jacksonville, Florida. From there he flew to Pittsburgh, Pa. for meetings of the Regional Training Institutes. Wow, that's certainly a rugged schedule!

The Chicago society really had a tremendous surprise party on Nov. 30. The occasion was the twenty-fifth wedding anniversary of Rev. and Mrs. Immanuel Tafel. After a dinner and a white decorated cake Mr. Thornton Smallwood, the president of the Society, spoke words of appreciation for all the work the Tafels have done for the Society. The Tafels were presented with a television set from the congregation, then members of the family and a friend presented them with a silver tea set.

The Chicago society expressed its sympathy, at a special prayer meeting on Dec. 6, for the parents of all the children who died in the tragic fire at the Mother of Angels Church School and for all the children who are still hospitalized.

The Fryeburg, Me., Society will start out the new year with a newly painted church auditorium. Harold Kiesman is responsible for the painting and a committee appointed by the Trustees for the color. Everyone in the church helped in some way—men, women, and even children scrubbed, vacuumed, and polished; while others helped by giving donations.

Get well cards would be appreciated by Fred Watson and Joe Reed of the Fryeburg Society—both of whom have been ill for quite a while.

The MESSENGER requests that church bulletins and news items for this column be sent direct to Merle Haag, 490 E. 23rd St., Brooklyn 26, New York.

## CONFIRMATIONS

LOEPPKY—Bryant Isaac Frederick, Lyle Edward, Alvin Lynn, and Glenda Joan, teen age brothers and sister residing at Coderre, Saskatchewan, were received into the faith and life of the New Church by the rite of Confirmation at the home of their aunt and uncle, Mr. and Mrs. Henry Remple of Herbert, Sask., on Nov. 23; the Rev. Henry Reddekopp, Saskatoon, officiating.

OTTESON — Darlene Carol Otteson, Rocky Mountain House, Alta., was confirmed into the New Church, Oct. 3, by Rev. E. D. Reddekopp, at the home of her parents.

## WEDDING

ERWIN-HIGGINS—John Lewis Erwin and Mary Jane Higgins were united in marriage on Nov. 21, in the Swedenborg Memorial Church, Gulfport, Miss. The Rev. P. Peters officiated.

Mary Jane is the daughter of Capt. and Mrs. Arthur W. Higgins, Belle Chasse, La. She is a graduate of Newcomb College, New Orleans, and is a teacher in a New Orleans public school. She is also well known as the secretary of the Gulfport Society of the New Church and its organist.

## MEMORIAL

REITSMA—Mrs. Ruth Reitsma, Boring, Ore., passed away Dec. 4. Resurrection services were held Dec. 8; the Rev. Paul Zacharias officiating.

## WANTED

Help the church's mission work. Save your used stamps, foreign and U.S., picture postcards, old seals and revenue stamps. Please send them to us for collectors. Postage refunded if desired.

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BOARD OF MISSIONS  
Box 386 St. Petersburg, Fla.

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**I**N HONOR of Emanuel Swedenborg, born January 29, 1688, this issue of *THE MESSENGER* contains the top winning essays in the 1958 contest sponsored by The Swedenborg Foundation. The topic was 'Swedenborg's Contribution to the Idea of Immortality.' The above photograph shows Dr. Edward Hincley awarding the prizes.

# *The* NEW-CHURCH MESSENGER

JANUARY 17, 1959

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January 17, 1959

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

# EDITORIAL

## The Spiritual Discovery

CHARLES STEINMETZ, the electrical wizard, is quoted as saying that the great discoveries in the next fifty years would be in the spiritual rather than the natural realm. Since he made this prediction we have witnessed the discovery of atomic energy, or rather its utilization, the launching of satellites to outer space, but where are the spiritual discoveries?

We do not know how Dr. Steinmetz envisioned these spiritual discoveries to come about. He probably was not anticipating any new Revelation—maybe he hoped that man would begin to understand and live the truths that Revelation had already given him. Or perhaps, being a scientist, he hoped that the techniques of science would be employed to bring to light new spiritual truth. Of late there has been talk in high church circles about an international theological year, or as some term it, an international spiritual year. This is suggested by, even though not to be patterned after, the International Geophysical Year which has just come to a close.

Thoughts along this line gather force as one contemplates the gulf between man's spiritual development and his scientific achievements in the last one hundred and fifty years.

We await with eagerness any progress in launching such a project as the International Theological Year. But let it be noted that the accumulation of facts and the interpreting of these in geophysics is very different from that in the spiritual realm. To what extent scientific techniques can be used is not clear at the present. For the spiritual pertains to the will of man no less than to his intellect. The difficulty is not that spiritual truths remain undiscovered but that they remain unused.

Of course, this does not mean that increased knowledge can be of no help, nor does it imply that the scientific method can have no application to spiritual problems. Swedenborg, whose birthday we celebrate on January 29, was a prophet in the application of science to spiritual matters. He declared that the truths of nature must be learned 'in order to teach spiritual truth'. He saw a correspondence between the truths of nature and the truths of the spirit. Long before his illumination he set out on the most difficult quest that man can undertake, the discovery of the soul. To equip himself for this he studied and examined all the data relevant to this that science could make available. Upon this data he brought to bear the reasoning of his powerful intellect, for he well knew that what the scalpel had to teach about the construction of the human body could never unfold the inner workings of the soul. His studies in this field produced valuable works on anatomy and physiology but they hardly led to the discovery of the soul. Even philosophical reflection unaided by Revelation could not do that.

Swedenborg was also a pioneer and a prophet in the use of the spirit of free inquiry. Revelation is to be humbly accepted, it is true; but mere submission without the use of reason cannot elevate the spiritual stature of man. The rational faculty has to appropriate the truths of Revelation.

It is legitimate to hope that in the years ahead of us, unhampered reason and the spirit of free inquiry, aided whenever possible by science, will extend greatly the boundaries of spiritual knowledge.

# A Scientist Reports on the Beyond

Summary of Dr. E. B. Hinckley's remarks at presentation of prizes to Harvard Divinity School Essay Contest Winners, at Hotel Commander, Cambridge, May 19, 1958.

I SHOULD LIKE to start my brief talk tonight by reading a passage from the *Philadelphia Inquirer*, from the column written by Dr. Joseph Fort Newton on the 250th anniversary of Swedenborg's birth. It appeared on January 29, 1938 from which those of you who are of a mathematical mind will conclude that he was born in 1688, which is correct. Dr. Newton has often spoken of his indebtedness to Swedenborg, and I think he has summed up Swedenborg's general characteristics admirably in the following passage: "No man in the history of man ever had more facets to his mind. With equal ease he seemed to master every field of knowledge, his penetrating intelligence matched by his colorless clarity of style.

"Poet, mathematician, geologist, philosopher, botanist, musician, inventor, engineer, economist, linguist, psychic, saint, seer—the rosary of his gifts is dazzling, almost unbelievable.

"Now a book of algebra, now a book of poetry, now a thesis on mining, now an essay in theology—in him the scientific and the spiritual minds met, mingled, fused by the clairvoyance of a seer."

When I first became acquainted with the writings of Swedenborg, I was an analytical chemist with the B. F. Goodrich Company in Akron, Ohio. I had been trained as a scientist, and it was as a scientist that Swedenborg first appealed to me. Curiously enough his training paralleled almost exactly the story of the Creation as given in *Genesis*. For example, he started out by pursuing researches into the relative positions of the planets. He devised a method of determining longitude by an observation of the moon. He proceeded next to study the earth. He became an accomplished geologist and made a study of mining and mining techniques not only for Sweden but for all of Europe. Then by a natural transition he became interested in the nature of matter and wrote a number of treatises on matter and magnetism, comprehending all the knowledge on that subject which was known in his day. By another natural, perhaps inevitable, transition he passed from a study of inorganic matter, to a consideration of life on this earth. First he undertook to classify the natural history of the vegetable kingdom, and wrote many essays on different groups of plants. Then, by another inevitable transition, he passed to the economy of the animal kingdom. After this had occupied

him for a few years he pressed on to study the anatomy and structure of man, believing as did most scientists of his day that somewhere in the anatomy of man he could identify and locate the soul. It soon became clear to him, however, that as a spiritual entity this could not be positively located in any particular part of the body, and it was inevitable again that he should turn to a study of psychology and the brain. From his studies of the human brain and rational psychology, it was an inevitable step to pass over into the field of religion and theology. Incidentally, it is interesting to notice that as recently as December 1957 an article appeared in *Time Magazine* recounting the experiments of Dr. Penfield a neuro-surgeon in Montreal. Dr. Penfield, in the course of operations upon the brains of epileptic patients, made experiments in affixing electrodes to their skulls. When the electrode was fastened to a certain spot, he was amazed to find that his patients had very vivid recollections of musical experiences. Dr. Penfield's conclusion follows, as quoted from *Time*: "There is, hidden away in the brain, a record of the stream of consciousness. It seems to hold the detail of that stream as laid down during each man's waking, conscious hours. Retained in this record are all those things of which the individual was once aware—such details as a man might hope to remember for a few seconds or minutes afterwards, but which are largely lost to voluntary recall after that time.

"This is not memory as we usually use the word. No man can recall by voluntary effort such a wealth of detail. Many a patient has told me

that the experience brought back by the electrode is much more real than remembering." Swedenborg, it is interesting to notice, in the *Arcana Coelestia*, the first and greatest of his theological works, the first volume of which was printed in 1749, records a similar fact regarding man's memory. He divides man's memory into two parts; the external memory, which is the memory we use every day, and the internal memory which is a complete record of everything that man has thought and felt and wished and spoken and done throughout his entire life. In the next world, Swedenborg points out, this internal memory is completely revealed to man, if he so wishes, and constitutes, in fact, his Book of Life. It is rather remarkable, I think, that Swedenborg's prediction of more than 200 years ago has been so comprehensively confirmed by the experiments of Dr. Penfield.

When he came to a discussion of the phenomena of the spiritual world, which is contained in *Heaven and Hell*, published just 200 years ago you will notice that he prefaces his remarks on heaven and hell by stating that he is not inventing, but merely reporting his observations. The title page, you remember, reads, "Heaven and Hell, from things heard and seen." Just as a scientist in his laboratory reports the results of his experiments, so Swedenborg reported the results of his observations in the spiritual world. It is almost as though the Lord had prepared him through his scientific background for just such a scientific account of life in the spiritual world, based entirely upon observations of things heard and seen. And indeed it is this scientific training, not merely in observation, but also in logical thinking and in clear, unemotional, reasonable, prose that Swedenborg's greatest power lies. And yet he is always humble, signing himself often 'A servant of the Lord.' Yet out of this 'colorless clarity' of scientific prose comes such a message as has inspired Helen Keller, who is a Swedenborgian, to utter this tribute to Swedenborg, taken from her book *My Religion*, in which she recounts her experience in meeting Swedenborg's writings and tells something of the benefits which she has derived from studying his ideas.

"A hundred and eighty-five years have passed since Swedenborg's death, and slowly his achievements have been winning recognition. The antagonism which his doctrines once aroused has changed to an attitude of tolerance and inquiry. Many intelligent people have advocated his

teachings in the centers of civilization and carried them to nooks and corners of the world undreamed of by most of us. His message has travelled like light, side by side with the new science, and new freedom, and the new society, which are struggling to realize themselves in the life of mankind. I keep coming across instances of handicapped or disappointed lives which have been enriched and brightened by that Great Message. I, too, have my humble testimony, and I shall be most happy if through a word of mine even one individual gains a

sweeter sense of God's presence or a keener zest for mastering the difficulties of outward environment. As I wander through the dark, encountering difficulties, I am aware of encouraging voices that murmur from the spirit realm. I sense a holy passion pouring down from the springs of Infinity. I thrill to music that beats with the pulses of God. Bound to suns and planets by invisible cords, I feel the flame of eternity in my soul. Here, in the midst of the everyday air, I sense the rush of ethereal rains. I am conscious of the splendor that

binds all things of earth to all things of heaven—immured by silence and darkness, I possess the light which shall give me vision a thousandfold when death sets me free."

Therefore it is a real pleasure, on behalf of The Swedenborg Foundation, to award the prizes in the essay contest on the Contribution of Swedenborg to the Idea of Christian Immortality.

*Dr. Hinckley is an educator and also an ordained minister of the New Church.*

# SWEDENBORG AND THE CHRISTIAN HOPE OF IMMORTALITY

*"At last I heard a voice upon the slope  
Cry to the summit, 'Is there any hope?'  
To which an answer pealed from that high land,  
But in a tongue no man could understand;  
And on the glimmering limit far withdrawn  
God made himself an awful rose of dawn."  
—Tennyson*

*"As truly as you see me before your eyes,  
so true is everything that I have written;  
and I could have said more had it been  
permitted. When you enter eternity you will  
see everything, and then you and I shall  
have much to talk about."  
Swedenborg to Fecelius—1771*

by Leon Putnam

**T**O SPEAK OF 'IMMORTALITY' is to speak of that which has been an enigma to man since his earliest time. What is it? Where is it achieved? How is it achieved? These are some of the questions to which we would like to find answers. While they are questions of importance to all mankind they are (or should be) especially relevant for the Christian who claims that God is real and life is meaningful. Christianity asserts that the person has a very high value in the sight of God. If the human self should be destined for annihilation then the value at most would only be illusory and our faith mere wishful thinking. Values and meanings must necessarily be rooted in the eternal for the Christian.

This fact is stated well by William Temple in the chapter on *Eternal Life* in his Gifford lectures: "The moral and spiritual life of man imperatively demands that allowance should be made for its distinctive quality in any estimate of the nature of ultimate reality. This life . . . calls for explanation . . . Man's moral and spiritual life is in this world a baffled and thwarted enterprise . . . so that even though men labour for a remote posterity, yet if this life only is permitted them, it will one day make no difference whether we have striven or

not for noble causes and lofty ideals. An earth as cold as the moon will revolve about a dying sun. Duty and love will have lost their meaning." (1)

A bleak picture, indeed! Other writers of far different religious backgrounds have expressed with equal force the same point. The late Professor Ralph Barton Perry of Harvard, for example, while not concerned with arguments for immortality but rather with the justification for such hopes writes in his essay, *The Hope for Immortality*: "Wherever there is will at all, there is an unfinished business in hand, a hopeful forward look, and the assumption of an enduring capacity. If that assumption be challenged it is converted into a will to live—to live beyond that moment. In this sense to live at all is to refuse to die." (2)

This belief in the survival of value goes hand in hand with a belief in God. It might be argued that one could still believe in God apart from a hope for immortality, but this would be a God so distorted that he would be better named the Devil. *A God of love and righteousness is presupposed by the hope in immortality.* The interrelation of the two ideas of eternal life and God is further

seen in the fact that immortality apart from God would be self-defeating. Immortality, understood as an extension of self concern, would only lead to increased selfishness and anxiety. Immortality as a Christian belief seems necessary *not* for self-preservation but for self-giving.

#### *Both ideas in Swedenborg*

Significantly the two ideas discussed above are found in the writings of Emanuel Swedenborg whose entire system may be viewed as an attempt to understand the meaning and nature of immortality. He believed strongly in the *necessity for immortality* and also in the need to see it as a *consequence of God's love and wisdom*.

This is best shown perhaps by his doctrine of uses which enables us to see the interrelatedness of love, wisdom, and use. (3) But what is the 'use' of all creation, we might ask. What is the 'end' of mankind? Swedenborg provides the answer in *Divine Love and Wisdom*: "The end of the creation of the universe is the existence of an angelic heaven; and as the angelic heaven is the end, man, also . . . is the end, since heaven is from that." (4)

Belief and hope in immortality thus forms a cornerstone of Swedenborg's entire thought. God's love and wisdom are embodied in it. Man truly lives only in an

As understood by Swedenborg immortality is not an escapist doctrine or a hope developed out of earthly despair and anxiety. *Swedenborg did not depreciate the earth or its beauty.*(5) However, he discovered within the Word the key that unlocked both the natural and the spiritual realm. His system was not developed philosophically or rationally but rather spiritually since it grew out of his own encounter with the Divine. This is not to suggest that his views are anti-philosophic or anti-rational; they have proved to be compatible with many developments since his day. (It is worth noting that Swedenborg's thought was informed by his early philosophic and scientific learnings which his religious experiences complemented rather than replaced.)

In his discourse on *The Holy Scriptures* Swedenborg states: "It has been given me to know by much experience that by means of the Word man has communication with heaven . . . Without the Word no one would have knowledge of a God, of heaven and hell, of a life after death, and still less of the Lord."(6) This understanding of the Word was due to his science of correspondence which enabled him to connect the outward, created, material world and the inner, spiritual world. As one writer states: "The world of nature was to him a *mirror of the divine and the human* . . ." (7)

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### ***Awarded first prize in the Swedenborg essay contest for 1958. The author is a Harvard graduate student.***

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awareness of his divine nature and end. Moreover, as we shall see later, Swedenborg's view is not 'selfish' since immortality is an implication of God's love and man's response to it. *God-Man* is always at the center of his system.

If Swedenborg's only contribution to an understanding of immortality were an affirmation of the traditional doctrines, it would hardly be worth-while to present and discuss his views. However, I think that Swedenborg has provided powerful clues to enable us to see more clearly into some of the mysteries that have often become synonymous with the term 'immortality'.

What are we to believe, for example, concerning universalism? Can some men be damned to hell to God's eternal glory? Or is it possible that all will respond to God's love? It has frequently proved embarrassing to reconcile God's goodness and love with a belief in hell. Swedenborg provides a helpful understanding of this problem as we shall see. Similarly, what about the nature of death? Is it followed by immediate judgment? Does one *choose* heaven or hell—or is one *sent* there? Is there growth in heaven and hell? In regard to all of these questions Swedenborg's thought is helpful. Before turning to an analysis of his answers and a comparison with other great religious thinkers I would like first to present a brief outline of his doctrine of eternal life.

In the correspondence of the natural and spiritual worlds we partake of two universes, so to speak, for there is a spiritual earth as well as a material one and there are spiritual mountains, hills, and stars according to Swedenborg.(8) "We really here live and walk as little universes, and carry both heaven and the world, consequently the kingdom of God, in ourselves."(9)

The immortal or eternal world is not to be understood therefore as an entirely new realm into which man enters at death. He participates in heaven and hell even on earth although death provides the lifting of the earth-bound conscience so that man can fully share in the reality that he has known but indirectly. Immortality is not a transition from one place to another for heaven and hell are not in space and time.(10) It is essential to understand this aspect of Swedenborg's thought since heaven and hell are, properly speaking, *states* rather than *places*.(1)

After death the body dies but the soul lives in a 'world of spirits', a realm similar in some ways to purgatory. However, judgment is not delivered by a judge but rather *the individual soul judges itself* and follows as far as it can the pathways of goodness and truth that appear open before it. Physical death is not regarded by Swedenborg as a punishment for sin. It is a natural step in the life process by means of which the soul enters

the 'world of spirits'.(12)

In the interim world of spirits 'a genuine revelation of character' takes place.(13) Entrance into heaven is not bestowed by a special act of grace to those of faith while others of little faith are sent to hell. Rather, the soul by its own fitness goes to its right place for it can only endure in a society of like spirits.(14)

The dead soul carries with it its unique powers from earth embodying certain thoughts, beliefs, and attitudes. It is not judged by its earthly *acts*, however, but by its *motives*. "Did the soul seek its own happiness or did it serve God?" becomes the central and decisive question that the individual soul alone must answer. Stripped of its earthly pretensions the bare soul faces itself as it really is.

"And the ghosts of forgotten actions  
Came floating before my sight,  
And the things that I thought were dead things  
Were alive with a terrible might,  
And the vision of all my past life  
Was an awful thing to face  
Alone, alone with my conscience,  
In that strange and wondrous place."(15)

As a consequence of this idea the goodness of God is not endangered by a belief in hell for hell is not constructed by God's love but by man's hatred and selfishness. Man literally makes it himself. We are reminded of Milton's words in *Paradise Lost*:

"The mind cannot be changed by place or time;  
The mind is its own place and in itself  
Can make a heaven of hell, a hell of heaven."(16)

Because of man's freedom God cannot simply grant that all men are to be delivered into heaven. Indeed, Swedenborg seems to indicate that no fundamental change in a man's tendency toward heaven or hell occurs after death.(17)

As we noted earlier the end of man for which he was created is the angelic heaven. It is a curious fact that while heaven is frequently mentioned in early church teachings and writings very little can be found regarding its nature. Swedenborg provides a detailed description of heaven and the function that the soul plays in it.(18) Heaven is not a place of static bliss according to Swedenborg since evil impulses continue to tempt the spirits. Thus it is possible for spiritual progress to take place to eternity. *Heaven is not earned but given by God*. Yet, and here is Swedenborg's real genius, heaven cannot mean anything to a spirit unless that spirit has something of heaven within, providing a harmony between the Divine and the spirit.(19)

Swedenborg gives a description of heavenly architecture, recreation and other aspects of the blessed state. Especially of interest is his view of sex. In heaven there is a conjunction of the male soul and the female soul. Even if one remain unmarried on earth a suitable partner will be found in heaven.(20) Also of interest in the light of recent speculations regarding life on other planets is

the view that inhabitants of other planets may be found in heaven.(21)

While hell may be interpreted as divine punishment it is not visited upon man because of inherited *sin* or *guilt*. For Swedenborg the original fall did not occur in a state of paradise bestowed by God but came after a period in which man progressed spiritually. Tendencies toward evil may of course be transmitted but later descendants are not 'responsible' for these evils. Each soul answers for itself! "The only fatal thing is for a person to give himself up to his evils, to justify them, and to seek occasions to indulge them. If he persistently does this . . . his conscience will gradually decay. . . . He will become spiritually dead."(22)

There is law and justice in hell for evil breeds evil.(23) Swedenborg writes in *Arcana Coelestia*: "Such is the equilibrium of all things in the other life . . . that evil punishes itself, so that in evil there is punishment of evil."(24)

The Lord rules hell since punishments are turned by him to 'uses'. This suggests that the possibility of progress is to be found in hell for God's mercy is present and improvement may take place. Conceivably all could finally be saved.

"Thou lovest all: Thy erring child may be  
Lost to himself, but never lost to thee!  
Wilt Thou not make, Eternal Source and Goal,  
In thy long years, life's broken circle whole  
And change to praise the cry of a lost soul?"(25)

#### *Immortality or eternal life*

It is customary to draw a distinction today between 'immortality' and 'eternal life'. Immortality is understood to signify the natural endowment of man with an immortal 'soul' that does not cease to live at the time of death. This is an ancient view and while associated with Plato came into the mainstream of Christian thought through Saint Augustine. For Plato the immortal nature of the soul was reconciled with judgment by having the soul reappear under different conditions. The soul becomes like its own conception of itself. Happiness and punishment are not external and earned but are self-produced. In the beautiful myth of Er at the close of *The Republic* this is symbolized by the men marching to and from the earth with their deeds fastened on their backs.(26) Augustine, however, had to reconcile the soul's natural immortality with the Hebraic-Christian idea of final judgment and everlasting hell or heaven. He was thus led to formulate a legalistic view of punishment in which the soul was 'sentenced' to heaven or hell.(27)

In contrast to immortality is the idea of 'eternal life' which is conceived as a gift bestowed by God upon man. It is not automatically achieved for the soul dies at the time of death and must be resurrected by God's grace.(28)

Where does Swedenborg stand in this controversy? The fact that both words, 'immortality' and 'eternal life', have been used somewhat interchangeably in the

earlier discussion of this paper suggests what I think proves to be the case. Swedenborg's thought is a skillful combination of both conceptions. He believes that all men have a spiritual nature which in turn may be divided into a heavenly, spiritual nature and an evil, spiritual nature. The spiritual world of Swedenborg is not to be conceived as a realm waiting after death for the souls but rather as a realm that surrounds us throughout life. It is a realm of possibilities for good or evil that need our cooperation before they are realized.(29) Thus *all* men are spiritual but not all can achieve the angelic realm. It is possible to say that Swedenborg believes in *immortality* as a natural part of man and also to say that he believes in *eternal life* as a 'gift' from God. Swedenborg's system is not man-centered but God-centered.(30) The Platonic conception of the soul's immortality as well as the idea that this immortality is rooted in God's love and wisdom are therefore maintained together.

One of the interesting and unique aspects of Swedenborg's system is his understanding of death and the 'world of spirits' which represents a kind of purgatory. For Swedenborg death is natural and is not 'a penalty for man's wrong-doing'.(31) He parts company with Augustine who took the fall story of Genesis literally. Augustine believed that death was not natural to man but served as God's punishment on him. Sin had entered the race through Adam and was therefore universal and inherited.(32)

Swedenborg stands as one of the first to deny the idea that mankind is responsible for acts committed by Adam and Eve and inherited. Likewise he does not stress the grace and faith of God at the expense of man's responsibility and freedom.(33)

Because of man's freedom he 'chooses' hell or heaven. Swedenborg thus negates the Calvinistic doctrine of double election.(34) This enables him to escape the conception of a cruel God. Calvin, of course, claimed that there was no cruelty on God's part since 'ingratitude has rendered those condemned to Hell unworthy of eternal life'.(35)

Many have pointed out the inconsistent and illogical nature of Calvin's views.(36) But while many have argued for a logical position few have suggested how it could be constructed. Here Swedenborg offers a simple and yet adequate answer for he views punishment as the result of evil. It is inflicted by the person's own desire, for he goes to hell of his own choice! It is not God's love that would keep a soul confined to hell but the soul's own nature. Swedenborg, indeed, says that God's mercy operates in hell as elsewhere so that progress is possible even there.

Swedenborg did not sacrifice logic in order to preserve the power of God as Calvin and Augustine did earlier. He can therefore speak of God's love in a meaningful sense. The question of whether Swedenborg is a universalist might arise here, however. There seem to be conflicting interpretations of Swedenborg at this point.(37)

One thing seems certain. According to Swedenborg God is limited since *love and wisdom by their very nature cannot be imposed upon others*. God preserves a respect for freedom and does not coerce a response. Thus it seems likely that man will always have the power to refuse eternal life. This limits God but in a strange sense for God is not a God of compulsion but persuasion. Obedience to his moral law is required, but only an obedience given willingly and hence freely. In the act of love toward God and others we are wholly free yet wholly determined since the object is what elicits our response.

We may conclude that a hope in immortality is a reality for the Christian who can realize that God's love, wisdom, and truth constitute the ultimate nature of life. It is not a hope grounded in doctrines that would destroy man and his freedom. Nor is it a hope that would deny the everlasting love of God.

Out of his spiritual experiences Swedenborg has given us an insight into the grounds upon which a hope in immortality may securely rest. Once we have secured knowledge of God our hope becomes grounded not only in the future but in the *present* for we know the Lord is near to us in the surrounding reality of love. As Swedenborg said to Cuno at the closing of his life: "If any one is conjoined with the Lord, he has a foretaste of the eternal life in this world; and if he has this, he no longer cares so much about his transitory life".(38)

Swedenborg's writings do not offer us easy hopes, but they do assure us of the fruits of happiness and peace that can be attained through our own attention to building a character worthy of eternal life. We can expect no 'automatic' immortality but who of us would want it otherwise?

#### NOTES

1. Temple, W., *Nature, Man and God*, p. 452.
2. Perry, R. B., *The Hope for Immortality*, p. 5. Cf. Mallone, S. H., "Present Aspects of the Problem of Immortality", p. 725. He writes in part: "(human value) bears witness in itself of a power of life and growth beyond the utmost afforded by the opportunities of earth."
3. So Swedenborg states in his *Divine Love and Wisdom*: "Any one who thinks with any enlightenment can see that love has use for an end and intends it, and brings it forth by means of wisdom, for love can bring forth no use of itself, but only by wisdom as a medium. What, in fact, is love unless there be something loved? That something is use; and because use is that which is loved, and is brought forth by means of wisdom, it follows that use is the containant of wisdom and love. . . . From all this it can be seen that these three, the *Divine of Love*, the *Divine of Wisdom*, and the *Divine of Use*, are in the Lord, and are the Lord in essence." N.297. (Underlining here and throughout paper is mine and not that of author being quoted or discussed.)
4. *Ibid.*, N. 329.
5. See *Heaven and Its Wonders and Hell*, N.535. Swedenborg states in part: "The life which leads to heaven is not a life withdrawn from the world, but one lived in the world. . . ."
6. Swedenborg, E., *The Holy Scripture*, N.113. Also heading to N.114.
7. Hite, L. F., "Ultimate Reality" in *Transactions of the International Swedenborg Congress*, 1910, p. 183.
8. Thus G. Trobridge writes: ". . . there is a correspondence of all things in man with all things of the physical universe. There is a mental and spiritual heaven and earth, there are spiritual sun, moon, and stars . . . in fact, everything which



we see around us has its counterpart in our spiritual natures." Swedenborg—*Life and Teaching*, p. 153.

9. Swedenborg, 'E., *The Worship and Love of God*, N.70.
10. Spaulding, J. H., *Introduction to Swedenborg's Religious Thought*, pp. 22-23.
11. Swedenborg says in *Heaven and Its Wonders and Hell*: "Although there is a succession and a progression of all things in heaven as in the world, yet angels have no notion or idea of time and space, not even knowing at all what time and space are." N.162. Thus it is misleading and inaccurate to ask *where* heaven is or *when* it is to come since this presupposes special and temporal aspects of heaven (and likewise hell).
12. *Ibid.*, Chapter 46. Cf. *Arcana Coelestia*, N.168 ff.
13. *Transactions of the International Swedenborg Congress*, 1910, p. 291.
14. "When the soul thus separates himself, he is received by good spirits, who likewise do him all kind offices whilst he is in consort with them. If, however, his life in the world was such that he cannot remain associated with the good, he seeks to be disunited from them also and this separation is repeated again and again until he associates himself with those whose state entirely agrees with that of his former life in the world among whom he finds, as it were, his own life." Trowbridge, G., *op. cit.*, p. 164.
15. From Paterson Smyth's *Gospel of the Hereafter*. Quoted by Weatherhead, L. D. in *After Death*, p. 76.
16. Quoted by Weatherhead, *op. cit.*, p. 72.
17. "If the natural man be not prepared to receive the truths and goods of faith in the body, he cannot receive them in the other life; and thus he cannot be saved." Swedenborg, E., *Arcana Coelestia*, N.4588. Cf. *Divine Love and Wisdom*, N.274 and *True Christian Religion* (Digest) pp. 68-69.
18. Simply stated by John Spaulding: "Heaven consists essentially in the presence of God in the whole heaven and in every heart there, not as a visible Being, but in the inmost recesses of the soul; a presence known and delighted in as the source of every feeling, thought, and action." *Op. cit.*, p. 31.
19. See *Transactions of the International Swedenborg Congress*, 1910, p. 299.
20. Trowbridge, G., *op. cit.*, p. 177. Cf. Swedenborg's *Conjugal Love*, N.321. F. Schliermacher believed sex was absent after death which broke the continuity between the earthly body and the heavenly body. Because it was still necessary to have a belief in personal identity Schliermacher was led to hold contradictory views. See *The Christian Faith*, p. 771 Cf. pp. 44-45.
21. *Transactions of the International Swedenborg Congress*, 1910, p. 299.
22. Spaulding, J. H., *op. cit.*, p. 44.
23. Swedenborg, E., *Arcana Coelestia*, N.699.
24. *Ibid.*, N.696.
25. Whittier, "The Cry of a Lost Soul".
26. Plato, *Republic*, 10:614-15. But Cf. W. Temple, *Nature, Man and God*, p. 461 ff.
27. Augustine was not consistent, however, in combining the different views, so it is difficult to know if the soul really 'lives' in hell. He seems to imply that the soul both lives and dies as he fluctuates between these two positions. In the treatise *On the Immortality of the Soul* he says: "If . . . the soul is a subject in which reason is inseparably . . . neither can there be any soul except a living soul . . ." *Basic Writings of Saint Augustine*, Vol. I, p. 306. Since the body suffers in hell and is dependent on the soul it would seem necessary that Augustine hold this position of the soul's being even in defect. But final judgment and everlasting punishment also seem to dictate that the soul after being created by God must die apart from Him. So Augustine says in *The City of God* that the soul after the second death ceases to live: *Basic Writings of Saint Augustine*, Vol. 2, p. 506. Likewise in "Faith and the Creed" he writes: ". . . the soul can be said to be mortal as well as corruptible on account of its moral vices. The death of the soul is to depart from God." *Augustine: Earlier Writings*, p. 368.
28. For example see B. Anderson, *Rediscovering the Bible*, pp. 209, 214.
29. This is pointed up by H. D. Spoerl in his article "Is Immortality A Myth?" He writes in part: "Eternally, then, life is life, in all its richness and depth . . . and independence of material bodies. It cannot be known from eternal perspective unless one adopts this perspective; yet the impetus to adopt it is present on every side; in our true loves, our imaginative exploits, our yearning to function beyond a mechanical, standardized, depersonalized mode of existence beset with intolerable anxieties, conflicts, jealousies, and hatreds. Now is as good a time as any to approach eternity, not by taking thought to extend life's sequences, but *intensively*, by gaining a spiritual hold upon essential life—the life of states—in its timelessness." p. 11.
30. Spaulding comments: "If we believe in immortality, it compels us to assume that there is something inherent in man which causes him to live forever. This is a concept which shocks reason, for unending existence which is an infinite attribute cannot be the property of a finite being. But if, as Swedenborg teaches, men and other living creatures have not the least life in themselves but are spiritual and natural organic forms receptive of the inflowing divine life we have no longer to regard immortality as an intrinsic attribute of man. He is immortal because the God who sustains his life now will never cease to sustain it." *Op. cit.*, p. 95.
31. *Transactions of the International Swedenborg Congress*, 1910, p. 289.
32. Augustine, "The Enchiridion", in *Basic Writings of Augustine*, Vol. I, p. 673; for a further discussion of inherited sin see V. Bourke's *Augustine's Quest of Wisdom*, pp. 241 ff., E. Cherbonnier's *Hardness of Heart*, pp. 88 ff., and N. P. Williams' *The Ideas of the Fall and of Original Sin*, pp. 327 ff. Significantly death is viewed as a part of man's essential nature in such modern theologians as P. Tillich, *Systematic Theology*, Vol. I, pp. 254 ff.
33. Swedenborg, E., *Heaven and Its Wonders and Hell*, N.597-603.
34. Calvin believed that just as God ordains some to heaven he ordains others to hell. "So he (God) has his judgments against the reprobate, by which he executes his counsel respecting them. Those, therefore, whom he has created to a life of shame and a death of destruction, that they might be instruments of his wrath, and examples of his severity, he causes to reach their appointed end." *Institutes of the Christian Religion*, Vol. II, p. 232.
35. *Ibid.*, p. Cf. J. Whale who comments regarding Calvin's conception of God's love: "If Calvin insists unflinchingly that the will of God is the sole cause of all that has ever been, is, or will be, how does this differ from determinism? Calvin may deny it, but human freedom and responsibility are illusory if everything happens of necessity." *The Protestant Tradition*, p. 137.
36. For example J. A. T. Robinson states: "Every final damnation on the part of God would speak the frustration of the omnipotence of his love . . . Judgment can never be God's last word, because, if it were it would be the word that would speak his failure." *In the End, God*, pp. 105-106.
37. Spaulding, *op. cit.*, pp. 46-47. But cf. DeBeaumont's view in his article on "Swedenborg" in *Hastings Encyclopedia*, Vol. 12.
38. Trowbridge, *op. cit.*, p. 275.

## SWEDENBORG'S WRITINGS

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<i>Heaven and Hell</i> . . . . .	25
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# SWEDENBORG AND THE CHRISTIAN HOPE OF IMMORTALITY

by Dwight T. Walsh

And Lo! Swedenborg is the Angel sitting at the tomb; his writings are the linen clothes folded up." Only a poet could have placed Emanuel Swedenborg so well, and William Blake who wrote this line was only the first of many poets who surveyed Swedenborg's strange prose landscape and recognized the outlines of poetic reality there. So the Brownings, Emerson, Coleridge, Balzac, and Strindberg, having what Emerson called 'a long focal distance' saw Swedenborg as most orthodox theologians could not.

John Wesley, for example, wrote in his *Journal* that Swedenborg was an 'entertaining madman', and his later *Thoughts* on Swedenborg's writings show some wit but little charity and no understanding. Swedenborg was not an orthodox thinker, but he wrote of the same Scriptures, the same heaven, and the same Lord of the Christian faith which Wesley preached. It is strange that Wesley, the sometime Fellow of Lincoln College, Oxford, should fail to understand what was clear to the self-educated printer and engraver, William Blake. For Blake was right. Swedenborg lived as though he sat at the door of the tomb and could look into the infinite life beyond as easily as he could look upon the garden of the present. And it is just this, not the contents but the posture of Swedenborg's writings which have been so embarrassing to dogmatists and so interesting to poets. Perhaps it is wiser, then, to interpret Swedenborg's work and the Christian hope of immortality not as an argument between theological positions so much as a comparison between poems. Blake, not Wesley, is the better guide to Swedenborg, and, although no one, we can be sure, would have chosen Blake as a representative of eighteenth century Christian orthodoxy, today it is not at all certain that Blake not Wesley is closer to what we would call 'right opinion'.

Swedenborg wrote in the *Arcana Coelestia* that "... those who are dying usually think about eternal life, and seldom of salvation and happiness..." This can be read as an epitome of Swedenborg's thought. Man's

ultimate concern is Life itself, and life cannot be adequately accounted for in terms of salvation from sin or the achievement of human goods.

Swedenborg refuses to accept the classical equations that sin is death and life is salvation from sin. These equations originated with St. Paul, and it is not a coincidence that the whole of Swedenborg's works contains but a handful of references to the Apostle compared with hundreds of references to *John* and the *Book of Revelation*. Swedenborg abhorred the Pauline doctrine of justification by faith which had become the cornerstone of Protestant theology. The doctrine of justification made the Christian religion a dwelling house without windows within which men suffocated in the dry and legal atmosphere which separated faith from love and saw God in his relation to man only in forensic terms.

Human life is free, says Swedenborg, not lived in total and depraved bondage to sin. God is not he who condemns man to eternal damnation; nor does God bargain with Himself in His Son for man's redemption; still less does He haggle with the devil over the cost of ransom. Man is not saved by believing such absurdities nor can faith without charity bring man to eternal life.

The orthodox view makes man the guilty prisoner at a cosmic trial. The prisoner cannot remember the crime for which he has been arrested and cannot understand or take part in the legal proceedings which will settle the question of life or death for him. Swedenborg could see only the absurdities of such a description of the human situation and the conception of God which lies behind it. But for men like Paul, Luther, or Wesley, who knew the full desperate and irrational struggle against sin within themselves, this was terrible reality, and justification by faith was a miraculous delivery from death into life. Wesley wrote his brother concerning this faith that "... whoever denies this may as well deny that the sun shines at noonday." Wesley is right, in so far as justification by faith is a true expression of a deep human ex-

perience. But Swedenborg is right in so far as justification by faith cannot be abstracted and generalized as the whole or final truth of life.

The Pauline equations of sin and death, life and salvation, tend toward an introspective view of life. The emphasis is reflective, subjective, with a high degree of self-awareness and an intense but narrowed perception of life. "Good is Heaven. Evil is Hell." These are Blake's words, but they are essentially Swedenborg's "equations", the simplest expression of the breadth and depth of his vision of life.

Swedenborg saw the world stretched with infinite variety and complexity of form between the opposite poles of heaven and hell. Life itself is seen as a combat between the opposing forces, a combat in which man is free to choose good or evil as he will.

Since good and evil are spiritual realities, life cannot be comprehended on a purely material level. Swedenborg does not, however, identify evil with the material and good with the spiritual. Rather the material world and life is that through which the spiritual is perceived and expressed, both in good and in evil. Thus every material thing conceals and reveals a spiritual reality to which it corresponds, and these correspondences, which were known to the Ancients and the writers of Scripture, are the basis for the interpretation of the Word. In the literal meaning the deeper spiritual and celestial meanings are revealed.

#### *Death a correspondence*

The significance of the doctrine of correspondences is not that it allows a scientific mind to accept the literal significance of the Bible for its spiritual meaning, but rather that reality itself ceases to be literal and acquires the depth and richness of poetry. Death is simply the passing of the material which conceals as much as it reveals of spiritual reality. Swedenborg once described it as though an angel removed a thin membrane from the eyes so that they were opened to the light for the first time.

Now the most subtle thing about Swedenborg's vision is that death itself must be understood as a correspondence. That is, physical death is the literal, material fact which both conceals and reveals the inner spiritual reality, the process by which human understanding and will pass through material concerns to spiritual reality. Swedenborg can be read to satisfy a futile curiosity about what happens to the human soul after death, or he can be read as a revelation of the eternal in this present world. Only a few of the most obvious contrasts can be drawn between Swedenborg's vision and the view of more orthodox theology.

Swedenborg sees human life spread out on a broad plain between heaven and hell. Man is free to choose his own direction of travel, to heed the influences constantly emanating from the good or the evil. The orthodox view placed the whole of hell between man and heaven. Man is in chains and separated from God's holiness by an infinite abyss which only God can span.

## OPERATION BOM

The Board of Missions is helping the Edmonton Society to establish a Church home. Land has been bought and excavation has started. This in itself is quite a big job. First the site had to be cleared of brush, then, on Sunday, October 26th, at 1:00 P.M. they had their ground-breaking ceremony.

Major Frank H. Norbury, oldest member of the Society, turned the first sod, while their minister, the Rev. Erwin D. Reddekopp, made a brief address with scripture reading and prayer. Mr. Reddekopp tells us that there is much construction going on in the neighborhood and although, as yet, he has called on only a minor portion of the new community, the results have been most gratifying and encouraging.

Sunday School classes are held in the basement of the Manse at 9:45 A.M. and attendance jumped from 16 to 53 in four Sundays—almost capacity. They have been fortunate in having three new teachers, one from the community. They use the American New Church Sunday School lessons, supplemented by material purchased at their local Bible Society.

One of the young fathers has volunteered to form a Cub Pack. He has met with some of the boys under twelve years and soon the Society will be requesting a charter from the Boy Scout headquarters.

Besides ministering to the Edmonton Society, Mr. Reddekopp also holds services in Meadowview and Sunnyslope. He promises us a full story soon, with pictures, of all that is going on.

—MARGARET S. SAMPSON

Swedenborg's view of the cross is heroic rather than legalistic. Christ is not a ransom paid to deliver man from sin. Christ is rather the Lord God Himself entering the human battle to bear its pain and suffering. The cross is temptation not transaction, the ultimate temptation of evil which the Lord endures successfully. Then, the power of evil broken, man is free to share the struggle and the victory as his own.

The Holy Communion which is the central sacramental symbol of life in the Christian faith, likewise has a divergent interpretation. Bread and wine are not to Swedenborg the seals of a bargain once made to save man from his sin, nor the symbols of a sacrifice or propitiation to God. Bread and wine are the Good and the Truth of God. The eating of bread and drinking of wine represent

the 'conjunction' of man and God which is the end of Life toward which all the angels of heaven strive and which all the forces of evil would prevent.

Properly speaking, conjunction is possible with good or evil. The word affirms the truth that good and evil are not something exterior to human thought and action but are in the thought or action itself. In the truest sense of the word, conjunction is only possible with Good since evil and falsity have no being. But since man so often imagines that he is independent in himself, he more easily falls into falsehood, being ignorant that his spiritual life depends on the First Being which is God. In Swedenborg's view, it is a perverse vanity in men that allows them to so magnify their own sins that they imagine they are worthy of God's eternal damnation but not of his love. Viewed in this way Swedenborg saw that the extreme doctrine of justification by faith was a perversion of the doctrine of creation and was therefore as much a doctrine of death as it was a doctrine of salvation and life. Therefore Swedenborg was rightly concerned with defending human freedom, the deep and rich poetic reality of the material world, the inseparable sustaining power of God's goodness operating within the world, and above all, that participation in eternal life which is the basis of man's present being and of his hope for the future.

#### *The darkening element*

Rich as is Swedenborg's vision, it is not the whole. Much of Swedenborg's criticism of the narrowly conceived doctrine of justification by faith is just. But there is more to Pauline theology and to the Protestant Reformation than this single dogma carried to its extreme. There was in Paul and in the best thought of the Reformation an understanding of the complexities of the human situation and of the paradoxical weaving together of good and evil. It is not enough to identify God with heaven and good, and evil with hell. There is in Pauline thought a dark element which persists through the Christian tradition, a mingling of God's love and God's wrath, of life and death, of sin and virtue, of good and evil which is more mysterious than Swedenborg's calm mysticism and more terrible than the hellfire of Wesley's preaching. Something of this terrible mystery is seen in Blake's poetry, and this is the reason why today Blake seems 'orthodox'; for it is just this dark element of theology which has been revived in modern thought.

If Swedenborg saw so clearly what was missing from the narrow orthodoxy of his time, Blake saw just as clearly what was missing from Swedenborg's view of life.

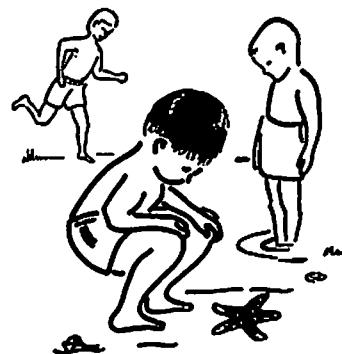
"He conversed with Angels who are all religious, and conversed not with Devils who all hate religion, for he was incapable thro' his conceited notions.

"Thus Swedenborg's writings are a recapitulation of all superficial opinions, and an analysis of the more sublime—but no further." Blake goes further than this, although this seems stern enough a judgment. But the

revelance of the criticism is better understood when it is considered that this quotation is taken from Blake's *The Marriage of Heaven and Hell*. The two realms which Swedenborg saw separated in eternal combat Blake understood as being on terms of greatest intimacy. Blake was not sure, for example, that Milton's Lucifer who rebelled against heaven and asserted his own freedom was not also the Messiah. His most famous poem asks the question: "Tiger, Tiger, burning bright. . . Did he smile his work to see? Did he who made the Lamb make thee?" Blake sees Christ in the same ambiguity: "But when Jesus was crucified,/Then was perfected His galling pride." Now these reversals and paradoxes are not merely poetic conceits. They point to a complexity of being which Swedenborg's view of life leaves untouched. Compared with Swedenborg, figures like Paul and Luther had a vision of eternal life which was at once more real and more terrible. Or perhaps it is that it is more real because it is more terrible. To this vision belong not only Blake's poetic insights but also such phrases from Paul as: "I am crucified in Christ", "The evil that I would not, that I do." "Lord, I believe; help thou my unbelief." This darker vision is seen when Christ himself reminds us that the way to eternal life lies beyond the Cross with all its pain and humiliation. Eternal life is not easily nor cheaply to be won; and the mercy of God in the Cross can appear more terrible than the wrath of his judgment.

Swedenborg saw life immensely richer in detail and more vast in scope than the right thinking minds of his time. But the Christian hope of immortality is greater yet than any single orthodoxy or any single vision. In our desperate times our hope for eternity cannot be seen so simply as a free choice between good and evil. To Swedenborg's breadth must be added something of the depths of suffering and pain; to Swedenborg's vision of light, something more of the darkness of God's wrath and the power of evil. Then shall our hope of immortality have that quality of terrible reality which could compel the belief of modern man.

## CHILDREN IN HEAVEN



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# The Religious World

## A Man from Outer Space

To stay in the public eye a revivalist must keep up with the times and use illustrations that are current and apt. Billy Graham's sermons and translations of theology are 'out of this world.' During a recent crusade he said: "The Bible predicts that some day a man from outer space will arrive on this planet. That man is Christ."

When will this event come to pass? "The bloodbaths of war are getting closer," Graham said. The outbreaks of violence in various parts of the world are portents that "the noose is being drawn tighter around the American neck."

"We are moving very rapidly toward the end," he said. "The Bible tells us He (Christ) will come when the world is in turmoil and about ready to destroy itself." "Man cannot solve his own problems," he continued. "God will intervene in human history."

Graham made no predictions as to just when the Lord would return. "The end of the world and the return of Christ among men may come tomorrow or it may be another thousand years," he said.

## What Shall A Man Give in Exchange for His Soul?

Have you completed your last will and testament? What does it reveal about you—your character, standard of values, religion?

The late Ernest Bittman, Sr., of New Providence, New Jersey, left an estate of slightly more than \$40,000. In his will he left his four children \$50 each, but provided \$40,000 for masses for the repose of his own soul.

Judge John Barger ordered the will to be probated. He held that Mr. Bittman's four children failed to prove their father lacked the mental capacity to draw up his will.

## Annual Appeal

Send your contributions to

ALBERT P. CARTER  
511 BARRISTERS HALL  
BOSTON 8, MASS.

## Ordination of Women

The Lutheran Church of Swedenborg's day may have been stuffy and unyielding, but time changes all things. The National Lutheran Council in Sweden has just voted to authorize the ordination of women effective July 1, 1959. The decision followed a debate of sixteen hours. The vote was 69 to 29, with two abstentions.

The question of ordaining women has been discussed in Sweden since 1919. Both chambers of the Swedish Parliament approved the ordination measure recently, and the Church Council, dominated by laymen, made it official.

## Segregation in the Cemetery

Mrs. Ramona Erickson, a Sioux Indian from South Dakota, and her husband, David Erickson, who is of Swedish descent, bought two cemetery lots in Sunset Memorial Park in Minneapolis in 1955. Recently they were informed by a cemetery executive that "it is impossible for Sunset Memorial Park Association to permit interment of anyone not of the Caucasian race."

"It's funny," Mrs. Erickson told the *St. Paul Pioneer Press*, "all these years I've never had to fight, and now I have to fight to be buried beside my husband in a plot of ground that is bought and paid for."

"I'm not ashamed to be an Indian. My ancestors were proud hunters and fishermen. The Sioux nation owned the prairies long before the white man came. I am proud of my people."

A Minneapolis attorney, a member of the American Civil Liberties Union, explains that a racial-discrimination clause in a burial contract violates the Fourteenth Amendment to the U. S. Constitution because it infringes on the right to own and use property. He adds that the Minnesota Constitution also makes such clauses non-enforceable and that Minnesota law outlaws any such contracts.

## The Modern Tithe

"Tithing in the modern church is usually accepted as five per cent of income," said Robert D. Jordan, an Episcopal layman of Copake Falls, N. Y. Mr. Jordan is executive vice president of the Episcopal Church Foundation and a trustee of the

General Theological Seminary in New York.

Mr. Jordan said that there were times when the church was responsible for the medical care, the schooling, all the social services of its community. As the churches withdrew gradually from the social service field, the practice of tithes gradually evolved into the present-day concept of five per cent for church and five per cent for charitable and community service programs.

The emphasis on tithing is not financial, Mr. Jordan explained. The individual who begins the practice will open a new experience for himself, finding that his church interest grows, that he'll volunteer for parish work rather than waiting to be asked.

Even the five per cent figure is high for most Protestants. Data just released show that the average per member contribution in Protestant and Eastern Orthodox Churches last year was \$56.74 annually, up 7.3 per cent from the year before. Seventh Day Adventists gave the most generously, \$202.02 per capita. The Presbyterian Church in the U. S. gave \$88.50 per member and the Episcopal Church \$52.79. Where does the Church of the New Jerusalem belong in this table of giving?

## NATIVITY SCENE BRINGS CITY-WIDE FIRST AWARD

The nativity scene on the grounds of the New-Church Center, St. Petersburg, Fla., gained the honors in the Kiwanis annual competition for the best representation of the Christmas story, throughout the city.

Conceived and constructed by Leroy Hurford of the Society there, the 'inn,' the manger and the central figures were almost life size. Flood lighted, the shepherds and wise men were shown pointing to the star; and the sheep and little donkeys were appropriately placed.

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**"No single individual in the world's history ever encompassed in himself so great a variety of useful knowledge"**

# WAS HE THE WORLD'S GREATEST GENIUS?

by Leslie Marshall

*Editor's Note: This article prepared for one of the large national magazines was rejected by that publication as not of interest to the general reader as it did not answer the question, "So what?" While commenting favorably on Swedenborg's historical position and saying some nice things about the "smoothness and professional handling" of this piece, it felt too that its narration was inevitably "too encyclopedic." The New-Church reader will recognize it is prepared in a different style from that ordinarily used in The MESSENGER. The author needs no introduction to MESSENGER readers, for he edited this periodical for many years.*

STOCKHOLM is burning down, had suddenly exclaimed the bewigged serene looking man, "but the fire which now nears my house won't reach it!" Accustomed to the unexpected from this distinguished guest his fellow Gothenburg diners had thought it all a dream until next day's courier from the distant capital officially brought the news.

Perhaps this soon-circulated story did more to bring Emanuel Swedenborg to public notice in the early eighteenth century than all his academic honors, and evidently he was believed too when in years to come he informed John Wesley, and later his London landlord, that on March 29 (1772) he would die; as he did.

Whatever modern science may think of such experiences they don't seem to be unique. Only lately a speaker over the British Broadcasting system, as reported in its weekly, *The Listener*, told of having been among a tribe in Papua, New Guiana, some months ago, numerous members of which apparently had second sight, and that several, while he was there, accurately predicted even the hour of their deaths. Thus the Sagacious Swede, as Browning called this man, seems to have qualified even as a mystic.

Was Swedenborg the greatest all 'round genius who ever lived? Some might be inclined to give the crown to Aristotle or to Leonardo da Vinci. Others no doubt would plumb for Roger Bacon or Sir Isaac Newton. But from evidence carefully gathered it may well be that the palm should go to the Swedish savant.

Said Ralph Waldo Emerson in an often delivered lecture just a century ago entitled *Representative Men*, "Swedenborg flutters the gowns of whole colleges of ordinary scholars . . . he was the mastodon of literature." The much esteemed Scharff-Herzog Encyclopedia (1911 edition) states "In many respects Swedenborg was the most remarkable man of his own or any age."

The noted humanitarian, blind and deaf Helen Keller, writes in her book *My Religion*, "He was an eye for the

blind, an ear for the deaf, a voice crying in the wilderness." Said a well known sketcher of the famous and unique, "Believe it or not, no single individual, other than Swedenborg in the world's history, ever encompassed in himself so great a variety of useful knowledge."

There seems nothing to which the greatest of the Swedes did not turn his hand: Ever wonder how crystals are formed and take their shape? Perhaps it's how to have a happy marriage that holds your attention? Just where is the soul located in the body? What do the people on other planets look like? You'll find answers offered to all these questions in the books Swedenborg wrote.

Whether on docks or dams, metals or mosaics, religion or psychology, mining and minds, algebra or atoms, the Prophet of the North, to use Edwin Markham's famous name for the Swede of whom he wrote so much, dealt with them all. On his travels he would lodge with clock or cabinet maker or maybe a bookbinder, in order to learn their trades. Attending a session of the Swedish Diet he was ready with bills dealing with liquor abuses or needed monetary reforms.

His sketch for an airplane is well known to aviation historians. A picture of it appeared in *Popular Aviation* for January 1938. Nicolson's

*Voyages to the Moon* treats learnedly of Swedenborg's flying theories and takes up his *Earths in the Universe* which purports to describe the people and conditions on other planets as mentioned previously.

## *Immense literary output*

It took more than two hundred books to set down all that Swedenborg had to say. No wonder Emerson also called him 'The last great teacher of the race.' A bibliography of his books amounts to over 2000 entries, and it is estimated he produced more than 20,000 manuscript pages, written twice or more, for there was no carbon paper in those days, any more than blotters.

In between these herculean mental efforts this precursor of Kant, La Place and Buffon with say the nebular hypothesis (theory of creation) calmly sat at the little organ of the old Swede's church in London, or if at home in Stockholm, would work in his not inconsiderable garden, scrutinizing the swirling of the dust, as well as the mysterious ways of his bees.

Although he never married, Swedenborg was not unfamiliar personally with affairs of the heart. He was once 'contracted' by her parents to marry Emerentia, 15-year-old daughter of Christopher Polhem, Swedish state engineer. But her evident distress at this involuntary affiancing to a man so much older decided this suitor to withdraw.

It was Polhem, the younger man's mentor in mechanics, who planned the extraordinary feat, superintended by his intended son-in-law, of transporting nearly 15 miles overland, a small fleet of warships in the course of one of Charles XII's constant military and naval forays.

This was the king, too, who frequently called Sweden's already blooming master-genius to his court to discuss mathematics. Figures came only second to war among Charles' avocations. He was killed in the trenches soon after at Frederikshall

fighting the Norweigians. Swedenborg lost a good friend, for the King not long previously had appointed his protégé assessor extraordinary, that is special board member, of the country's great ore mines. But it was his successor Queen Ulrica who in 1719 ennobled the Swedborg family which, as with 'sir' or 'von' brought the Swedish 'en' into the name, making it Swedenborg.

#### *In search of the soul*

It seems to have been his everlasting aim to seek out the human soul. He refused to think of it as a certain unsubstantial something floating from the body at death. From what he writes in a book such as his *Inter-course of Soul and Body*, he regarded it as the spirit or mind of a man. He had dissected the brain when attending lectures in Paris as a young man, and it is said he anticipated the present conclusion that the brain cortex is the seat of psychic activities.

This study seems to have led to the writing of the *Rational Psychology*, which as far as research goes appears to have been the first book systematically dealing with the subject. About that time this many-sided man wrote two great tomes, *The Economy of the Animal Kingdom* and *The Animal Kingdom*. These books actually deal with most every organ of the human body, and vastly more. They also largely consist of reasonings or synthetizing of the findings of men of science of his day and earlier, to whom he frankly gives credit. Coleridge was astounded when he read these works, as his diaries indicated. "They are an honor to the human race," he said.

A brochure written and distributed by the late Clarence W. Barron, founder of the *Wall Street Journal*, quotes a friend, Amelita Galli-Curci, the great prima donna, as saying that as a result of reading Swedenborg she completely lost a certain nervousness which always beset her in public appearances. The Swedish savant showed her, she says, that she was but an instrument. She should not think of herself but of pleasing the audience. "You don't have to worry or fret. Life comes into one as he or she tries to live for others."

Although after his death in a modest London lodging house Washington, Franklin, Goethe, Balzac, Ruskin, Whittier, Burbank, Beecher were among the great who were to pay him tribute over the years, evidently Swedenborg had no pretensions. He lived frugally and for a long time, as a biographer shows, lived mainly on a meager diet such as

rolls and coffee. However, despite some years ago being acclaimed by the Vegetarian Society as its shining example (a follower, Sylvester Graham (1791-1854) had patented graham flour), Swedenborg did not eschew meat or wine, though he is supposed to have said that in the golden age meat eating and the drinking of alcohol would have been regarded as evil-doing.

#### *Biographical data*

The Swedish sage was born in Stockholm January 29, 1688. He died as has already been said, on the date he announced, March 29, 1772, at his lodgings in London. Buried below the altar of the little Swedish church in the metropolis where once he had played the organ, Swedenborg's remains were in 1908 carried by a Swedish warship to his homeland where these were interred in a magnificent sarcophagus at Upsala, the national burying place of the kings. Each year representatives of the societies who keep his memory green, travel there to lay a wreath by the plaque commemorating the scientist-theologian.

The son of the chaplain of the king's guards, later to become the Bishop of Skara, and overseer of the first Swedish congregations on the Delaware, Swedenborg was the third child in a family of nine. Educated at Upsala University, he seems to have been well prepared for his life work by instruction as well as native ability. Early he showed precocity, and it is said that while still a boy his parents once found him experimentally holding his breath endeavoring to coordinate his lung movement with the beating of his heart, "Then," as he is said to have put it, "the mind can rise above the body." It is a trick well known to the fakirs of India and other mystics.

As far as one can find, all Swedenborg's thinking and experimenting, his writing, even his work in parliament, were a part of a gigantic effort to unlock the secret of the soul, as has already been noted, and in order to do this he wrote many religious books which also deal with principles of existence as revealed in the Bible. He searched much as to the relationship of man and his God. Many think this was his crowning work as he mainly put aside his scientific undertakings in the later third of his life. One biographer calls him a 'Spiritual Columbus,' and great clerical souls such as Philips Brooks and Joseph Fort Newton said they espoused some of his religious doctrines.

## BOOK REVIEW

**SUCCESS IN MARRIAGE.** By David R. Mace. Abingdon Press, Nashville, Tenn. 158 pp. \$2.95.

The dust jacket of this book describes its author as the 'marriage counselor of the world', and informs us that he has not only done marriage counseling in all five continents but has written more articles on marriage than perhaps any other man.

This work lays stress on preparation for marriage: Young couples need to know something about the adjustments which they will have to make once they have entered into marital union. When these adjustments are being made quarrels will arise but even those can be made to serve toward obtaining a better understanding of one another by husband and wife. They can lead to such understanding, that is, if there is not too much emotionalism displayed.

The major adjustments are in the matter of sex, work, in-laws, money, and parenthood. The doctor gives practical advice on how these adjustments should be made. Of primary importance, he thinks, is mutual discussion. The marriage relationship can never be quite a fifty-fifty affair, attractive as that is on paper, but it can be a 'flexible relationship in which all decisions are arrived at by mutual discussion and agreement' (p. 36).

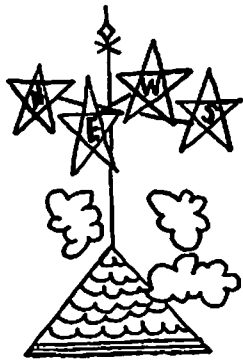
A section is devoted to the 'difficult partners', namely the frigid wife, the silent husband, the nagging wife, the unfaithful husband and the aging wife. What to do in those cases? Dr. Mace offers advice, which no doubt would be helpful, but here again the question arises whether the emotions of the people involved will not too often be such as to make a solution based on reason and common sense possible.

The perplexing problems in marriage are jealousy, wandering affections, childlessness and drifting apart. In all such cases couples are urged to consult competent marriage counselors.

Nevertheless, John Bigelow, one of the founders of the New York Public Library and once U. S. Ambassador to France, wrote of this veritable omnibus of learning, "He is surely the forgotten man of science, philosophy and religion."

With it all, was Swedenborg the greatest genius who ever lived? What do you think?





by Merle Haag

These Canadians must really be stuffed with vitamins or energy-giving pills. Whenever we think of the busiest man in the church, our thoughts inevitably stray to David Johnson who seems to be everywhere at once. However, the schedule of Rev. Erwin Reddekopp includes almost as much racing around. In theory Rev. Mr. Reddekopp is stationed in Edmonton, Alta. but he holds services in several other cities besides visiting isolated members at regular intervals.

The recent tragic fire in a Chicago parochial school has caused the entire nation to be conscious of possible fire hazards. On Dec. 13 the entire congregation of the Portland, Oreg. Society pitched in to make such changes as would make their church fireproof. The Riverside, Calif. Church has completely rewired all of its electricity and is now engaged in making a second exit from the basement to comply with fire regulations.

The San Francisco Junior Choir, known as the *Carollers* sang over the radio on Dec. 15. Mrs. Muriel Lucelle, who directs the group, is to be congratulated on the wonderful results.

The San Francisco Sunday School has a truly noble purpose. The children have 'adopted' an Austrian orphan named Eva Rachenberger. The 60 children each contribute a nickel a week, which amounts to \$114.00 a year. Since it only costs \$96.00 a year for Eva's maintenance, the children are also able to give Eva \$5.00 on her birthday and \$10.00 at Christmas time. When the Tobisches were in Europe last summer, they took pictures of little Eva. The Sunday School is making a scrap book with these pictures and the letters they have received from Eva.

John Mummey of the Heddaeus family, which is very active in the Pittsburgh Society, has been named "All-American" high school half-back by a board of 52 sports writers throughout the country. His other titles include: All-Ohio UP—Interna-

tional, All-NEC, All-Scholastic (first team), and Highest Scorer in Ohio. On Dec. 13 John appeared on the Dick Clark national television program. He has received scholarship bids from a number of the nation's leading colleges following his graduation from Painesville High School in June.

Pittsburgh was host to Convention's "Regional Training Institute" committee (including the President of Convention, David Johnson) on Dec. 11.

The Boston Society is indeed fortunate to have a member such as Arthur James. Although Arthur is a very young man, he has already shown his deep devotion to the Church and his desire to help it grow. On Layman's Sunday it was Arthur who was chosen to give the sermon. He picked as his topic, "What do You Want Out of Life"? The Church made mimeographed copies of it so that anyone who wished might have a copy of it. Arthur also conducted the annual Candlelight Service on Christmas Eve.

Our heartiest congratulations to Mr. Herman Taudien of the Boston Society who recently celebrated his 80th birthday.

"Building, daily building, we are ever Building". The words of that very popular Sunday School song could well be the theme song for our Church as a whole. So many of our Societies are either building a new edifice or improving what they have.

Get-well cards would be appreciated by the following church members: Marjorie Mucka is in the Chillicothe (Ohio) Hospital; Mr. Robert Peebles of Kingston, N. Y. underwent a serious operation recently. The Boston area has quite a few on its sick list: Rev. Thomas Reed who had a serious operation; Mrs. J. Anderson Lord who is confined at home by illness; Mrs. Bernice Reed who was injured in a fall; Benjamin Briggs at 2055 Columbus Ave., Roxbury, Mass., who is recovering from an operation; Mrs. L. Henry Kunhardt who is recuperating at the home of her daughter, Mrs. Dow Beekman at 1108 Ardsley Rd., Schenectady, N. Y.; Mrs. Lorraine (Thayer) Fernandez who recently underwent an operation at Long Island, N. Y.

Our societies do a great deal of good in the help that they give to organized charities, but frequently they help even more by private charities of their own. For example, the Portland, Oreg. society concen-

trated this Christmas in aiding two families; the El Cerrito, California society sent money to our missionaries in Germany; the New York society sent money to our missionaries in Tokyo, Japan (one of New York's members, Mrs. Jean Strath Hoyt, carries on her own private charity by supplying Mrs. Fuji Doi with much needed vitamins); and Rev. and Mrs. David Johnson, instead of sending out Christmas cards, used the money which might have been spent for this purpose to give a donation to the Save the Children Fund.

It would be helpful at times for the ministers to see the bulletins that other ministers get out. Each minister adds his own personal touch to his bulletin and some of their features could be used by others. Rev. Eric Zacharias of the El Cerrito, Calif., Church ends each bulletin with a form asking for the names of those who are ill, those who have shown an interest in the Church, and those who are newcomers to the area. It would be a help to all of our ministers if they had this information on hand.

Congratulations to Bill Voliva of the El Cerrito Society. He scored the highest in a class of 58 electricians in a demonstration test.

We are always delighted when we hear of an oldster who refuses to take a back seat, but continues to live an active life. Mrs. Esther Perry of the El Cerrito Society, who celebrated her 92nd birthday on Dec. 6, recited the Christmas Story at the Dec. 23 meeting at the W. C. T. U.

Some of our Societies have inaugurated a Prayer Circle. At precisely 9:00 P.M. each Saturday the members of Ft. Lauderdale, Fla. and Chicago, Ill. stop whatever they are doing for five minutes of prayer.

Traveling South to Gulfport, Miss. we hear that the ladies of the Church put on a rummage sale in November which netted \$100.00, with enough rummage left over for another sale.

LOVELL-WELLS—Mr. and Mrs. Harry Wells of the Boston Society announce the engagement of their daughter Elizabeth to Corp. Wayne Lovell, USMC, a member of the Bridgewater Society.

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## Births, Baptisms, Memorials

### BIRTHS

**DANIEL**—Born Nov. 5 to Mr. and Mrs. Douglas Daniel of the San Francisco Society, a son—Scott Douglas.

**FREEMAN**—Born Aug. 19 to Mr. and Mrs. Edmund J. (Leslie Washburn) Freeman, Danielson, Conn. a daughter—Nancy Jane.

### BAPTISMS

**BENEDICT**—Elisabeth Leah Benedict, born July 13, daughter of Mr. and Mrs. Nathan Benedict of Livermore, Calif., was baptized on Nov. 2 at the San Francisco Church. The Rev. Othmar Tobisch officiated.

**WEILER, ALEXANDER**—Robert Edward Weiler, son of Mr. and Mrs. E. J. Weiler, and Mark Stephen Alexander, son of Mr. and Mrs. Alexander Alexander, were baptized in a joint ceremony on Nov. 9 by Rev. Othmar Tobisch of the San Francisco Society.

**STEIGERWALD**—One-month-old Richard Dennis Steigerwald of the Pittsburgh Society was baptized by Rev. Leon C. Le Van on Dec. 7.

**NUTILE**—Robert James Nutile, the grandson of Mr. and Mrs. Robert Gillespie, was baptized on Nov. 30 by Rev. Antony Regamey of the Boston Society.

### PARTICIPATION NEEDED

To the Editor:

I enjoyed the article, *The New Look in the New Church*, by Dr. Richard Wallen. It is interesting to get at basic foundations through the eyes of a psychologist.

I think if we can get away from excessive ritual and form in the church services, and conduct them as the New Testament Christians did, the first steps to progress will be made. Paul says (*I Cor. 14:26 ff*) that everyone took part in the services. There is nothing like participation in a thing to make it interesting. Mr. Wallen says the people of Fryeburg 'experienced a fellowship', the natural result of participation.

It is natural to shrink from church methods that make us stand out as different from other churches; but I don't think we shall ever get anywhere until this fear is overcome. The Mormons are not afraid of being different, and look at the progress they are making!

The Gospels show that when the Lord finished His sermons, He asked questions and brought the people into discussions.

Alice Hoey Shaffer  
Ventura, Calif.

### MEMORIALS

**REITSMA**—Mrs. Ruth Reitsma of the Portland, Oreg., Society died tragically in a fire at a lodge hall. Resurrection services were held for Mrs. Reitsma on Dec. 8, the Rev. Paul Zacharias officiated.

**EASTMAN**—Resurrection services were held for William Franklin Eastman, uncle of Mrs. Donald Hatheway, in the Boston Church on Oct. 8, the Rev. Antony Regamey officiated.

**SMALL**—Miss Helen Small passed into the higher life in Gardner, Me. on Oct. 17. Miss Small was the sister of the late Rev. Herbert C. Small, a former New-Church minister, and was the Aunt of Miss Janet Small.

**LAWLER**—William A. Mr. Lawler, husband of Mrs. Lillian Lawler—organist in the Detroit Church—was suddenly stricken on Dec. 11 and passed into the spiritual world.

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| <b>BATH, ME.</b><br>Middle and Winter Streets                     | <b>NEWTONVILLE, MASS.</b><br>Highland Avenue   |
| <b>BOSTON, MASS.</b><br>Bowdoin Street, opp. State House          | <b>NORWAY, IOWA</b><br>Lenox Township Church   |
| <b>BRIDGEWATER, MASS.</b><br>Central Square                       | <b>NEW YORK CITY</b><br>35th Street, between Park and Lexington Aves.<br>Clark Street and Monroe Place, Brooklyn<br>New Christian Church Mission, 166 W. 136 St. |
| <b>BROCKTON, MASS.</b><br>34 Crescent Street, near Main           | <b>ORANGE, N. J.</b><br>Essex Avenue near Main Street  |
| <b>CAMBRIDGE, MASS.</b><br>Quincy Street, corner Kirkland         | <b>PALOS VERDES, CALIF.</b><br>Wayfarers' Chapel, Portuguese Bend  |
| <b>CHICAGO, ILL.</b><br>Chicago Society, 5710 South Woodlawn Ave. | <b>PAWNEE ROCK, KANS.</b><br>Main Street   |
| <b>CINCINNATI, OHIO</b><br>Oak Street and Winslow Avenue          | <b>PHILADELPHIA, PA.</b><br>22nd and Chestnut Streets<br>Frankford, Paul and Unity Streets   |
| <b>CLEVELAND, OHIO</b><br>12600 Euclid Avenue, East Cleveland     | <b>PITTSBURGH, PA.</b><br>Sandusky St. near North Ave.   |
| <b>DES PLAINES, ILL.</b><br>9046 Home Avenue                      | <b>PORTLAND, ME.</b><br>302 Stevens Ave. cor. Montrose   |
| <b>Good-Shepherd-Community Church</b>                             | <b>PORTLAND, OREGON</b><br>S. E. 90th St., at Mill   |
| <b>DETROIT, MICH.</b><br>Meyers Road and Curtis Street            | <b>PRETTY PRAIRIE, KANS.</b><br>East Main Street   |
| <b>EDMONTON, ALB.</b><br>11408—71st Street                        | <b>RIVERSIDE, CALIF.</b><br>3645 Locust Street   |
| <b>EL CERRITO, CALIF.</b><br>1420 Navellier Street                | <b>SAN DIEGO, CALIF.</b><br>4144 Campus Avenue   |
| <b>ELMWOOD, MASS.</b><br>West Street                              | <b>SAN FRANCISCO, CALIF.</b><br>Lyon and Washington Streets  |
| <b>FRYEBURG, ME.</b><br>Main Street                               | <b>ST. LOUIS COUNTY, MO.</b><br>Garden Chapel, Dautel's Lane,<br>near Creve Couer  |
| <b>GULFPORT, MISS.</b><br>2608 Kelley Avenue                      | <b>ST. PAUL, MINN.</b><br>S.E. cor. Virginia and Selby Ave.  |
| <b>INDIANAPOLIS, INDIANA</b><br>623 N. Alabama St.                | <b>ST. PETERSBURG, FLA.</b><br>1915—5th Street, N.   |
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| <b>LAPORTE, IND.</b><br>Indiana and Maple Avenues                 | <b>TEMPLE CITY, CALIF.</b><br>Masonic Hall   |
| <b>LOS ANGELES, CALIF.</b><br>509 South Westmoreland Avenue       | <b>VANCOUVER, B. C.</b><br>235 East 15th Ave.  |
| <b>MANSFIELD, MASS.</b><br>West Street                            | <b>WASHINGTON, D. C.</b><br>16th and Corcoran Sts., N.W.   |
| <b>MANCHESTER, N. H.</b><br>Conant Street                         | <b>WILMINGTON, DEL.</b><br>Pennsylvania Avenue and Broome Street   |
| <b>MIAMI - FT. LAUDERDALE, FLA.</b><br>2791 Bond Rd. Miami        |  |





## GENERAL CONVENTION IN CALIFORNIA

SAN FRANCISCO • JULY 12 - 14, 1959

ASILOMAR CONFERENCE GROUNDS • JULY 15 - 19, 1959

The General Convention Program Committee is making a survey of Convention membership, trying to ascertain how many plan to attend next year's Convention in California.

As usual the Meetings of the Council of Ministers will be held in a different locality. It is planned to hold them in San Francisco and El Cerrito churches.

All other meetings will be held in the ASILOMAR Conference Grounds, 120 miles south of San Francisco on the cool shores of the Pacific Ocean.

It will cost \$6.50 a day for adults, three meals included, if you choose a "long house" room, you will have private room, twin beds, but must use common wash room, showers and toilets.

It will cost \$7.50 a day for adults, three meals included, if you choose "Guest Inn", twin beds, each room with hot and cold water, connecting showers and toilet (two rooms share).

It will cost \$8.50 a day for adults with meals, if you choose "Hill Top", private bath, toilet, twin beds, also four beds.

All accommodations centrally heated (it is cool in July there).

All children under twelve (eleven years of age) \$5.00 regardless. There will be child care and recreation programs for children and youth, 40 acres to play in; sight seeing tours; both in San Francisco and Asilomar.

JANUARY 31, 1959

# *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)

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

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January 31, 1959

## 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.

## Births, Baptisms, Weddings

### BIRTH

MARTIN—Born Dec. 20 to Rev. and Mrs. Ernest Martin of the Wilmington, Del. Society, a son, Benjamin.

### BAPTISMS

MOSHER, EUKER—Valerie Bertha, infant daughter of Mr. and Mrs. Robert Mosher, and Norman Joel, infant son of Mr. and Mrs. Roy Euker, were baptized into the faith and life of the New Church in Detroit, Mich. on Dec. 21. The Rev. Wm. Woolfenden officiated.

DAILEY—Susan Lynne, infant daughter of Mr. and Mrs. Dailey, was baptized into the faith and life of the New Church in Pittsburgh, Pa. on Dec. 28. The Rev. Leon C. Le Van officiated.

### WEDDINGS

POOLE-GREELEY — Faith Poole and Peter Greeley were united in marriage on Dec. 27 in the Wilmington, Del., Church; The Rev. Ernest Martin officiating.

ROSSIGNOL-GOMME — Mrs. Caroline Gomme and Mr. Harry B. Rossignol were married in the Boston Church on Dec. 27, the Rev. Antony Regamey officiating.

GIUNTA-FLAMAND—Ensign John L. Giunta and Joselyn Flamand were married Dec. 24 in the Church of the New Jerusalem in Cambridge, Mass.; the Rev. Everett K. Bray officiated.

## PARTIAL LIST OF CHURCHES

BALTIMORE, MD. Calvert Street, near Chase	MONTEZUMA, KANS. Main Street
BATH, ME. Middle and Winter Streets	NEWTONVILLE, MASS. Highland Avenue
BOSTON, MASS. Bowdoin Street, opp. State House	NORWAY, IOWA Lenox Township Church
BRIDGEWATER, MASS. Central Square	NEW YORK CITY 35th Street, between Park and Lexington Aves. Clark Street and Monroe Place, Brooklyn New Christian Church Mission, 166 W. 136 St.
BROCKTON, MASS. 34 Crescent Street, near Main	ORANGE, N. J. Essex Avenue near Main Street
CAMBRIDGE, MASS. Quincy Street, corner Kirkland	PALOS VERDES, CALIF. Wayfarers' Chapel, Portuguese Bend
CHICAGO, ILL. Chicago Society, 5710 South Woodlawn Ave.	PAWNEE ROCK, KANS. Main Street
CINCINNATI, OHIO Oak Street and Winslow Avenue	PHILADELPHIA, PA. 22nd and Chestnut Streets Frankford, Paul and Unity Streets
CLEVELAND, OHIO 12600 Euclid Avenue, East Cleveland	PITTSBURGH, PA. Sandusky St. near North Ave.
DES PLAINES, ILL. 9046 Home Avenue Good-Shepherd-Community Church	PORTLAND, ME. 302 Stevens Ave. cor. Montrose
DETROIT, MICH. Meyers Road and Curtis Street	PORTLAND, OREGON S. E. 96th St., at Mill
EDMONTON, ALB. 11409—71st Street	PRETTY PRAIRIE, KANS. East Main Street
EL CERRITO, CALIF. 1420 Navellier Street	RIVERSIDE CALIF. 3645 Locust Street
ELMWOOD, MASS. West Street	SAN DIEGO, CALIF. 4144 Campus Avenue
FRYEBURG, ME. Main Street	SAN FRANCISCO, CALIF. Lyon and Washington Streets
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LAKEWOOD, OHIO Corner Detroit and Andrews Avenue	SASKATOON, SASK.
LAPORTE, IND. Indiana and Maple Avenues	SEATTLE, WASH. 708 - 32nd St. N.W.
LOS ANGELES, CALIF. 509 South Westmoreland Avenue	TEMPLE CITY, CALIF. Masonic Hall
MANSFIELD, MASS. West Street	VANCOUVER, B. C. 235 East 15th Ave.
MANCHESTER, N. H. Conant Street	WASHINGTON, D. C. 16th and Corcoran Sts., N.W.
MIAMI - FT. LAUDERDALE, FLA. 2791 Bond Rd. Miami	WILMINGTON, DEL. Pennsylvania Avenue and Broome Street

# EDITORIAL

## Our Dependence on God

In modern civilization man has become so aware of his own might that he is in danger of forgetting his absolute dependence upon God. Many confidently believe that man through his own reason and imagination can wrest from nature all her secrets, and having accomplished this can make nature his docile slave. Certainly, the wonders that have been wrought by the human mind, using its God-given powers, are breathtaking. The knowledge man has acquired of the workings of nature have enabled him to multiply many times the blades of grass that grow in the soil, and have even enabled him to take the energy stored in the atom to drive a ship under the polar icecaps. Volumes have been written about the conquests of the human mind, yet the full story is far from told.

Viewing all this there are those who believe that man alone is king and master of the world, or if not that at the present, he will soon attain to this status. So God and any dependence upon Him can be ruled out, they think. Man, equipped with scientific techniques, can transform the planet upon which he lives into a paradise. He can banish from it want, fear and sickness—so runs the story of those who believe only in man.

This is, of course, the vision of reality held by atheism. Atheism is frank about this vision of reality. It sees the cosmos as Godless; sees everything as mere materiality, techniques, power and change, with only man on the throne. Unfortunately, there are many who, while they would not subscribe to the ideology of atheism, yet tend to think in pretty much the same terms. They are not aware of their dependence upon God; much less of the dependence of all life upon God. The Christian sees the universe as divine and spiritual at its very focal point—at the point of control and therefore existing under the laws of Divine Providence.

The factor of God's control over all things tends to be lost sight of by those who place the chief stress upon man, and their chief reliance upon science. So great is this reliance that when it is pointed out to those who hold it that man to a terrifying extent uses his power often for disastrous purposes that could even mean suicide for the human race, they retort that the young sciences of psychology and sociology will develop techniques by which the wild urges and destructive impulses in human nature will be tamed and transformed into creative energy.

In this age of technical achievement what mankind needs is the insight given in the eighth Psalm. There it is recognized that although man may have dominion over

all things in the world, he has such dominion only as a gift from God. "THOU madest him to have dominion over the work of thy hands; THOU has put all things under his feet."

Man has no power of himself. His very life and all that is encompassed by it are gifts from God.

It is precisely this that the strong man or the strong nation is in danger of forgetting. They feel quite self-sufficient. The Israelites were warned not to forget God after He had brought them into a goodly land and they had become prosperous. They were warned not to say: "My power and the might of mine hand hath gotten me this wealth."

The weak know their need for God; the strong often do not. Said the Apostle Paul "When I am weak then I am strong." What did he mean by this paradox? Simply that in his weakness he realized his dependence upon God and turned humbly to Him. The reverse is perhaps also true. The man who is strong is weak if he believes that what he can win in this world he can win by his own might. Some of the worst evils to be found in the world come from apparent strength, and from pride in that strength. Macbeth had great ambition—an admirable quality in itself. And yet it was this ambition that brought about his downfall. How many similar examples could not be cited?

Humanity's peril today is not ignorance, at least not ignorance about nature and her laws. Rather it is the knowledge that poses a threat. Man does know how to wage bacteriological warfare and how to make hydrogen bombs. And the strong nations have the resources necessary to avail themselves of these weapons.

All men and all nations, however strong externally they seem are in need of God and are dependent upon Him. This is true because man is enmeshed in the evils of his own nature and he cannot escape from them except with the help of God. In this respect all men are weak, and they can become strong only by becoming aware of their weakness and appealing to the Lord for help.

### SWEDENBORG'S WRITINGS

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**Swedenborg Foundation Incorporated**

51 East 42nd St.

New York 17, N. Y.

*Wherever there is a New Church,  
there are Spiritual kinsmen*

## EUROPEAN TOUR

**O**N APRIL 16, 1958, the Rev. and Mrs. Othmar Tobisch boarded a Lufthansa Constellation and winged out over the Atlantic on their first visit back home in over thirty years! Since Mr. Tobisch, as a member of the Board of Missions, intended visiting many of the societies in which we are interested, he loaded himself with movie film, good wishes for all our friends abroad and our blessings. While en route, Mr. Tobisch sent a running account of their trip back to his Society in San Francisco. We are publishing the greater part of it here. However, we deeply regret that in condensing it we have had to omit many vivid descriptions of places and incidents. Perhaps that is just as well, as we might be stealing his thunder. We understand that he intends making a tape recording to accompany his movie film and that these will be available to our societies.

**T**o our many friends:

"Our first glimpse of European soil was through a rift in the snow clouds over Belgium. We landed in Frankfurt-am-Main, passed through customs quickly and at once the effects of the war hit us. For out in the waiting room were the widow and daughter of my old school friend. Soon we heard tales of terror, privations, losses. However, they were able to rebuild their lives. A few hours later we met one of the first couples I had married in the 'Lyon Street' Church in San Francisco. This was in Stuttgart, a city rising out of its ruins. Way above the city, on top of one of their mountains, they have erected another hill out of the bombing debris, looking for all the world like a Mayan pyramid, which they call Mount Sherbellino. They hold public worship there every Sunday under the cross—'I am the Resurrection and the Life'.

"By train to Zurich where Dr. Horn finally found us in the lunch room, after a bit of a 'merry-go-round'. There my brother Rudolf and an old family friend, Mr. Emil Pleschner from Vienna, came to meet us. The Swiss New Church is the strongest, financially and in leadership. Dr. Horn is a most capable young man, highly educated and conversant with prominent University scholars. He has a dynamic personality with a great deal of enthusiasm for publishing, lecturing and advancing the cause of the Lord's New Church in German-speaking Europe. The Society has a fine, newly decorated hall in their own building, where Dr. Horn lives with his wife, Hella and two daughters. Mrs. Rosa Goerwitz, widow of the former pastor, has her apartment on the top floor.

"I preached there in German in the morning and showed the Convention, 1949, and Wayfarer's film in the evening. The following Tuesday I attended a lecture

which Dr. Horn gave in the Swiss Institute of Technology on 'Swedenborg and Saddhu Sing', well known Hindu Christian mystic. Some one hundred people were present. One of the pleasantest diversions was the famous Zurich Spring Festival, when children parade one day and the medieval guilds in their colorful costumes the next. We took 'miles' of movies. As a finale, we all gathered on the lake front where 'Winter' was burned on a huge pile of branches. With Dr. Horn and his family we hiked through spring woods and fields. We saw a sower going forth to sow, casting by skillful swings, seeds into the good ground. I thought how symbolic this was for Zurich.

"An electric 'Zephyr' rushed us over the pre-Alpine landscape to beautiful Lac Lemman and Lausanne, where the Rev. Alfred Regamey waited for us. Again we were guests of New-Church people in a fine hotel with a view over the lake to the French Alps beyond. It was like a dream. We couldn't believe we were there and yet couldn't deny it. The same evening I gave a lecture on the Wayfarer's Chapel to which some strangers came, attracted by the advertising. The Lausanne Society also has its own house, two stories and a basement where they have their Parish Hall. They are smaller than the Zurich group but none-the-less faithful and active. I preached there on Sunday in French with an accent which puzzled several. Some said it was English, others said German and one said Dutch!

"In the afternoon we proceeded to Geneva, the famous city of the Reformation under Calvin, where he organized a city government strictly Biblical—and very cruel at times. Here he burned Michael Servetus, whose theological concepts closely resembled our own. The Geneva

Society has very cramped quarters high under a roof, but with faith and persistence they come together every Sunday at 8:30 P.M.

"Back in Stuttgart we finally obtained the car and drove over the Autobahn to Salzburg where we found another friend of my youth. Still another friend was host to us in Linz. Approaching Vienna, we turned off to meet my brother Walter and his wife in a small town by the Danube and then, at long last, the familiar streets and buildings of Vienna rose before our eyes.

"From the outskirts of the city, where we stayed with our New-Church friends, Mr. and Mrs. Emil Pleschner, we drove in to the meeting place of the New-Church Society. It is in a YMCA hall, very centrally located. They have worshiped there for over twenty years. The president of the Society, Mr. Alois Engelmann, the Rev. Horand Gutfeldt and his wife Betty Rae and some sixty or more old friends of my youth welcomed us. While in Vienna, I preached twice and helped the Rev. Horand Gutfeldt in the administration of the Holy Supper, besides holding a class in preparation for it. I also showed the Convention and Chapel films and took indoor and outdoor movies. We plunged at once into finding a home for the Gutfeldts, and after fourteen days of continuous search, a house was found within the price range allowed by the Board of Missions. This faithful Society, existing since 1880, with only visits from Swiss or German ministers, is eagerly looking forward to having Mr. Gutfeldt as their minister.

"We were, of course, invited to many homes which provided Viennese delicacies, then on we went to Trieste, very important to the New Church as it is the only organized society of ours in Italy. As in Vienna, a faithful group of zealous people continue to meet. They have services every Sunday in their own hall, which one of their wealthier members, Mr. Mitis, Sr., built into his own villa on the slope of a mountain which falls into the sea. Twice a year the Swiss minister, Dr. Horn, visits them for two weeks and it so happened that he was there when we arrived. We stayed in Trieste four days and enjoyed the friendship, hospitality and vitality of these people. Sunday, after service and Communion, the whole congregation drove out to a fishing village where we had dinner together in a garden restaurant. On Monday we showed movies of the Wayfarers' Chapel and the 1949 Convention.

"On May 20th we arrived in the city of the Doges, Venice. A huge drive-up garage took in our car and then—though most people take a gondola—we walked to our hotel along the edge of the canal. For the next two days we were under the care of Dr. Giorgio Ferrari, vice-director of the ancient Biblioteca San Marciano, founded in the age of Petrarch. We wandered through its ornate halls, through the Basilica of San Marco, heard a symphony concert under the stars in the square and soaked in the atmosphere.

"The remarkable thing in this most Catholic town is that here, also, is a nucleus of New-Church believers

in the One God and Lord, Jesus Christ. Most churches in Italy are shrines for Mary, 'queen of heaven', exalted everywhere and given the most prominent place in the sanctuary. Truly, in Italy, it can be said that the Church of Christ is fading away and the worship of Mary, 'mariolatry', is taking its place. Anyway, in this false Christian sphere, the Lord has planted a small group of four or five, who come together privately every Sunday to hold a lay service in the study of Dr. Ferrari. It was a relief, in spite of the apparent futility, to see the simplicity of the Word of God resting on a home-made altar. The gold, the silver, the jewels, the material wealth of what Swedenborg called the 'Roman religiosity', vanished before this treasure of God, His own Word, faithfully received.

### *Romantic Italy*

"One could stay in Venice for weeks but we sped on to Ravenna and Florence, where we saw the original of the Della Robbia panel that hangs in our church office; then along the Ligurian Riviera, visiting the castle in Monaco in a setting unimaginably dramatic. From Nice we drove to Arles and Carcassonne, taking movies all the way, and finally to Bordeaux where Mr. and Mrs. McClintock (née Gamon of Berkeley) had invited us for a few days of rest. Our great experience here was a visit to the stone-age cave sanctuary of Lascaux with its marvelously preserved paintings of animals of the last ice-age, the oldest human art work known (about 20,000 B.C.).

"Then we toured through the Loire valley stopping to see Chenonceaux and by evening reached Chartres with its famous Gothic masterpiece. The next day saw us in Tournay in Belgium where there is also a remarkable romanesque five-towered Cathedral. The following morning we went inside. The vast interior was empty save for a few visitors and a few priests holding service. Again the futility of this kind of 'Christianity' struck me forcibly. What virtue of life was served by these six begowned old men chanting in an unknown tongue, what good to the people? In all this outward beauty there was emptiness of spirit; I had to think again of the congregation in Trieste, of the zealous librarian of Venice—I was glad that my lot was cast with them!

### *"Friends everywhere"*

"It is wonderful to have friends everywhere such as the Morans in The Hague, who were married in our church seven years ago and now have two lively red-heads, Bruce and Mark, learning Dutch rapidly. They received us with open arms and we made their home our headquarters for visiting the World's Fair in Bruxelles. Our first steps were to the U. S. building, truly a work of architectural art, light, airy, golden by day, it is a fairy palace by night. Right across the plaza is the monster building of Russia with its heavy machinery, massive paintings, sputniks and propaganda for 'peace'. There was no heavy machinery in the U. S. pavillion, not even

one satellite! May this World's Fair point to a happier, more joyous future for all the people of the earth!

"We left our friends the Morans on a bright Sunday morning and travelled over wonderful freeways, under the Maas River, through a tunnel like the best in New York, in the direction of Ostend where a large modern Diesel boat swallowed up our car and gave us a bit of a roller-coaster ride in a fresh wind across the channel. We were received by a young couple, Mr. and Mrs. John Nichols of the Anerly Society in London, school teachers both. We spent the night with them proceeding the next day to Chiselhurst to meet the Rev. Claude Presland, secretary of the British Conference.

"In London our hosts were Sir Thomas and Lady Chadwick who gave us a glimpse of London by night with its flood-lighted buildings. We had a brief glimpse of Swedenborg House where libraries are housed and publications issued for the British Commonwealth. There I showed the two films to a goodly audience. Mr. Presland took us on a long climb inside St. Paul's Cathedral, about 365 steps up to Stone Gallery from which we gazed on hazy London. We made a trip to the British Museum, walked across Tower Bridge, saw the 'Trooping of the Colors' in continual rain and went through Westminster Abbey. Another day we took ten-year-old John Presland to see the 'Changing of the Guard' at Buckingham Palace. Another kind New-Church family, the Brooks at Sydenham took us in for two nights and we got thoroughly acquainted with the inner workings of a genuine English family with children of various sizes.

"Saturday afternoon we went to the Garden Party at the New Church College, their Theological School. It has a large three-story house and an immense and beautiful garden. About one hundred people enjoyed games, conversation and refreshments. We met many of the 'worthies' of the English New Church. On Sunday we went to Mr. Presland's church in Anerly, a suburban Society. It was Flower Sunday and the forty or so children brought large bouquets. I spoke to them in place of a regular sermon and afterwards we took motion pictures on the steps. A German land mine had landed near the church and damaged it, but it is now freshly decorated and has a lively congregation.

"We looked over Oxford and inspected Christ Church on the way to Birmingham and the Goldsacks. They have now two babies: Anne born in Oakland, and Patrick, a gay boy aged 17 months. Two days were spent with them, seeing Stratford-on-Avon and Warwick Castle, then on to Glasgow and Balloch on Loch Lomond. The Rev. and Mrs. Alan Grange of the Woodland Road Church took us to lunch at the Loch Lomond Castle Hotel and then piloted us back to tea at their house. At seven-thirty we gathered in the commodious Parish Hall of their Church where people from Edinburgh, Glasgow, Paisley and elsewhere in Scotland had come to celebrate New-Church Day, June 19th. The ministers, the Rev. Messrs. Baine of Paisley and Grange of Glasgow, gave proper emphasis to the importance of the day.

Then I was introduced and showed my two films to a most appreciative audience.

#### *At British Conference*

"There followed a cold, windy day in 'Edinburro', as they pronounce the name of Scotland's royal city, with shopping and a visit to Holyrood House and then back to the Grange's and a walk up Ben Lomond. The meals get a bit mixed up here, with dinners at noon and high teas and suppers, and low teas any time of day, even in bed at 7 a.m. I had the honor of sharing the services with the Rev. A. A. Baine in the Paisley pulpit and speaking to eighty adults and children. They have extensive alteration plans ready, as the whole district is being cleared and rebuilt. This will be a happy event for the Paisley Church of the New Jerusalem.

"We drove southward through the mountains of southern Scotland down into Yorkshire, then made a run for Cambridge. Now we were at the 151st General Conference of the New Church in Great Britain and it reminded me very much of the Convention at La Porte, Indiana. The treasurer of the Society, Mr. Sears and his wife, had most cordially invited us to stay with them, and the heart-warming hospitality of the English New-Church people fully compensated for the wet weather we encountered.

"On June 25 we were cordially received as guests and 'seated' with the privilege of addressing the chair. I expressed my very great pleasure in being there, having waited for this thrilling moment for thirty years, being familiar with their names and problems by reading their *New Church Herald* religiously, twice a month. We felt so much at home with them, having the spiritual kinship which unites all New-Church people the whole world over. There were the same types of minds, varied and distinguished, which by the observations of Swedenborg in the spiritual world are the necessary characteristics of a live heavenly society. A New-Church society must always tolerate a number of opinions and attitudes as long as they enrich and enlarge the mental life of the group. This is the mark of a mature congregation and it was eminently demonstrated at Snodland where varied opinions on varied subjects were expressed, sometimes with a good deal of fire. In the end the attitude of the majority molded the decisions as it should. The different committees reported their labors and results. The most exciting was the report of the Overseas Missions Committee, as a student from the large country of Nigeria, West Africa, was in our midst. That country is having a great national revival and schools are greatly, almost passionately, desired by the natives who are largely illiterate, and a school for training teachers is desperately needed.

"The English Conference very much desires a more frequent exchange of ministers and laymen with members of Convention and I expressed the hope that this would become a concern for both bodies in the near future. There is also a new connection between New-Church ministers on the continent and those in England. It is

hoped that everywhere New-Church people will draw closer together for the strengthening of their peculiar bonds and a revitalization of their common ideals and goals.

"Wednesday also was the festive service of the Conference with a sermon by the Rev. James V. Ayre of North Lancashire, on *The Sweet Savour* of the sacrifice of Noah, symbolizing our worship of the Lord. Finally Thursday evening came with the closing of Conference and the inevitable tea. At 7:30 we examined the projector which Mr. Sears had procured to show our California films and found its reels too small. His twin daughters, aged twelve, suggested to a distraught father that they had a projector at school and why not borrow it? So we got it, but found to our horror that someone had forgotten to return the take-up reel. Several men sprang to the rescue and I was asked to start talking anyway, to an impatient audience. While I pounded away, a task force was at work. They found a cardboard box and cut out two wheels, whittled a spool for the center and, pronto, a take-up reel appeared. The Rev. Curry was the wizard.

"Saturday it was westward-ho to Bath and a visit with an old California friend who had attended our wedding in 1928. En route we visited King Arthur's Round Table, in Winchester. Stonehenge was next and Avebury Circle, similar but far more monumental. By Sunday we barely made it to the 6:30 p.m. services in Bourne-mouth, where the Society has a brand new church and a lively minister. We were immediately recognized by Mrs. Henry Curry whose brother-in-law was the mechanical wizard at Snodland. On past Hastings and we were back again in Folkestone with our young hosts, the Nichols, who had so patiently waited at the dock in Dover three long weeks before. We crossed to Dunkirk in a fog, and drove through northern France and several cloudbursts to Paris. We managed to find our hotel in the center of Paris at about 10 p.m. with the help of French, English, German and much hand-waving.

"In Paris we called up M. Paul Flon and drove with him to Bellevue to inspect the property of the Paris Trust. There we saw the well-cared-for books of their extensive library which M. Flon enlarges frequently. He is a retired director of the Bank of France, a neat worker, conscientious and loyal. His father was an ordained minister of our Church. There are few old-timers left in the capitol, but we visited several, and the next day drove to Le Raincey to celebrate the Lord's Supper with a few of them, as no Convention minister had been with them since 1937, when the Rev. Charles Harvey was there.

"Our last evening in Paris was celebrated 500 feet above the Seine, in the middle of the Eiffel Tower. The next morning we drove to Rheims, then our way led through the Argonne to Liege, to Aachen, up the Rhine, and through Bonn to Rudesheim where we took a trip on the Rhine by river steamer, past the rock of the Lorelei; finally we came to Heidelberg and from there



## MANHATTAN PSALM

Lord, lift me up on a starry night  
To some rooftop of a thousand feet:  
Show me man as he is in Your sight—  
Brother to worms as earth's measures mete.

If from the height where I stand man shrinks  
To a grit of dust or a breathing moie,  
What matter Lord, what he does or thinks—  
What is his voice but an insect's note?

What is his life but a dream, mirage  
Between two shadowy, silent voids?  
What is man's hope but power-discharge,  
An instant's flashing of asteroids?

*Lord there is answer*, Your Voice is plain  
Sounding all through Your Infinite Word,  
Woof of Your cosmos, weave of Your Brain  
Built into star-flame, mountain and bird.

"Man is the being facing the sun;  
Man does not need bulk "You say", or space;  
His is the course no comet can run,  
His is the orbit no mind can trace.

"Just as a grain of subsoil contains  
All the composites and strength of earth,  
So man, fecund with My Life attains  
Heaven's rich harvest, transcendent worth.

"Man is the apex as well as trend  
Of evolution's triumphant sod.  
Man is the starting point and the end  
Of Life's full circle from God to God."

—MARIE LUSSI

drove to Frankfurt and the Rhein-Main airport where we parked our car for a week and took the air for Berlin Tempelhof airport. This airport is remarkable, as the whole building is curved and has a free-carrying concrete roof, assuring dry landing in all weathers.

"A whole reception committee had assembled, the Rev. Erich Reissner, pastor of the Berlin Society, just

returned from Convention in Philadelphia; the Rev. Horand Gutfeldt, getting ready to take over the pastorate in Vienna; and our friend Dr. Franz von Oy whom we had first met in Cambridge, Mass. in 1925! As is customary in Europe, the lady was presented with a bouquet of flowers. In Berlin we spent nine days, partly to tour the city and see something of its Red part, and also to allow Mrs. Tobisch's uncle from East Germany to meet us on neutral ground. I showed the Convention and Wayfarer's films, and on a Friday evening a farewell reception was given for the Rev. and Mrs. Horand Gutfeldt, ready to leave for Vienna after two years work in Berlin, where their son Teddy was born. While there I also preached in the Berlin pulpit.

### *In Germany*

"The Berlin Society possesses a handsome three-story villa in the fine old district of Grunewald where once the wealthy Berlineses used to live in park-like grounds. The first floor of the house is used by the Society for its worship, social meetings and study groups, and has an office for the minister. On the second floor is a rented apartment and the third floor was occupied by the Gutfeldts, but now Gretl Reissner, a daughter of the minister, lives there. In the basement lives one of the most devoted New-Church couples I have ever met, the Jungbluts. In his spare time—of which Mr. Jungblut, who is a carpenter, seems to have much for the Church—he is continually working on improvements of the house, and Mrs. Jungblut hovered incessantly over Mrs. Tobisch and myself to see what she could do for us. There is a lovely garden in the rear, and not small neither. Altogether they have a wonderful plant to make the church life in Berlin effective. A number of their members still live in East Berlin under Red control and have great difficulty in attending, but they come loyally as often as possible.

"Berlin feels hemmed in. Only the sky is open and there only in channels through one of which we flew, greatly relieved, to Frankfurt, where our car waited. We zoomed over the Autobahn toward Stuttgart, stopping for lunch at Maulbronn where portions of the *Martin Luther* film were done in its famous square. The proprietress of the inn where we ate, played the 'Beggar Woman'. In Stuttgart we arranged for shipping the car to San Francisco and also sent off most of our precious film, which will compose a documentary film for the Board of Missions and a vivid story for members of Convention.

"As it was nearly August first, we thought our vacation could begin, so we turned south into Switzerland to view its famous mountains. From Switzerland we proceeded to the Tyrol and then to Salzburg, and from there we visited the First International New-Church Youth Camp at St. Wolfgang. Here twenty-six children from Switzerland, Austria and Germany gathered under the leadership of Mrs. Gretl Reissner in a Youth Hostel. This will prove to be a wonderful experiment in various nationalities living together under New-Church ideals.

## OPERATION BOM

**A**LL WHO MET Mr. Chung at Convention will be happy to know that he has recovered from his illness and has arrived safely in Korea. He made a stopover in Tokyo and visited the Rev. and Mrs. Torita, then on to Seoul where, with his family and church members, he attended the Rev. Chungsun Lee's services. He also visited the Rev. Hungsoo Kang who was the first man to introduce the Writings to Koreans.

Mr. Chung is now carefully evaluating the field and contacting his old friends and students to determine where and how to settle upon a place of worship and to set up a printing office. On Aug. 3rd he held a worship service in his home with eighteen persons present, most of whom wish to study the doctrines, and he expects to increase this number as students return from vacation and he makes further contacts. We wish him success.

—MARGARET S. SAMPSON

similar to our Split Mt. Camp. The Rev. Horand Gutfeldt was their spiritual leader. As this year was the first for such a camp, many things had to be solved on the spot. The report of the leaders will prove most interesting. I made movies of their activities, and of beautiful Wolfgang See where they took their swims.

"More New Church work came up in Vienna where Mrs. Tobisch and I met with a Mr. Petterffy and his wife. He is a Hungarian minister who has shown interest in the New Church and its teachings and wants to establish a society in Vienna among the Hungarians who fled there. This looks like a most promising opening. September 1-3 saw us in Zurich for a three-day Pastoral Conference of the New-Church ministers on the Continent: the Rev. Alfred Regamey of Lausanne, General Pastor; the Rev. Erich Reissner of Berlin, senior minister; Dr. Friedemann Horn of Zurich; the Rev. Jack Hardstedt of Stockholm; and the Rev. Horand Gutfeldt of Vienna. We left Zurich for Stuttgart to ship the car and take wings for the U.S.A., where I had a session with the Executive Committee of the Board of Missions to report on all I have heard and seen. As September 15 became evening, there was an American Airlines flight coming into Oakland from Dallas and two weary but happy Californians sniffed the cool, fresh, foggy breeze drifting through the Golden Gate!"

—OTHMAR AND MARGIT TOBISCH





*From a daguerrotype in possession of the Poe family made by Conly of Boston. Reproduction by Brown Bros., New York.*

*The following article together with the Editor's Note is reproduced from the MESSENGER of Nov. 9, 1950.*

## Edgar Allen Poe and Religion

by Wirt Barnitz

**Editor's Note:** *There has been widely celebrated the past few weeks, the centennial of the death of Edgar Allen Poe, author, poet, and eccentric who was surely among the most unfortunate and misunderstood of all the world's geniuses. Born January 19, 1809, he died as the result of delirium tremens, unknown and unattended, in a Baltimore hospital ward October 7, 1849, sighing in his last breath, as he became conscious, "Lord help my poor soul." Long in an unmarked grave, his body was exhumed and removed to Baltimore's Greenwood cemetery. In 1875 a group of school teachers in that city provided a marble monument which was dedicated at an elaborate ceremony. (See new findings in the Saturday Review of Literature, Oct. 15, '49.)*

*Wirt Barnitz's account of Poe's religious inclinations, is perhaps unique among all the vast literature concerning the famous poet, who is equally noted as father of the American detective story, writer of "thrillers," and conceiver of remarkable fragments in psychology and science far ahead of his time. Mr. Barnitz, himself well known as author, lecturer and world peace advocate, wrote his present article especially for THE MESSENGER. (All rights reserved.)*

**V**ERY little is known about the religious side of Edgar Allen Poe. That he was psychic there can be no doubt, and it is usually the case that when one is psychic, one is also religious, or, as it might be better put, spiritual.

Nielson Poe, a cousin, whom I knew in Baltimore, was quite familiar with the illustrious author's ideas, beliefs, learnings, told me that Poe certainly believed in the Golden Rule. Although rather aloof and much immersed in his own extraordinary thoughts and inclined to feel that his views were as sound as, if not sounder, than those of the general run of the intelligentsia, he was non-committal when it came to creeds. He most assuredly believed in God and in the spirit and its survival. He

was kind and generous, and disposed to feel that religion and science were more closely allied than most men felt they were in those days.

Take, for instance, his astounding "Eureka." In this very little known extended essay he tries to prove that spirit and material are one and the same. Now that we have discovered that matter can be transformed into energy and the other way around, science today is on the verge of agreeing with him. In "Eureka" Poe has anticipated Einstein, Eddington, Compton and others in their various theories regarding matter, space, time and so on. He even set forth an hypothesis having to do with light and thus anticipated Planck. He touched upon an expanding and a contracting universe and hinted at other universes than our own. Without a doubt he was extremely spiritually inclined, and one of the most intuitive souls that ever tenanted this little planet.

Poe spoke of electrical particles and described them, so that today we can identify them with our electrons, protons, deuterons, etc., etc. He actually in his way described the atom as well as the substratum of the human entity. To quote: "Discarding now the two equivocal terms 'gravitation' and 'electricity,' let us adopt the more definite expressions, 'attraction' and 'repulsion.' The former is the body; the latter the soul; the one is the material, the other the spiritual principle of the universe. No other principles exist. All phenomena are referable to one or to the other, or to both combined. So rigorously is this the case—so thoroughly demonstrable is it, that attraction and repulsion are the sole properties through which we perceive the universe—in other words, by which matter is manifested to mind—that, for all merely argumentative purposes, we are fully justified in assuming that matter exists only as attraction and repulsion—that attraction and repulsion are matter—there being no conceivable case in which we may not employ the term 'matter' and the terms 'attraction' and 'repulsion,' taken together, as equivalent, and therefore convertible, expressions in logic."

It is quite clear that Poe intuitively had a decided inkling concerning the force within the atom. Besides, he attempted to explain the law of gravitation which Newton had only discovered and never really attempted

to explain. Most certainly Poe was both psychic and spiritual.

In his "Pinakidia" he says this: "No man doubts the immortality of the soul, yet of all truths, this truth of immortality is the most difficult to prove by any mere series of syllogisms."

In the "Marginalia" Poe remarks: "A strong argument for the religion of Christ is this—that offences against charity are about the only ones which men on their death-beds can be made, not to understand, but to *feel*, as crime."

Also from "Marginalia": "An infinite error makes its way into our philosophy through man's habit of considering himself a citizen of a world solely, of an individual planet, instead of at least occasionally contemplating his position as cosmopolite proper—as a denizen of the Universe."

And this from "Marginalia": "The Swedenborgians inform me that they have discovered all that I said in a

magazine article entitled 'Mesmeric Revelation' to be absolutely true, although at first they were very strongly inclined to doubt my veracity, a thing which, in that particular instance, I never dreamed of not doubting myself. The story is a pure fiction from beginning to end."

Although there is no direct evidence that Poe had much contact with Swedenborgians, yet he must have been familiar with Swedenborg's ideas and, no doubt, placed some weight upon their basic truths. At any rate, Swedenborg's influence was felt by Poe. (He also refers to the Swedish savant in his "Fall Of The House Of Usher," and in "Weird Tales."—Ed.)

No matter what the faith of our great psychic poet was, he believed in the continuity of spirit and also in immutable cosmic forces as the foundations of moral law, and so he concluded that that which does not harm you or the other but only helps, cannot be wrong no matter what laws little man may make to suit his own narrow and decidedly mundane way of life.

## IN GOD'S ESPECIAL CARE

Dear loved one at mid-age you stand  
A consecrated one.  
When I recall our youthful days  
Of laughter, lilt and fun,  
The beauty of your face and form,  
The curbed ambition, caged  
By poverty and circumstance  
And labor unassuaged;  
And think of all the years between,  
The battles fought alone  
By each, as the Refiner worked  
Upon the precious stone,  
I marvel that He made of you  
A jewel so superb.  
How hot the fire, how sharp the tool,  
How powerful the curb  
That drew you back from willful ways!  
How precious you must be  
To Him who holds you in His hand!  
You need no care from me:  
I only need to leave to Him  
The vigil over you  
Because I know His tender love  
Will surely see you through.

—ALICE HOEY SHAFFER

# NOTES

## FROM A GULF AREA

### MISSIONARY

by Peter Peters

ON A RECENT SCHEDULED missionary tour through the states of Louisiana and Texas, a circuit of 2000 miles, we visited small groups of New-Church people, isolated families and individuals. We stopped at De Ridder, (8) and Shreveport (8) in Louisiana; Fort Worth (8), Wichita Falls (4), San Antonio (8), Seguin (3), Corpus Christi (6), Riviera (4), Bellaire (5) and Houston (3), in Texas. (The numerals indicate the attendance at the different places including Mrs. Peters and myself.) I conducted services of worship, led in discussions and visited. The question, "Why doesn't the New Church grow?" is on the lips of people everywhere. One of my objects was to get expressions of opinion from different groups and individuals as to what can be done to create more interest and growth for the New Church. These notes are a summary of the results of discussions.

Involved in the question of growth are both goal and methods of attaining that goal. Practically unanimous was this: Swedenborg is vital to our times. Our primary use as an organization is to serve the public by bringing the truths of the Writings to the people. In short, to spread the doctrines of the New Church and the spiritual life they urge upon us.

A second use of the organized New Church is to provide services of worship for those who feel the need of them. This is a vital function of the church

#### *Methods*

A discussion on methods can lead to endless deliberation. One of the difficulties is confusion in thought regarding the New Church as a human organization and the New Jerusalem

coming down from heaven. The questions of growth and methods usually concern our human organization. But it is difficult to keep the distinction in mind.

From the very beginning of our organization there have been differences of opinion as to methods of spreading the doctrines, and these persist to this day. Shall we organize a separate church, the New Church, or work in and through existing churches? This is a problem that faces isolated New Church people everywhere. In my missionary work these thirty years, whether in the north or the south, I find that isolated people follow a certain pattern. They will use the one method or the other. Some believe that they can best spread the teaching by joining other churches and as Sunday School teachers or leaders of study classes pass the doctrines on to the groups. There are cases where this method can be most useful in giving young people an opportunity to 'investigate the matters of faith'. However, the pattern indicates that this method adversely affects the growth of our organization. In a generation or two, few of the descendants, for better or for worse, are found in the membership lists of the New Church. On the other hand, we have no way of estimating the extent to which the truths are spread and affect the thoughts and minds of people.

Others believe in standing firmly as New-Church people. These will face some persecution. There are still localities where religious bigotry outweighs religious freedom. A man's job or business may be in jeopardy or his family ostracized. Or the fear of

these has to be faced. In some localities this may be no problem. In any case to stand by ones convictions requires courage. The pattern shows that people who have used this method, taught their children at home, discussed them with acquaintances have been able to bring the doctrines not only to the family but to receptive friends. By using this method the first believers were organized, and the organization grew. The same problem faces the isolated, whether isolated readers or isolated by family or individual moving away from a society. Different people in different parts or circumstances react differently. They fall into the one pattern or the other. The final choice depends on the personality or character of the individual.

Many isolated readers belong to other churches and have no desire nor intention of leaving the church in which they were raised. There are also cases of fatigue, as in the case of a judge in New Orleans. An ardent student of Swedenborg, the last remaining member of a New-Church group there and one time substantial supporter of the New Church. He had worked hard, but got tired of it and finally was getting all of his spiritual needs filled in another church.

#### *Discussion Groups*

One person, from considerable experience in working with other groups, was of the opinion that fire-side or panel methods of discussion in small groups was more effective in spreading new ideas than trying to get large groups to attend lectures or hear sermons. The small discussion group meets the needs of the age. And furthermore, laymen can carry on this work of the church better, in many cases, than ministers. Many, if not all, of the early groups on the New Church were started by laymen. So it was in Texas, and in other parts we know. When the group becomes large enough and the need for New Church services and worship is felt, a minister is needed.

One opinion expressed and generally favored was that the Wayfarers' Chapel comes closest to the ideal method. The amount of literature distributed is astounding. Then, too, the Chapel fills the need for a period of dignified worship. A service is rendered to many people of different denominations both in introducing our doctrines and giving opportunity for worship. Why not similar projects in other suitable places.

There is a wide spread feeling that we need a 'digest of the Writings in modern form and language. The

original is 'too wordy—takes too long to read in this push-button age.' Even much of our collateral literature is 'unnecessarily heavy.' Others again think differently, pointing to the numerous cases where a book say *Heaven and Hell*, has been picked up in a second hand book store or in an attic, and avidly read, even by people of quite ordinary education, resulting in the forming of discussion groups and New-Church societies. No doubt, we need different packaging for different people.

The New Church is spoken of as the heart and lungs of the Grand Man. There is a tendency to think therefore that our organization is the heart and lungs of society. When we ask, Why doesn't the New Church grow? the question implies that we would like to turn the whole of Society into heart and lungs, forgetting that other organs are vital and necessary. Are there proportional limits beyond which we cannot grow? Again, if the New-Church organization is heart and lungs in the sense of stressing and cultivating the inner or spiritual life, then we may consider other organizations, including charity and service clubs, as organs of society with stress on the outer or natural life, remedying the social, economic and bodily ills of the world. All these are necessary and worthy. But, if heart and lungs try to take on the functions of other organs they are bound for disappointment and failure.

When I began work on these notes, I noticed the prominence of the number eight in the attendance record at the different places. Out of curiosity I checked the correspondential meaning of the number. I read: "The beginning of a new state". I hope that is prophetic.

One meets a variety of people among the isolated. There are Simeons and Annas, older people who faithfully keep the temple lights burning; a Nicodemus who recognizes the great Teacher, but comes by night and for fear of the Jews does little for the cause; a John the Baptist who boldly proclaims, Repent, for the kingdom is at hand.

In closing, let me quote the closing words of an editorial by Walter Lippman:

"If I am right in this summing up, what the doctor would order for our people is that they relax their fears in order to fortify and clarify their purposes . . . The less we plunge ourselves into hysterics, the more likely we are to take good care of our affairs."

*Mr. Peters is the missionary in the area he speaks of in these notes.*



A study group at the Centre with the Rev. Immanuel Tafel, Director

## A Midwest Center

In the June 7 issue of the *MESSENGER*, under the title of 'It is Your Center Too' there appeared a story about the Swedenborg Philosophical Centre in Chicago. To round out the picture there given, the following is quoted from the report of the resident-director, the Rev. Immanuel Tafel:

"Besides being designated as the legal address of General Convention, the Centre has become the meeting-place for New Churchmen in the mid-west, and so the founders intended that it should be. For example: the Committee on Leadership Education Institutes has held three research meetings at the Centre during the year. Of particular advantage to the committee was the fact that they were all housed at the Centre and so could 'talk shop' as long as they wished, as well as enjoy a kind of fellowship of group living.

"The Western New Church Union, which formerly sponsored the book room in the Steven's Building in the Chicago Loop, now operates a mail order program from the Centre. Also, the Swedenborg Press, distributing free pamphlets to Convention organizations as well as to all who ask, operates from the Centre. Both of these activities are conducted by Robert Tafel, younger son of the Resident Director.

"The Illinois Association Meetings, sponsored by the Chicago Society were held at the Centre from May 9 to May 11th.

"Books and pamphlets were mailed from the Centre to such places as New Zealand, United States Territories and many States. These were in addition to the mailings by the Western New Church Union and the

Swedenborg Press, and came as a result of our own advertising and lecture-distribution program.

"Classes averaged 12 in attendance, varying, but at least five were not members of the New Church."

## ILLUSTRATED TAPE LECTURE ON URBANA AVAILABLE

Ralph E. Gauvey, President of the Urbana Junior College, announces that he has a tape recording of a lecture on what is happening at Urbana, together with a series of 35 mm. colored slides to illustrate the recording. This will be made available to any group which may wish to use it. Such a group should have a tape recorder which plays at 7½ and a slide projector which uses 2x2 mounts. The total presentation takes about 20 minutes. Contact Mr. Gauvey at the Urbana Junior College, Urbana, Ohio.

## S. E. RADIO PROGRAM

According to information received from Warren Westcott, St. Petersburg, Fla., the radio service conducted by Mrs. Charles Kuenzli over Station WSUN in St. Petersburg, is heard Saturday evenings at 7:30. Beginning Feb. 7, this will be a 15-minute program, instead of a 10-minute one, as at present.

### The Swedenborg Press

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# LETTERS to the EDITOR

## LEAGUE HANDBOOK

To the Editor:

The Religious Education Department of Convention, at the request of the A.N.C.L. Executive Committee, is undertaking the task of revising the A.N.C.L. Handbook. The present Handbook, now out of print, was published in 1934 and is outdated in many ways. Our Leagues need an up-to-date Handbook that will meet present day problems and situations.

The members of the Revision Committee are asking for your cooperation. What do you think a New Church Youth Handbook should contain? We urge that all local Leagues spend at least one—two would be better—meetings on this important matter. What would you like to see in a New Church League Handbook?

Do you have comments on: Study subjects, service projects, games and songs, other forms of recreation, ways of raising money, how to build up the local League, and the purposes of the League.

Any and all suggestions about the Revised League Handbook will be very much appreciated. Several copies of the old Handbook are still available as study guides.

Paul Zacharias  
1839 S. E. 97th Ave.,  
Portland 16, Oreg.

## CORRECTION, PLEASE

Our attention has been called to the fact that the Rev. Leon LeVan did not officiate at the funeral of Mrs. Alma Schoenberger, as erroneously reported in the *MESSENGER*, Dec. 20, p. 416. Mrs. Schoenberger was a member of the Lutheran Church. Also that Susan Lynne Dailey was not baptized on Nov. 30, as originally planned, and reported in the *MESSENGER*, p. 398, but on Dec. 25. We ask the pardon of those involved for these errors.

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## On Church Attendance

*The following 'Letter to the Editor' of the New-Church Herald is reprinted here at the request of some of our readers. Several important questions are raised by the writer, including the suggestion—not altogether a new one—that services be held on a weekday evening. The editor of the MESSENGER does not agree with the stand taken but would be glad to hear comments, pro or con, from readers.*

May I first say that I am not a member of the New Church? But I am of Church of England and very interested in the New-Church teachings (I attend the Finchley Circle). So I am not writing the views of a New-Church member.

I do, however, believe in worship and in attending church services and the fact that I go so rarely does worry me, but I still do not go regularly. I will give below what are the reasons.

1. I have been an office worker for thirty years. Before the war this meant travelling to London six days a week. Now it is five days a week, sometimes six. I spend two hours every day travelling and most of every day sitting at a desk. Sunday is to be a welcome rest from travelling and an opportunity to get out in the fresh air and obtain exercise. It is the one day on which I can plan different things; for me no two Sundays are the same.
2. It is on Sunday I visit my friends. I have a number that I need a whole day to go and see. If I did not go on Sunday when could I go? Having to work and run a house (which is the fate of many women) Saturday has to be used for shopping, paying bills, etc. It is not possible to go out for a whole day on Saturday. Then at times I do coach trips. I use that day to go and see places. I'd never see them if I did not go on a Sunday.
3. Then there is my garden and my house. So many Sundays are spent doing the garden, or painting and decorating the house. You mention Easter. Four whole days. That can be used for decorating a whole room. Spring cleaning. That is done at Easter too—or Whitsun.

4. To go to church regularly every Sunday would mean I would lose very many friends, have a garden only half done, never have a day's outing.

5. Then I am afraid to say it, but when young I went to church regularly. How tired of it I got and how I disliked it! Why? I do not know, but I also feel I would get tired of it just the same now. I often think about these things.

Are my reasons for not going to church the same as other people's? I just do not know, but you have them for what they are worth.

The answer? Could not services be held in the evenings at 8 o'clock? I go to the theatre and cinema. Not every week but more often than I go to church, but I never go to a cinema on a Sunday. Why? Because I have other things to do on Sunday. I think, too, I would feel more of a desire to go to church if I heard the church's opinions on everyday problems. I feel so very much the desire for spiritual guidance on such subjects as the atomic bomb, the colour bar, and many things, but I do not feel I would hear sermons about them. But I know that is a wrong approach: you should go to church to worship.

I think the Church does splendidly and I have nothing but admiration for all who work for the Churches. I just cannot give you the answer.

I do feel that the Churches advertise their emptiness too much. They beg people to come, are always talking about empty churches. On the few occasions you go, you feel like a naughty school girl—you are made to feel so bad for not going. Perhaps if a little less were made of it, and a rare church-goer were not noticed quite so much, people would start going occasionally, find they liked it and go more. I get the feeling that people are urged to attend something that few do attend, that it is a sort of unpleasant duty. But again I may be wrong.

I hope this letter will help and not offend. It is meant to be helpful.

—MARJORIE ELLIS  
Hendon.

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## ARCANA CLASS I—Feb., 1959

### Volume IV, 3337—3422

February 1—7	3337—3356
8—14	3357—3382
15—21	3383—3400
22—28	3401—3422

**T**HE SCRIPTURE covered in this month's reading is the story of Isaac with Abimelech in the Philistine country. A similar incident is recorded in the twentieth chapter of Genesis concerning Abraham.

We have learned that the rational plane of the mind is the plane in which the conjunction of the spiritual and the natural in man must take place, because that plane opens both below toward the natural and above toward the spiritual.

The interchapter reading on correspondences and representatives serves as an introduction, for it is by means of these that Divine truth can be brought down and expressed in forms which even the natural plane of the mind can grasp and the natural reason accept. In number 3385 we read, "Each person is permitted to believe truths as he apprehends them; otherwise there would be no reception, because no acknowledgment."

Isaac went down into the Philistine country because of a famine in the land. Abraham's going down into Egypt for food in a time of famine represents the need of acquiring memory knowledges in the Abraham, or childhood, state. But Isaac is forbidden to go into Egypt for food. Once memory knowledges have been acquired, the need is for rational truth, the truth which enables us to set our memory knowledges in order and apply them to life. A child has to acquire all sorts of memory knowledges, and we continue to acquire them as a beginning for every new step in the way of life, but when the rational plane has begun to develop, the need is for rational truth as a directive in making right use of our memory knowledges. Abraham also sojourned in Gerar, but he was not driven there by famine. The little child is told certain rational truths and is satisfied to accept without reasoning what is told him. But we are not meant to remain in this state. Isaac must succeed Abraham. We do not make any truth our own which is

not rationally accepted. Yet our rational, while we are in the world, is closely bound up with the things we perceive through the senses.

Isaac's saying that Rebekah is his sister teaches us that during the times when we are seeking necessary memory knowledges the affection for truth must take precedence over the affection for the good that is to be obtained by means of truth. A sister represents affection for truth, a wife affection for good.

We have no perception of truth from good until that truth has been acquired and proved in the life. "To know good and truth, that is to hold them in the memory, and to talk about them, is not to possess them; but to possess them is to be affected by them from the heart" (3402<sup>2</sup>).

The Philistines sent Isaac and Rebekah away. The Philistines are those who like to learn and discuss truth, but do not wish to 'take it to heart'. They are unwilling to recognize its Divine origin because they are unwilling to submit to its authority over desires and conduct.

### Notes

3348<sup>1</sup>. Much of modern psychology—and theology as well—is stuck in this terminology bog. Most of the writings of the leading theologians of today are good examples of this.

3368. The interchapter readings are essential to the understanding of the main text.

3374. Spiritual things are truths from the Divine. The 'spiritual' is the 'light of truth from the Lord'. "By the celestial is meant all the flame of good from the Lord." This number also makes clear that there is a spiritual rational and a spiritual natural, and what they are.

3384. The cherubim are symbols of the Divine Providence.

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3381. Abraham's sacrifice of Isaac is representative of the Lord's temptation at Gethsemane.

3398. Read carefully this number on profanation.

3422. Bible names are a good example of what Swedenborg means by significatives.

## ARCANA CLASS II—Feb., 1959

### Volume XI, 9324—9380

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**T**HE READING for this month covers the last nine verses of the twenty-third chapter of Genesis and the first two verses of the twenty-fourth. In the letter the first part of our reading is the promise to the children of Israel that if they will serve the Lord and keep His commandments, the Lord will take away disease from them, there will be no miscarriage among them, the number of their days will be fulfilled, and the dread of them will be upon all people. This, however, would not take place in a year, but little by little.

The spiritual meaning here is close to the letter. Diseases of the soul are falsities and evils. The Lord's miracles of healing represented the healing of these. He wishes to work all His miracles in each one of us, and does so as far as we permit Him through keeping His laws. There will be no miscarrying—progress in the births of truth and good will be continual and orderly—and the full state of regeneration will be reached.

The fear of them would be upon the peoples round about. This is pictured in Balak's fear of Israel when, at the close of the wilderness journey, they were encamped on the plain east of Jordan before Jericho. Balak sent for Balaam to curse them, but Balaam could pronounce only blessings. Evil and falsity have no power against good and truth.

Regeneration, however, is a lifelong process. Numbers 9334—9336 tell why this is so. Though we have 'remains'—our inheritance from the Lord—implanted in us in our early years, we are all born natural with inclinations to self and the world. The sole purpose of our being placed in this world is that we may become spiritual—that we may form in ourselves the life of heaven. We hear it said that we cannot change ourselves. In a sense this is true, but the Lord can change us if we will let Him. Regeneration is a Divine work

wrought in us as we open the way.

Unless one is regenerated, he remains a purely natural or external man. Regeneration is the bringing of the natural or external man into correspondence with the spiritual or internal man. And this must be done while we are in this world: "None are regenerated except those who receive the mercy of the Lord in faith and life while in the world, according to the Lord's words in John 1:12, 13." See also number 9346 and the quotation from Luke 16:26.

In the explanation of the words "I will not drive him out before thee in one year" we are told that regeneration is a process which 'begins in infancy and continues even to the last of life in this world'. This is because falsities can be removed only by truths and evils only by goods, and the removal of evil and falsity before the implantation of good and truth would leave one with no knowledge of or affection for truth and good. Then all evil and falsity would rush in.

#### Notes

9327. A striking number on the power of truth from good.

9331. This is an interesting explanation of the meaning of insects, especially flying insects. Animals that walk and creep represent the affections, good or bad. Animals that fly signify the thoughts, true or false.

9338. "The Lord does not dwell in an angel except in His own in him."

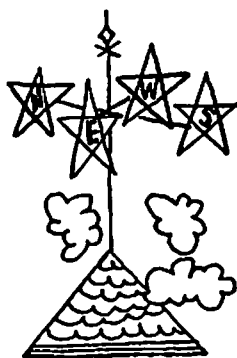
9339ff. The explanation of verses 31-33 is important for New-Church people today.

9340. Philistia has both a good and a bad meaning. The Ancient Church was there and so it originally represented the interior truths of faith. But when the Ancient Church became perverted, Philistia came to represent faith alone. So it was that all the nations in the land of Canaan once had a good correspondence, and this is true also of lands and rivers such as Assyria, Babylon, and the Euphrates.

9349. A specific statement on the abrogation of some laws, the necessity of keeping others, and the optional keeping of still others.

9350-9362. The interchapter readings on 'The reasons why the Lord willed to be born on our earth' and 'The doctrine of charity and faith, are very important. Both have to do with the Word and belief in it, and introduce the next chapter.

9353. Note the statement on the early existence of writing on our earth.



by Merle Haag

**The El Cerrito Hillside Church** held a Holiday Bazaar and Buffet Dinner on Dec. 6. It sounds as though everyone must have had a marvelous time. The affair started at 4:30 P.M. Everyone had an opportunity to buy cards and do some of their Christmas shopping. When they were thoroughly exhausted from shopping, they had a delicious buffet supper which featured ham and turkey. Dinner music was provided by the Junior Choir.

**Little Debbie Teaster**, the youngest daughter of Mr. and Mrs. Charles Teaster of the El Cerrito Hillside Society, was struck by an automobile on Dec. 2. Fortunately, her injuries were not severe.

**The Portland, Oregon society** is to be congratulated on the successful campaign they have waged to increase the size of their Sunday School. Sometimes we forget how important the Sunday School is and that from it come our future members of the Church.

It is so easy to adopt the cynical attitude that Christmas is no longer a religious holiday, but rather a time to enrich the merchants. Rev. Wm. Woofenden of the Detroit Society had a very good sermon on this topic on Dec. 7 entitled "Mental Preparation for Christmas" in which he reminded his parishioners of the true purpose of Christmas and how very important it is that each and every one of us should make specific mental preparation for that wonderful day. Our societies are to be congratulated in that so many of them not only held the traditional party for the children but also held some kind of affair for the benefit of the needy. We have already mentioned some of these parties and now we have a new one to report. The Ladies' Aid of the Cambridge, Mass. society met twice (Dec. 1 and 15) to prepare packages for the men and women in the Cambridge City Home for the Aged. Then on Dec. 21 a party was held for the children of the Cambridge society.

The Chicago society held a beautiful candlelight service on Christmas Eve.

**The Chicago Society** is industriously hunting for a site on which to build a church. One of the locations which is being considered is in Woodlawn. All of us—not just the members of the Chicago Society—are always delighted whenever we hear of plans to erect a new church.

**Although Christmas** is long since past, we thought we would like to mention the thoughtfulness of the Gilbert Heddaeuses of Pittsburgh. Mr. and Mrs. Heddaeus spent their Christmas in Panama visiting their son, but in the midst of their festivities, they found time to write to the children in the Pittsburgh Sunday School to tell them how Christmas is celebrated in Panama.

**Pittsburgh**, evidently aroused by all the new New Churches which have been built recently or are being built right now, is going to take up the question of whether they should rebuild or remain where they are.

**Now we've heard** of another young man who is becoming a leader in his church. John Vincent of Pittsburgh takes complete charge of the opening and closing exercises of the Sunday School.

**The Rev. Mr. Woofenden**, Detroit, who so often shows initiative and humor in his bulletin, sent his parishioners a leaflet in which he asks them whether they suffer from *Morbus Sabbaticus*—an ailment which afflicts one only during the hours that Sunday services are going on. It's such a cleverly worded thing that we wish we had reprints for all our Societies.

#### MEMORIAL

**SMITH**—Florence Helen Smith, 53, of Pawnee Rock, Kansas, passed into the spiritual world Dec. 6, 1958, at Great Bend, Kan. Mrs. Smith was born July 14, 1905, in Chamberlain, Texas. As a young girl she came to Kansas with her parents and lived in the Dodge City area until the time of her marriage to Chester Arthur Smith. Her married life was spent in the Pawnee Rock community where she became a member of the Pawnee Rock New Church. Mrs. Smith is survived by her husband, two sons, Chester L. and Peter D. and one daughter, Lila Gilpin; five sisters: Alta Penrod, Josephine Drake, Edith Wilkerson, Lura May Baker, Lois Frank; four brothers: James, Fred, Lee, and Torrence Thorp, and eight grandchildren.

Mrs. Smith was a devoted wife and mother, whose primary concern was the welfare of her family. To the last she continued to do those things for her family that only a loving wife and mother can do, thinking not of herself but of those close to her.

Resurrection services were held in the Pawnee Rock church, conducted by Lay-Leader Galen Unruh.





## AROUND THE WORLD



**Berlin**—The news from Berlin is not so good in political respects. Let us pray for this group of New-Church people who have worked so hard to re-establish themselves and have shown such fortitude in fighting the evil doctrines of the past.

**Vienna**—The Society now has a resident minister for the first time in its long history (since 1880). The house which Convention bought and owns, is a two-story frame house. A very large garden with many fruit trees promises a fine "open air" meeting place in Summer. A new contact in Vienna is Rev. Kalman Peterffy, a refugee from Hungary, who with his wife became very interested in the doctrines of the New Church and is at present translating portions of it into Hungarian. There are millions of Hungarians living now in various parts of the free world, who would make a fertile missionary field if literature were available.

**Bombay**—Dr. David holds forth in this large city in Pakistan. In a rented room he lectures on the New Church to many of the Telugu race. A pamphlet *The Specific Church* has been published in English, Marathi and Hindi.

**Burma**—Mr. Po Toke has been recognized as full missionary minister by the General Conference of the New Church in England and serves the centers in Mulmein and Thayagone.

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**Tokyo**—The "Tokyo Society of the New Church" is now a recognized and incorporated body in Japan. The new church building is being more and more beautified with new curtains and screens. A lawn has been planted outside and trees like a fig tree, juniper, olive and Japanese cedar have been added.

There is a Women's Bible Class each Tuesday at 1:30 P.M. with an average attendance of ten.

The Rev. Mr. Doi made two long missionary trips in the Spring to Northern Japan visiting five cities and holding services. In Tokyo there are two services—a junior and an adult service.

**Korea**—There are now two New Church ministers working in Korea. Mr. Chungsun Lee and Mr. En Bo Chung finished their courses at the New Church Theological School and returned to their respective societies in Seoul.

**Your contribution to the Convention Appeal Maintains several of these men.**

(Selected from *New-Church News*, San Francisco.)

### TRIP TO ENGLAND

Mrs. Peters and I left Gulfport in July, motored to Montreal, calling on relatives and friends along the way; stored the car there and sailed for Liverpool on the Empress of England. The Rev. Clifford Curry, of the Southport New Church, met us at the dock. He had arranged for a car for our use and with his very capable and generous help, we were soon on the way to Preston, Lancs., the home of our daughter-in-law, Joan Peters, and granddaughter Esther Peters. With that as our headquarters we drove to various parts of England covering over 3000 miles. We saw places of historic interest, castles and cathedrals, beaches, industry and agriculture—and a great many New-Church people. Saw Edinburgh Castle, Loch Lomond near Glasgow and the New-Church people in Glasgow and Paisley. Going southward we visited Birmingham, preached in the New Church there, and attended four days of Summer School at nearby Purley Chase. Here were New-Church young people and teachers at work and play. While there the Rev. J. Teed took us to Coventry to see the bomb damage

and the ruins of the huge cathedral. We drove to London and through that city. Among the many things there we saw the Government buildings, Westminster Abbey, St. Paul's Cathedral, Buckingham Palace, and had a boat trip up and down the Thames. Then to Runnymede to see the war memorial to 22000 air-men who have no known graves. Inscribed among the thousands was the name of our son, S/L Herbert P. Peters, D.F.C. Then to Dover, from there westward along the southern coast to Bournemouth, then north to Stone Henge, and on into Wales where we saw the only Welsh New Church. Saw many other places. The Rev. Mr. Curry saw us off at Liverpool and we arrived back home on September 30.

—PETER PETERS

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