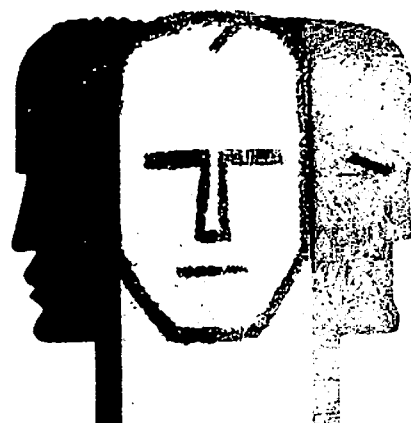


Brotherhood Week

February 16-23



"Were it received as a principle, that love to the Lord and charity to the neighbor are what the whole Law hangs on and are what all the Prophets speak of, and thus are the essentials of all doctrine and worship, then the mind would be enlightened in innumerable things in the Word, which otherwise lie hidden in the obscurity of a false principle. In fact, heresies would be scattered then, and out of many one Church would come to be, however the doctrines flowing therefrom or leading thereto, and the rituals, might differ. Were the case so, all men would be governed as a single human being by the Lord; for all would be as members and organs of one body, which, dissimilar in form and function though they are, still have relation to one heart only, whereon they each, and all depend. Then, in whatever doctrine or outward worship one might be, he would say of another, 'This man is my brother. I see that he worships the Lord, and that he is a good man.'"

Arcana Coelestia, n. 2385

The NEW-CHURCH MESSENGER

THE
NEW-CHURCH
MESSENGER

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

Member of the Associated Church Press.

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

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

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

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

Vol. 179, No. 4 Whole No. 4746
February 14, 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.

EDITORIAL

Brotherhood Week-February 15-22

BROTHERHOOD, if it means no more than practicing good will and even the golden rule toward the comparatively few with whom one comes in contact, may not be immensely difficult. Indeed, it may be justified as just sound public relations. But when it calls for an inner attitude that sees every human being as the child of the Heavenly Father, who is to be revered because he is in some finite measure an expression of God—well, that is different. Is it not starry-eyed idealism to expect or even hope, that the Cuban rebels can see in the men who have exploited them or tyrannized over them the image of God? Can Hungarians, whose loved ones were murdered by the Communists, be expected to see in the latter aught but enemies to be destroyed? One could multiply examples of this sort without end.

And yet the dream of human brotherhood will not die. The deepest insight in a man assures him, that no matter what his status may be, what his race, his nationality, his religion, his political beliefs, he is kin to every human being. For all humans share with him a spiritual nature.

President Eisenhower is quoted as saying in reference to National Brotherhood Week: "Brotherhood is one of the most demanding—and most rewarding—principles in our lives. Its application is not limited to our homes or our homeland. The responsibilities of brotherhood stretch around the world; and wherever men dwell, their needs and their successes are for all to share."

Particularly would we call attention to those words: "Its application is not limited to our homes or our homeland."

But how can that be done in a world that is divided into hostile camps? How is brotherhood possible in a world that has even in recent years—so we have been told—three times been on the brink of war?

May not the answer to these questions be the affirmation that brotherhood *must* be practiced, and *must* be given world dimensions?

Any hope of that is not practical, say the hard-headed. But what is practical about hate, about prejudice, about chauvinism? What is practical about a world that must devote so much of its energies to war and preparations for war?

Brotherhood, both in the heart of the individual and in world-wide practice is the only practical program today. A peace based on mutual terror will not long endure. Only a peace based on brotherhood, i.e. on understanding, tolerance and good will can last. Understanding and respect for each other on the part of all people has become a *must* in this day of nuclear weapons and interplanetary missiles. The Christian ideals of brotherhood and ethics are a present necessity—they cannot be dismissed as just a dream about a far-off state.

Of course, brotherhood should begin with the individual. He should learn to extirpate hostility to others from his heart. Of course, it should be practiced at home first. But it should not end there. It must encompass the whole world. (It must find expression in a willingness to receive as well as to give—to receive truth, cultural ideas and understanding from others.)

Such a revolution in the world's thinking, attitude and practices will not be brought about by the mere observance of the third week of February as Brotherhood Week. But such observance, at least, does signify a growing awareness of the need for human brotherhood. This week should not be looked upon as just a pious gesture, but as a step toward a practical program.

Christian Faith and Responsibility

"Man can find meaning in life, short and perilous as it is, only through devoting himself to society."—Einstein.

WE SHOULD LIKE to suggest one article as 'required reading' for those who are concerned with the church's social responsibility—and also for those who *should* be concerned. And that is 'Faith and Responsibility' by John C. Bennett, in *The Christian Century*, Dec. 3, 1958.

Dr. Bennett, professor of applied Christianity at Union Theological Seminary, New York City, says that 'the subject of Christian faith and social responsibility' is 'more neglected now than it has been for many decades,'—meaning 'responsibility for justice and freedom and peace, for the world problems which harass humanity, for the institutions and structures of society, for political decisions, for the life of the citizen.'

He offers suggestions as to possible explanations for this neglect, such as the churches' preoccupation with their own growth and institutional success; and the 'strong tendency to discourage fundamental debate on many fateful matters of national policy, especially foreign policy.' He also sees in our country a 'combination of external complacency and inner anxiety,' which often results in great self-centeredness.

Then he cites three areas in which attention and action are especially needed: (1) the area of racial justice (here the concern is probably most widely recognized at the present time—'Whenever the church speaks as the church, it speaks more clearly on the subject of race than on any other social problem'); (2) foreign policy—'at present the most fateful' area; and (3) 'the intangible effects of cultural patterns on personal life.'

Strong emphasis is given to 'the revelation and redemption in Christ and concretely the reality of the church as the community which mediates the love of God to all men.'

Do read this article!

International Relations

Groups studying international relations will be much interested in the Message from Cleveland addressed to the Churches of Christ in the United States of America from the Fifth World Order Conference, at the meeting called by the National Council of Churches, Nov. 18-21. This is published in the Dec. 10 issue of *The Christian Century*.

The Message is presented in ten sections, beginning with the 'Background of Faith and Ethics,' and

including consideration of such subjects as 'Old Tensions and New Issues'; 'Problems and Possibilities of Disarmament'; the 'U. N. and Peaceful Change', and also (most important), 'Responsibilities of the U. S. in an Interdependent World'.

In this connection we strongly recommend Harold E. Stassen's plea for 'A New American Foreign Policy', (*The Christian Century*, Nov. 12, 1958). "United States foreign policy is designed to protect and promote the interests of the United States in the international field," according to a speech before the Senate Foreign Relations Committee, June 5, 1958, by the Secretary of State, as quoted by Mr. Stassen in his article. "A fundamental change in emphasis" is needed, says Mr. Stassen, "to a concern for the future well-being of all peoples, including our own, but not narrowly centered on our own."

The U. S. versus the U. S. S. R.

What of the nuclear arms race, with its increasingly frightening possibilities? It seems to be recognized that 'the chief source of peril lies not in the nuclear weapons but in the human beings behind them, and that therefore the danger can only be resolved by changes in human attitudes.'

In a stimulating article, "The Great Antagonism" (*The Atlantic Monthly*, Nov. 1958), Jerome D. Frank, M.D., says he sees 'certain parallels between the behavior of nations today and that of mental patients.' Dr. Frank, who is associate professor of psychiatry at Johns Hopkins Medical School, speaks of the two characteristic ways in which society reacts to the terrifying situation in the world today. "One is a

remarkable indifference . . . ; the other is the building of still more nuclear weapons, thereby intensifying the behavior which created the problem in the first place." In the case of mental patients, psychiatrists call such reactions 'denial' and 'repetition compulsion.'

"Denial of a danger prevents taking action to remove it. . . . The more anxious a person is, the more rigid his behavior tends to become. Similarly, the more menacing the arms race becomes, the more frantically we build more weapons and the less we seem able to seek more sensible alternatives."

Dr. Frank makes telling comparisons between the behavior of psychiatric patients and the same kind of mechanism operating at the level of societies. And he suggests that certain principles of psychotherapy might be applied to 'today's sick world.' "The psychotherapeutic emphasis on improved communication", he writes, "seems especially relevant. Communication between Russians and Americans at every level should be encouraged. . . . Russian and American scientists collaborate successfully in the International Geophysical Year, athletes compete without bloodshed, and artists from each country have been enthusiastically welcomed in the other. . . ."

"What is needed is a change in our behavior toward Russia today, especially at the conference table. We now enter negotiations to call Russia's bluff or to justify further arming by proving that negotiations are futile. This guarantees failure and an intensification of mutual distrust. To break this vicious circle we would have to negotiate on the assumption that the Russians want peace as strongly as we do. Just as changing habitual neurotic behavior involves risk for a patient, so this change of attitude would also involve some risk, but it is not as great as the danger entailed by our present course."

The Christian Answer, a symposium edited by Henry P. Van Dusen, and with a leading chapter by Paul Tillich (Scribner, 1945), is especially valuable for its analysis of the world situation and in the interpretation

of Christian faith for today.'

For those interested in the problem of alcoholism, we recommend 'No Surrender to Alcoholism' by Wayne D. Williams, in *The Christian Century*, Nov. 5, 1958. Mr. Williams, a Denver attorney, is an active Methodist layman. He writes: "In the twenty-five years since 'repeal,' alcoholism has become America's most serious social problem."

There are many kinds of social action—many ways to show social concern, to carry our Christian convictions and beliefs into the stream of daily living, in our everyday contacts with those about us.

A small group of business women in the Boston Church have met a number of times for the purpose of exploring how they, as responsible Christian laywomen, may serve the church in the community, how they may become more sensitive to the needs of others, reaching out to those in the immediate neighborhood, extending the influence of the church, sharing its fellowship. As it is a city church, with environment quite different from churches in the suburbs, there is a unique opportunity to develop new procedures to meet the needs of city folk—people who are often lonely even though they live in

crowded sections; lonely because of lack of family connections, church connections. They need the warm, deep fellowship of a 'church home' "God setteth the solitary in families" — or as it is in the Revised Standard Version, "God gives the desolate a home to dwell in" (*Psalms* 68:6).

"There is only one truly social orientation, namely the one of solidarity with mankind.—Erich Fromm, in *The Sane Society*.

—ANDRE DIACONOFF, *chairman*
—ELISABETH RANDALL, *secretary*

"Back of my physical hand is another hand"

THE EDWIN MARKHAM I KNEW

by Marie Lussi

BACK IN MY childhood days in California I well recollect hearing the grown-ups related to me, and their friends discuss Edwin Markham's poem 'The Man With The Hoe.' The poem had been published, I believe, in the San Francisco Examiner and had burst like a bomb upon the English-speaking world.

"Bowed by the weight of centuries he stands and leans upon his hoe," had been almost as convicting a sermon as John the Baptist's cry in the wilderness of 'repent.' The question of that day seemed to me—were you for Markham, or against him? Were your sympathies with the Man with the hoe, or were you indifferent to his condition.

I had wealthy parents, a large home and a ranch. We maintained a chef, maids, a nurse and governess to speak French with us. I had always felt very sorry for poor people or those made destitute but partially accepted this as a part of life and living. Even the Bible said the poor would always be with us. So to hear often, violent arguments about the Man with the hoe was disconcerting, even mystifying. Finally I read the poem for myself and was deeply affected. I felt it was a call for greater justice on earth, a kind of battle-cry of man for man.

Who on earth was the man with the hoe? It took my child's brain some time to discover. He was not any particular person but a symbol of millions of men who

had lived from time immemorial and would live on and on for ages unless—those who had made him 'Brother to the Ox' could be brought to see the evil of their deed and strive to undo it.

I began to think, almost daily, of the man with the hoe, and to wish that some help could be given him. In my own home and everywhere I went this man was gaining publicity. People were for or against him. Not anyone seemed to be neutral. He needed help or he didn't. He was abused and ill-treated or he wasn't. He typified the poor, what Victor Hugo called *Les Misérables*.

I did not meet the author of these moving words until years later on Long Island, New York. One of my very close relatives had a small estate on the North Shore and there entertained many interesting and celebrated people. By now I was a student at a New York City college for girls. I enjoyed nothing more than a week-end in the home of my relative where both movie and theatrical star-dust seemed to be well sprinkled. One evening at dinner I was informed that perhaps Edwin Markham would visit us that night.

This was indeed something to look forward to. Several of us waited for him in the library where booklined walls seemed a fitting background for a poet. I was told that he was very simple, direct and democratic. He was all of that and far more. Physically he seemed to me

of medium height or possibly a little taller—I have never yet discovered just what *medium height* is. He wore a business suit and was, if I remember correctly, hatless. I thought his head a leonine type with very thick hair, patches of iron gray at the sides.

Wide Sympathies

After preliminary greetings and a few routine remarks he began to speak of deeper things and this with a childlike candor and heart interest. Plainly he was completely in sympathy with everything both social and political which made for man's progress and civic equality. After a time we, knowing that he was a devotee of Swedenborg, led him to speak of religion.

He seemed to me suddenly to be set free—as if that was just what he wanted. So he began by stating what I later found was one of his pet expressions: "Back of my physical hand is another hand. Back of all I am—all you can see is another self you cannot see," etc. His presentation of the truths taught by Swedenborg was original, and his own. As I have since felt in reading Helen Keller's *My Religion*, the influence of many great spiritual minds such as Plato, Aristotle and others are there, yet all somehow substantiated and co-ordinated by the vast and ineffable verities of the North's great prophet, Emanuel Swedenborg; so from Edwin Markham I felt the flow and mixture of many lights, yet this prismatic effulgence was dominated by the One Supreme Light—Christ as Swedenborg's faith presents Him.

We spent many days and evenings from time to time conversing with and listening to this great man. He could be witty, and could become absorbed in the little commonplace which compose households and their inmates. Also he enjoyed our big lawns and tennis-court, but the latter as an observer. Whether he indulged in sports I never learned. I do know that in his California days he lived very much in the open. He had evidently tramped over the West and known intimately the Pacific Coast, the Sierras, and Rockies as well. His love of nature was a large part of his being.

(Oration in New York)

My most cherished memory of Edwin Markham is the poet as he appeared on that remarkable night when given a great ovation in Carnegie Hall, New York City. There, on the same stage hallowed by such geniuses as Heifetz, Rachmaninoff and other men and women of talent, stood Edwin Markham, alone, without props, scenery or music to enhance or stimulate; only his own vibrant, dynamic personality. He held that vast and cultured audience spellbound by reciting most fervently some of his early poems, his early impressions of rambles over the hills above Monterey, California. He had traveled by horse into the Coastal forests above and beyond haunts now known as Carmel, and other adjacent towns. He had wandered through the 'Big Tree Country' and the high Sierras; and standing there on Carnegie Hall's stage he swept us along with him into these realms of beauty—a beauty more intense because colored by

his soul's perceptions.

Carnegie Hall's walls rocked with applause and cries of 'bravo.' This man, no longer young but so vitally alive seemed to me in that moment, a testimony of the very facts he believed and promulgated—the truth that 'to grow old in heaven is to grow young.' For he represented eternal youth, the poignancy and power of the Spirit of holiness and the strength of God's sublime power to carry on indefinitely.

Today the Alan with the hoe, at least in America no longer leans upon his hoe discouraged, broken and outraged. He does not bear the 'weight of centuries, but rides in a handsome new automobile. He has luxuries which medieval kings might have envied. Many have helped the Alan with the hoe to this status and attainment, but I believe that Edwin Markham's poem and Edwin Markham's influence, faith and courage are partly responsible for the present prosperity of the Alan with the hoe. At least it stirred public opinion and public opinion leads to the making of better laws and conditions. Thanks to such minds and hearts as Markham's the Alan with the hoe has become the man with the tractor, the model farm, the luxurious trailer and possibly the man with the world in his hands.

The author is a song writer, now engaged in preparing for publication some of her own exquisite poems. She is deeply interested in the New Church.

YOU'VE GOT TO BE TAUGHT TO HATE



Courtesy Oakland Cal., Tribune

WHERE IS THE LAMB?

by Antony Regamey

"Behold the fire and the wood; but where is the lamb for the burnt-offering?"—Genesis 22:8.

THIS ABORTIVE attempt on the part of Abraham to sacrifice his son to the God he worshiped is more than a moving incident in the life of the patriarch. There is no way of telling, of course, how much of it is legend and how much is historical. But if it has a basis of fact, it is an important milestone on the road God has travelled with man from the beginning. It marks the first step ever taken toward the abolition of human sacrifices as a religious practice.

As recorded in the letter of the Word, what makes the life of Abraham significant is not the fact, taken by itself, that he became the 'father' of a great nation. It is rather that he became the father of a new idea of God and of His relation to us. That is what made that nation great. What made him great is that he was able to rise above some of the crude superstitions of his day, to question them, then to seek something better to take their place.

This was no easy task. That he was too sensitive, spiritually, to be satisfied with the primitive religion in which he was born is evident in the fact that he responded to the pressure of God's presence in him and left 'his kindred and his father's household' in search of something better. Yet that something did not come to his mind fullgrown and ready-made. Neither was it by thinking things over quietly, in isolation and the cold light of reason. It came gradually, through life-experience, sometimes through much suffering, as do ultimately all our great certainties about God.

The Struggle Within

So it was when he allowed himself to think that God wanted the sacrifice of Isaac, his son. How it came about we do not know, for it was a reversion to the religion of his fathers. Perhaps he thought his new way of thinking should cost him as much as the old did to them. In any case, it was in the midst of the anguish pertaining to that experience that there came to him, as a flash of insight, that God is love; that He does not require the immolation of our highest human affections, but only that they should be held in trust from Him, purified from selfseeking, and made to serve his purpose.

As a matter of fact, for Abraham, the conflict was terrific. As we find him in our Scripture, the servants and the ass have been left behind. With his son carrying the wood, and he himself carrying live charcoals and a

knife, he was slowly climbing the slopes of the hill. And in his mind there were two distinct, opposite ideas, fighting one another: "The Lord demands this of me," and, "Somehow, the Lord does not want this, I only imagined He did." But which of these was his doubt and which his faith, he could not tell. Perhaps he thought also that if he was wrong, God would show him and 'provide' an answer.

What Abraham did not know, you see, is that the Lord does not tempt any one, even if only as a test of one's faith. Our temptations do not come from Him but from the falsities and the evils that are in us. He permits them, in order that the light of the truth may be revealed and help us see our evils and falsities for what they are. Thus, quite fortunately for us, there are times when sincere doubt can lead us to a greater faith.

So, in the torment of his heart, Abraham was following to the end the conviction which the religion of his day had implanted in his mind. Then he realized that he could not worship a God whose will and thoughts would be worse than his own. He saw that this could only lead him to plain murder and the brim of hell. At last, he left the old idea there and a new idea of God was born.

You and I may have to do the same thing and help others do the same thing tomorrow. Why? Because that is what our Church stands for. A new and a clearer idea of God, making for a closer sense of His presence in the hearts and the minds of men, and a life according to it.

It stands for the worship of the One God, the Lord, the Savior Jesus-Christ, in his Divine-Humanity, and our life-commitment to Him as our Creator, Redeemer and Regenerator. It stands for a fresh disclosure, in the deeper meaning of the Scriptures, of the Truth and the Love He is, wherein we find also a better understanding of ourselves, of our relation to Him and our fellow-men. It stands for the fashioning of human character, by His power, after the pattern of that human nature He assumed and glorified when He first came into the world. It stands for the making of a more truly humane world in His image and likeness also, His kingdom here on earth. It is all there. These things are the sum and substance of our teachings.

Christianity Reborn

The New Church is Christianity reborn. It is Christ come again, more present in the world than ever before, challenging us to match our manhood with his Divine-

LETTERS TO THE EDITOR

PROMOTING UNITY

To the Editor:

It is far easier for us to reject society than to allow ourselves to be rejected by it. In fact, we can quite readily make it appear to ourselves that we are displeased with hierarchical ecclesiasticism without accomplishing anything very useful by it. Can we face the reality of their displeasure with us, were there any?

Were the more populous ecclesiastical institutions at some real *religious* difference of opinion with us, is it our duty to True Christian Religion to take positive steps to help them understand it? It seems, from where this writer sits, that this would be the part of wisdom. Would it be possible, through the Council of Churches, to promote the idea of *One Presiding Intelligence*?

Convention is undoubtedly right in assuming that small steps at the start will further a gradual development of trust and confidence among the Churches. Certainly, this might be possible were we to deal with each other as equals. We have to accept the fact that other 'communions' are great powers for good and are here to stay. This world is still large enough, and the New Church is small enough for us to experiment with the ways of other 'beliefs'.

Were we able to get the others to experiment with us for a generation, it is more than likely that each would profit by the successes and failures of the others.

It does not now appear that society splits the kind of hairs grown from the scalps of creeds. Doubtless, the average ecclesiast repeats his creed with his tongue in his cheek or without thought of it! Why? Is this merely a representation of peace at any price? If it is such, who cares? Do we believe that the Lord Jesus Christ cares? If we think so, have we the right to hide our reasons for so thinking under the bushel of printing in the guise of publishing?

It seems to me that our President of Theological School should be promoted into the position of reasoning on TV with all 'communions'. He has a logically rational mind. His delivery is quiet and sincere. The result is a convincing and unaffected reasonableness unsullied by any sense of the fantastic or the frenetic. It is

not sufficient that he share his sense of the personalized and individual unity of the Lord Jesus Christ with only the modest few whom we have thus far been able to attract under our roof. True Christian Religion has no roof. It was Goethe who said, "Everyone hears only what he understands". Our place in Christian Religion is to make more people understand!

Lewis G. Warren
Boston, Mass.

The Unicef Story

Three-fourths of the world's 1 billion children live in underdeveloped countries. The United Nations Children's Fund was created to help provide these children with the medicines and milk they need for life and health.

UNICEF works with the governments of assisted countries, who add more than two dollars to every one that UNICEF spends. The Children's Fund has cooperated with governments of over 100 countries and territories to:

1. Control diseases with antibiotics, mass vaccinations, and DDT sprayings
2. Combat malnutrition by providing powdered milk and finding new ways of supplying protein
3. Improve mother and child care by helping to establish clinics, by educating mothers in hygiene and nutrition, by training nurses and midwives.

No such work as UNICEF's could be accomplished without the friendly cooperation of people from many countries. Much of this is on a personal level. Out of it grows a real knowledge of other peoples, their lives, their ways, their needs. It is this kind of understanding and caring that will truly bring us all a better life, not only materially but one with greater peace and security as well.

League Handbook

HAVE YOU SUGGESTIONS?

The Rev. Paul Zacharias, 1839 S. E. 97th Ave., Portland 16, Oreg., is preparing a revised edition of the *Handbook for the American New Church League*. He will appreciate any information or suggestions you can give him for this work. Get into your cogitative mood, examine the old *Handbook*, see what you can come up with that you think would be of value.

Minister's Conference

March 3-5

According to an announcement sent out by the Rev. Ernest Martin, the Council of Ministers will hold its second annual mid-winter conference at Urbana Junior College, Urbana, Ohio, on Mar. 3, 4, and 5; beginning promptly at ten o'clock on the first day and adjourning on the evening of Mar. 5. The announcement reads in part:

"Men who attended last winter's conference were most enthusiastic in recommending another get-together. Dick Wallen and Marrie Creelman will be with us again to direct the Conference. The General Council has appropriated money for the program, and all of your expenses, including travel, will be paid by Convention.

"Not all of the sessions have been planned as yet, but we hope to include training in pastoral counseling; training in planning meetings and programs; a session on forces involved in group-change, and the minister as an agent in change; and a session in problem-solving. We welcome your suggestions as to the kind of training you would like and particular concerns you would like discussed.

"Again this year we will stay in the dormitory, meet at the college, and have our meals in town. We urge you to arrive Monday evening, March 2nd, so that you can get a good night's sleep and be ready for action at 10 A.M. on Tuesday. Plan to stay for the entire Conference and make your departure on Friday morning."

The announcement is signed by Mr. Martin as chairman, and by the Rev. David J. Garrett and the Rev. Owen T. Turley.

Dedication Services in San Francisco

"REJOICE, REJOICE, give thanks and sing!" This was the feeling of the goodly congregation which assembled in the new GARDEN ROOM, actually a small hall, with three great picture windows opening toward the beautiful garden of the San Francisco Church of the New Jerusalem. The occasion was the dedication of the new facilities of

the Parish House on Jan. 11 at one o'clock.

The rains had ceased and lovely sunshine flooded the trees and lawn when the Rev. David P. Johnson, President of Convention, the Rev. Othmar Tobisch, Presiding Minister of the California Association and the Rev. Eric Zacharias, minister of the El Cerrito Parish of the San Francisco Society of the New Jerusalem ascended the steps to the glass door. Upon their knocking, the Chairman of the Church Committee and Building Committee, Mr. Leslie Gaboury presented Mr. Tobisch with the key and appropriate words were exchanged.

The Rev. David Johnson opened the service and Mr. Tobisch after a brief resume of the plans and thoughts leading up to this climax gave a thoughtful look into the future activities envisaged with these new facilities. Mr. Johnson led the congregation in the actual responsive dedication service and the dedicatory prayer. He dismissed the congregation with a benediction.

Mr. Gaboury and Mr. Paul Azadian spoke briefly on the work which they had so successfully guided through numerous 'ups and downs'. Mr. Demartini Contractor was a joy to work with. Rev. Roy Anderson, Acting Director of the S. F. Council of Churches expressed the pleasure of the Council in our progress and wished God's Blessing on our work.

The first idea of improving the facilities of the Parish House was proposed by Mr. Tobisch at a meeting of the San Francisco Parish on April 27, 1952. Subsequently, studies were made on the needs of the Parish of which five stood out: 1. A room for worship for the lower grades of the Sunday School. 2. A room for audio-visual program for Sunday School and adults. 3. A room for presenting Bible plays. 4. A room for Young People's League activities. 5. Room for Fellowship-suppers and wedding receptions.

All these could, of course, be combined and so they were. After it proved impossible to utilize the rear garden of the house, westward of the

"Yankee Poet from the Rockies"

Under the above title, the *Yankee* carries in its November issue a lengthy article about Myron H. Broomell, familiar to *MESSENGER* readers for poems that have appeared in this publication. The article is written by Jean Burden. In part it reads:

"As Business Manager of the Durango (Colorado) *Herald-News*, Myron combines accounting by day with serious poetry by night. He bursts into verse as spontaneously as others sing in the bathtub. But with a difference. Myron learned the hard

church, an older plan to build over part of an unused concrete pit and a small strip of the church garden was adopted. Only one large tree was lost. The eastwall of the Parish House was opened up, fortified with a steel girder and a large room gained which is connected with two existing rooms making a total floor space of 1400 square feet.

The kitchen was modernized and two old hot-air furnaces replaced by a modern circulating unit. 100 new steel folding chairs and ten tables will now seat one hundred guests at suppers. There is still a lovely 'sitting room' or library with redwood panels, a fireplace and a Swedenborg library to be used for smaller gatherings, Bible classes, committee meetings, etc. The larger Garden Room, will be used for suppers, dances, wedding receptions, movies, etc. A smaller former 'dining room' serves as extension of the above and for serving coffee and cookies during our Friendly Hour, after church service on Sunday.

We hope that we may be able to serve certain neighborhood needs, like housing Girl Scout activities as we have in the past. The possibility of a Senior Citizen group is kept in mind. Our Thursday Family Supper will begin again soon.

Therefore with deep feelings of gratitude for all the blessings which the Lord is now bestowing upon us, we resolved to dedicate this House to His Glory and thereby also to the service of His kingdom among men, mindful of the needs of the lonely, of the seeking, of the soul-sick, of those needing spiritual food of affection from us, and spiritual drink of Divine truths from the well of the Word of God, in the light of the revelations given so graciously to mankind through Emanuel Swedenborg, in the "Coming again of the Lord."



discipline of writing poetry in the only way one ever learns it—by writing. He wrote his first poem at fifteen. At fifty-two he has been published in most of the major magazines of the country (from *The New Yorker* to *Yale Review*, *Poetry*, *Harper's*, etc.—even including *Yankee*!) and has two books to his credit, *The Time by Dialing*, and *The City Built on Sand*. Sometimes he writes three poems an evening; sometimes as few as three a year. They are never tossed off. Myron is famous for his compact, classical, highly polished style and for his irony. His poems often sound as though they were written out of one corner of his mouth. His is customarily the dim view. One is reminded over and over of A. E. Housman—another Latin and Greek scholar. When others were experimenting with free verse, he stuck to traditional forms. Now that the latter are coming back into fashion, he is breaking into vers libre. (See *Poetry Page*.) But at no time is prosody neglected. Underneath the lines—so often wry, even satirical—one glimpses the Bostonian; the history professor with his collar turned up against the gale, muffler tight across the chest; the self-confessed reactionary.

"Born in Boston in 1906, the son of the Swedenborgian pastor of the Roxbury church on Joseph Warren Square, he lived most of his early life in Sharon, on the railroad line to Providence. He graduated from the Sharon High School at sixteen, valedictorian of his class. The poetry bug had already bitten the year before.

"When father, the Reverend Clyde Broomell, decided to move to Colorado (he has spent most of his life alternating between ranching and the

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ministry) Myron entered the University at Boulder, majoring in Greek, and getting his B.A. in due course, with Phi Kappa thrown in. After an interval as a Teaching Fellow in Greek at the University of California for a year, he went back to Boulder with his bride, Jeanne, and took an M.A. in Latin."

Mr. Broomell now lives in Colorado. The MESSENGER congratulates him on the recognition accorded him by this article.

Foundation Reports

Nearly one and three-quarter millions of the publications of the Swedenborg Foundation, Inc. have been distributed by this organization! And sales for 1957 showed an increase despite a reduction in general advertising. Commenting on this, John F. Seekamp, President of the Foundation, says in a recent news letter:

"Surely, this good seed largely falls on good ground, and we may feel encouraged in our efforts to do our share in publishing the good news for this the New Age."

Other things of interest in this news letter are:

"Representatives of the Foundation made a survey during the summer of the possibilities of establishing a reading room and lecture hall on the grounds of Chautauqua Assembly, a summer center of America's cultural pursuits. We shall give the recommendations careful consideration.

"Considerable success seems to have attended the efforts of our Committee on Religion and Science. Many notable persons in all walks of life have been enrolled to sponsor that undertaking. The idea of correlating the uses of religion and of science in an all-out effort to bring thinking men and women to a greater sense of their responsibility for the times has gained comparatively wide notice in the press and elsewhere. We must now decide whether again to make a grant to the Committee."

Since the above appeared we have learned that the grant to the Committee on Religion and Science has been continued.



BOOK REVIEWS

CHRISTIANS IN THE ARENA.

By Allan A. Hunter. Fellowship Publications, Nyack, N. Y. 108 pp. \$1.50.

A person who had just finished reading *Quo Vadis?* by Henryk Sienkiewicz exclaimed: "Why do not Christians have the courage and devotion to their ideals that they had in the early days?" In answer it may be said that there are and always have been a few who have displayed the same kind of courage. Martyrs are not a phenomenon of any particular age. There is no century which has not given birth to heroes who endured imprisonment and torture, and even gave their lives in defense of that which they conceived of as greater than themselves. Dedication to a cause inspires courage. The dedication may be to a theory in science, to a political idea or to the Christian faith—it may even be dedication to a falsity—if the dedication is there, courage to equal it is born.

Mr. Hunter's book deals with people still living who are pacifists and war resisters—who cannot square participation in armed conflict with their Christian beliefs.

The book opens with the story of Heinrich Grueber, the German pastor, who fought Nazism in behalf of the Jews and was thrown into a concentration camp. Here, when condemned to die, he was saved by fellow prisoners who hid him in an unheated barracks where, with scarcely any food, he lived 'by grace'.

Then there is Kathleen Lonsdale, noted British scientist, who went to prison rather than register for military service; and the Rev. Andre Trocme, who rescued thousands of Jews in France during the German occupation, but consistently refused to resort to violence.

Another type is Martin Niemöller, whose conscience grew. A commander of a submarine in the first world war, then a prisoner of Hitler's for eight years, and now proclaiming that the Christian must say 'yes' to Christ and 'no' to Mars, the war god.

Sketches of Suzanna W., who in Holland defied the Gestapo; Donald Soper, minister of the famous 'peace church' in London; Pastor Wilhelm Mensching, the Nazi resister, who nevertheless could forgive the Gestapo agent who brought about the death of his youngest son; Philippe Vernier, who spent several years in jail for

refusing military service, but whose work among the Belgian miners has led many to describe him as a saint.

One unfailing characteristic of all these pacifists is invincible good will to their persecutors. They try to see every man as an expression of God, hence to be revered. They stake everything on the assumption that the Lord was right in what He said about love and non-violence; and about not relying on force, even though that force was a legion of angels.

That these pacifists are bearing witness to an important Christian truth is hard to deny. On the other hand, the Christian cannot overlook that his task includes the restraining and combatting of evil. A gangster, whether operating locally or internationally, cannot in the name of non-violence be permitted to carry on. Methods to restrain him, even if these call for a gun, must be used. Pacifism cannot be made into an absolute ethic—at least, not just yet.

CHRIST IN OUR HEARTS. *By Charles Duell Kean. Abingdon Press, Nashville, Tenn. 109 pp. \$2.00.*

This book is a distillation of many sermons by the rector of the Church of Epiphany, Washington, D. C. The author is seeking to present the idea that 'Jesus Christ is universally available'; and that man always stands in need of Him. Jesus is not only the strength of the Church but He is the basis of security for every individual. In Christ the love of God is made manifest to mankind—He is God's gift of love and life to us, but the gift can be of value only as man makes use of it.

The book is rich in quotations from ancient as well as modern poets and thinkers. The style is simple and clear but with an eloquence born of the theme itself.

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A newspaper item: from 1863, reprinted here by request. The Cincinnati Society has been commemorating its Sesquicentennial throughout 1958.

Dedication of the New Jerusalem Church

(S. W. Corner of John and 4th Streets, Cincinnati, Ohio)

A LARGE CONGREGATION yesterday filled the newly-fitted and furnished Church location as above. It was the first convocation, in that place, of the religious society known as the New Jerusalem Church, which has for forty-four years, met on Center Street, west of Race. The history of this Church is peculiar. In 1804, Adam Hurdus, a believer in the doctrines of Swedenborg, emigrated to the United States. He had heard that there were two other individuals in this country who held the same faith, but he could not find them. In 1806 he reached Cincinnati in a flatboat or ark, from Pittsburgh. Here he found, in a population of 800, a few Presbyterians and Methodists. When he attempted to explain his religious views, they could not comprehend him, and he found no sympathy until he met a Mr. Thomas Newport, a few miles from Lebanon. He moved a few miles into the country, and there converted a Mr. Ogden Ross to his faith, but tiring of the monotony of the country, he in 1808 returned to the city. At this time he had eight children, and in order to control their religious views, he began 'performing worship in his own hired house', having previously made a small chamber organ to accompany the singing of the family. The novelty of an organ, for it was the first in the city, attracted many to hear, and soon the lower rooms of his house were filled. The organ and the Liturgy used, led the Episcopalians of the place to think he was of their Church, and they attended his services. At one of these meetings it was voted to provide a book in which to enter the names of those who believed in the doctrines taught by Swedenborg, when seventeen or eighteen persons united. This was in 1811, after which the Society thus formed, held Sunday meetings regularly. In 1816, Mr. Hurdus was baptised and ordained to preach the Word, while on a visit to Baltimore, where by this time a New-Church minister had settled. The Society here became incorporated in 1818, according to an act of the Legislature, and a year

The author, a well known New-Church man of Baltimore, wrote this paper in connection with a course in comparative religion which he pursued in the Johns Hopkins University.

CATHOLICISM

by H. L. Honemann

For the purpose of this paper, I will state what my ideas are as to the (Roman) Catholic Church on the one side and as to the New Jerusalem Church, described in the theological writings of Emanuel Swedenborg, both of which are Christian Churches, according to my understanding of the subject.

My understanding of these Churches does not place either squarely within one side of the two contained in our subject but partly in each. Therefore I will set forth herein somewhat my understanding as to each and thus disclose what I regard as the principal similarities and differences, including the subject matter.

My belief is in agreement with the teaching of Swedenborg. Therefore it is necessary for me to state that so far as my remarks concerning the (Roman) Catholic Church (hereinafter referred to as the Catholic Church) are in disagreement with them, the remarks are intended to state what I think are the views of its proponents that I have had the privilege of contacting thus far; and, on the other hand, my statements as to the New Jerusalem Church are my beliefs based on the teachings of Swedenborg and consequently are not as he would have stated the same propositions, for, obviously, his grasp of the subject is far superior to mine.

As to the Catholic Church, I understand it is claimed that its beginnings were potentially at the time of the

original sin of Adam and Eve. Because of their failure in time of trial, these original people fell from their former state of purity of body and soul and it was impossible for them or for any subsequent human being to correct that transgression, or its effects, that task being one within the capabilities of God only. Human life, either on the earth or in the after-world life, could not be the same as it would have been had there been no fall, as this would have attained the 'Beatific Vision' in its normal course.

In the incident known as the cursing of the serpent, in the *Book of Genesis*, it is foretold figuratively that divine means for atonement for the original sin would be provided in course of time, meaning, in substance, that Christ would appear and sacrifice

afterward purchased a lot and built a frame edifice on Center Street. In 1834 the frame was removed, and the present brick house built. A few weeks ago the Society, desiring a larger and more eligible location, sold it for \$8,000, and bought the house just dedicated for \$18,000. The Society is out of debt, and in a flourishing condition. It has a library, for adult readers, of about 700 volumes, 600 of which are New-Church literature exclusively, and a large portion of them of American publication.

The new temple was formally dedicated to the worship of the Lord Jesus Christ, and to the various purposes of instruction and culture in Divine truth, by the present pastor, Rev. Geo. C. Giles, who has for ten years preached to this Society. At the outset of his discourse, he presented an epitome of the doctrines of the New Church, which we here repeat, as from the limited number of adherents to this sect, we presume that few are familiar with them:

"There is but one God. In Him is the Divine Trinity, called the Father, the Son, and the Holy Spirit: these Three are distinct, and at the same time, united in Him, as the soul, the body and the operation are in man: and this one God is the Lord Jesus Christ.

2. "Saving faith is to believe in Him as the Redeemer, Regenerator, and Saviour from sin.

3. "The Sacred Scripture is Divine Truth: it is revealed to us as a means by which we may distinguish between good and evil: by which we may be delivered from the influence of evil spirits, and become associated with angels, and conjoined with the Lord.

4. "We must shun our evils, because they are sins against God, and because they flow from hell: and we must do good, because it is of God and from God.

5. "In abstaining from evil and in doing good, we are to act as of ourselves: but we must, at the same time, believe and acknowledge that the will, the understanding and the power to do so, are of the Lord alone."

Himself for that purpose, thus redeeming mankind.

Thereafter the Church instituted by Him would act for Him fulfilling whatever is necessary for mankind to attain the beatific vision and pure life in heaven.

As to the humans who lived on the earth from the time of Adam and Eve until the time of Christ, upon their decease here, those who were evil were condemned to hell but those who were capable of being redeemed were kept in a special place prepared for them until the work of redemption was completed and from that time their progress was the same as the afterworld progress of those living on the earth after the advent of Christ.

A man named Peter

Christ also established a Church on earth to function for Him after His resurrection. The chief person in that Church was Peter (a name He gave to the disciple-apostle Simon) to whom He gave the keys to heaven and hell with power to use them. Peter's preparation for this task was his life experience. The organization of the Church was similar to that of the human body and in fact is, as to its functions, the Body of Christ. In it are places for everyone. The most important places are for those qualified to fulfill them, such as popes, bishops, saints, and others. Chief among the saints is Mary, 'the Mother of God'. The Apostolic Hierarchy is maintained by a laying on of hands successively from the time of Peter to the present day.

The Church functions in various ways, including the use of Sacraments, and through the teachings based on Sacred Scriptures and Traditions which are as determined by deliberations of the Church's Hierarchy, and their councils.

The Church exists independently of the people constituting it, and is therefore unspotted and not tainted with their imperfections and impurities. In itself it can do no wrong.

Humans, therefore, may attain greater or less perfection as they avail themselves of the services of the Catholic Church and follow the instructions of its Hierarchy.

Many more things can be said, even by me, but space for now is not available. As to what has been said above it is imperative that two things must be borne in mind. First, the observations are by no means full and complete; and, second, as to each statement of cause and effect there should be inserted 'either partially or fully' as to the stated relation of one

to the other. To have used these words each time would have made the writing prolix.

Four basic doctrines

Concerning the New Jerusalem Church, I will state very simply my general understanding of four basic doctrines as the most likely way to point up certain differences between it and the Catholic Church. These concern the Lord, the Sacred Scriptures, Life, and Faith. Then I hope to develop the various subjects a little and must let the matter rest at that. Further information as to either Church is easily attainable, if desired.

Jesus Christ, Who is Jehovah God, by His life on earth, made it possible for humans to continue to become angels and live in heaven, and He is to be worshiped accordingly.

The Sacred Scriptures, are divine truth itself, and contain within the external or literal sense, a spiritual sense and a celestial sense, and therefore they are holy.

Everyone should shun evils, such as murders, adulteries, thefts, and false witnessing, of every kind as sins against God; and perform to the fullest extent of his ability the duties of his calling; he should acknowledge interiorly that his life comes from the Lord alone and should once a week or twice a month examine his motives by reviewing his delights, and endeavor to improve himself if only a little at a time.

Faith is an interior perception of truth which is given to everyone who leads a good life and who asks the Lord for that faith.

There are other important basic doctrines of True Christian Religion concerning, for example, free will,

repentance, reformation and regeneration, baptism, the Holy supper, prayer and marriage, which would also help to develop our subject. However, more concerning the first four follows.

Since it is believed that Christ is Jehovah God, it follows that the terms Father, Son, and Holy Spirit, and other Old and New Testament names for the Deity are descriptive of divine attributes. He created man in His image and likeness. Man's chief attributes, his will and understanding, therefore are forms receptive of life through the divine attributes of divine love and wisdom. By means of these life continually flows from the Divine to man and is received by him as if it were his own and he acts therefrom as if from himself, but he must always have an interior acknowledgment that all good and truth comes from the Divine alone and he is enabled

thereby to cooperate with the Divine in the creation of many things on the natural plane.

In this manner churches are established and maintained on earth. It is provided that there is at all times a church on earth which receives and disseminates divine truth for the benefit of mankind. There were many such churches on earth prior to the one described in the *Apocalypse* as the Holy City descending out of heaven from God. Each, in its time, served its purpose and failed only when its human constituents failed, chiefly through their own conceit. The Church described in the *Apocalypse* is indicated by its spiritual perception and may be found upon earth among any or all organized groups functioning as churches. To qualify it is necessary that truth be taught and lived by them.

For the use of churches, the Sacred Scriptures have been provided. The various senses of these Scriptures are for use here and in the afterworld life. Basically they provide, in the literal sense, plain instructions necessary to be observed by everyone in order to lead a regenerative life. These instructions are such as are contained in the Golden Rule and the Ten Commandments. All senses contain truths which humans, during earthly life and thereafter, are incapable of exhausting, but which, nevertheless, lead on to more and more wonderful phases of life.

Man's spiritual progress

Primarily the church is within man and the organized church is such as are the individuals of which it is

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composed, no better, no worse. Man's life is his love and man is no better, no worse, than the quality of his love. The quality of his love may be improved through truth, and an abundant supply of truth is made available to him for that purpose, but until he accepts, in freedom, such truths and makes them a part of his life, the truths remain as separate and distinct from him and ultimately he will lose all which he seems to have but which are not in accord with his ruling love.

Man has both a physical and a spiritual mind and the latter becomes the man which will live on after the decease from the life in the world. At birth man acquires many hereditary traits from his forbears. During his life in the world, along with other free will determinations, he either accepts or rejects these traits and thus makes those accepted his own. His spiritual mind, during his life in the world serves to expose him to spiritual good and evil influences. He is maintained, by divine power, as to these, in a perfect equilibrium so that he can and does accept or reject either, the good or the evil. In rejecting them he overcomes the good or evil spirits who are their sources.

Thus the Divine, by assumption of the human from Mary, was enabled to meet the hells which were at work on his spiritual mind so acquired and by rejecting each and every such influence He glorified His human. His glorified Human, supplanting the earthly human, was thereby united with the Divine which is known as the 'Father' of the human assumed through Mary. By overcoming the hells 'Redemption' was accomplished. Had it not taken place man's free will would have been possible no longer. Therefore all human life would have ceased because free will is vital to it.

The entire life of Christ is portrayed in the internal senses of the Sacred Scriptures and therefore His life is a fulfillment of them.

Faith, or divine truth, is available to everyone as needed or desired and it becomes a part of him as it is freely accepted and becomes a part of his actions. This is true of our 'beliefs', they are merely knowledges until they are freely accepted and followed.

From the above I conclude that no one is a member of the Christian Church unless his actions make him such. Similarly the Christian Church designates an organization of Christians thus defined. All other church organizations serve as aids to those who believe that such churches serve best for their spiritual development. I believe that those who are true representatives of every denomination

How I Became A New-Churchman

by Charles J. Coch

How different from the New-Church teachings are the doctrines of the Catholic and Protestant Churches regarding the bloody sacrifice of Christ, the Atonement and the Redemption! How can we picture God, Who is Divine Love Itself, being angry and revengeful? How could He Who is Justice Itself, permit the innocent to suffer for the guilty? How can sins—especially sins that have not yet been committed—be transferred from one person to another, like so many pieces of clothing? And how could Christ, who is God and unchangeably pure and holy, become 'sin itself' and 'a curse,'—without losing His divinity?

Such, seems to be the very cornerstone and jewel of the Old Theology, which was established at the Council of Nicaea in the year 325, and which has reigned supreme through all the dark ages and even to this twentieth century.

Whatever my ideas were regarding heaven, they now seem so vague as to amount to almost nothing. I had pictured heaven as some cloudy dreamland, without substantial reality. I had thought of angels with wings on their backs and palm-branches and harps in their hands, flying about the throne of God, praying and singing without end. Later, when I became interested in Spiritism, I learned about the 'Summer-land,'—but this did not appeal to me; in fact the teaching reminded me of some 'heavenly' vacation spot, or some spiritualist summer camp—a bedlam of mediumistic confusion.

Here, again, *Heaven and Hell* came to the rescue! It was a relief to know that the Lord Himself has now vouchsafed an immediate revelation concerning Himself and His kingdom in the writings of His servant, Emanuel Swedenborg. Here I found universal laws of life and order, and presented in a light so rational as to be self-evident. Indeed heaven took on a new meaning in the light of the New Jerusalem teachings.

I found the new idea of heaven

of earthly church organizations are convinced that ultimately truth will prevail and that all differences of opinion will then be fully reconciled.

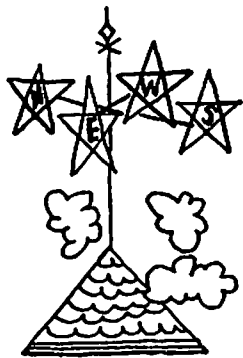
presented as a kingdom of eternal peace and rest from the 'labors' of temptation and the struggle against evil; a life of blissful usefulness. I found this teaching refreshing, for it was indeed superior to the imperfect teaching of heaven as a state of everlasting idleness.

The old idea of hell as a burning fire wherein the unceasing pangs of conscience awakened too late; the 'Old Boy' with red tail and hoof, working over-time with his pitchfork, seemed like a bad nightmare, in the face of the New-Church teaching. The true doctrine regards hell as a state or condition of evil itself,

in which those who in the other life, by self-gravitation and mutual attraction, gather themselves together into vast congregations of satans and devils. Here, like seeks the company of like. How different is the New-Church idea of the fire of Hell,—a lustful burning of evil desire. The evil will of self-love, which, when not extinguished or subdued in this life, burns up and consumes all goodness and truth which divine mercy has bestowed upon man. No one goes to hell who has not first received hell within his own heart.

I recall an occasion when I officiated at the grave-side service of a disabled American veteran, who had been a member of the 'Holiness' Church. His minister was also present, as he had conducted the service at the mortuary. At the cemetery, the minister again ranted and raved about the fires of hell, and prayed that the soul of the deceased might be delivered 'from that terrible damnation'. Before he had finished, the entire assembly were drenched in tears and worked up to a frenzy. The minister having finished, the DAV began the patriotic service. As chaplain, I used the New-Church ritual of Resurrection and it wasn't long before there was a hush of moans and groans throughout the assembly. All listened with wrapt attention to the words of the Resurrection Service. But if hell ever manifested itself on earth, it did then in the eyes and expression of a certain 'Holiness' preacher. And although hatred gave way to a verbal wrath of disapprobation, I could see in the eyes of the 'mourners' that a new light had dawned.

The Writings tell us that the essence of hell is the love of self, which, when opposed, flames up as deadly hatred against all outside of the self. It is the love of domineering over all; the love of possessing all things and depriving others of all that is their



by Merle Haag

It is amazing the amount of building that is going on in our church. In previous issues of the *MESSENGER* we have mentioned many of these projects and now we learn of others. The Fort Lauderdale, Fla., Society has acquired a church site in the northwest section of Miami. There is a building on it now which the Society plans to use until such time as they have sufficient funds to build their own chapel. At their annual Bazaar the Ft. Lauderdale Society earned enough money to enable them to purchase a beautiful silver communion set.

The St. Louis, Missouri Society has completed its new church, and they held their first services in the Garden Chapel on Dec. 21, 1958. San Francisco's new parish house was dedicated by our Convention president, David Johnson, on Jan. 11. The Chicago Society has plans for establishing a worship center at Alsip. The Edmonton, Alta., Society is building its first church in the Killarney district of Edmonton.

own: their wealth, their faith, their innocence and their life. It is a hatred against all that is good and true and it is especially the cruel, undying hatred against the Lord, Who is Mercy and Innocence Itself.

We are told in *Heaven and Hell* that all the inhabitants of hell have been at one time or another, men and women upon some earth, and that there is no class of devils or satans that had once been created in Heaven and had 'fallen from their angelic estate'. Nor is their any one and only special 'devil'. For by the 'devil' is meant simply the love of evil, and by 'satan', the love of falsity, both of which, rule as one in the minds of all in hell.

Thus they live in hell from age to age. "Their morning is the itch of cupidities; their noon is the heat of lust; their evening, anxiety, and their night—torment."

This is the final installment of a series in which the writer, now a lay-leader for the Indianapolis Society, tells why he changed from a Roman Catholic to a New Churchman.

The New York Young People's League is having a house party for any leaguers who are interested on Feb. 21 and 22 to commemorate the 100th anniversary of their society.

Congratulations to Caroline Burdett of Boston. She is one of the two girl scouts from Woburn chosen to attend the Round-Up in Colorado Springs next summer.

The Board of Managers of the Palos Verdes Chapel held its annual meeting on Jan. 9 and 10. The following day the program committee for the 1959 convention met in San Francisco.

Will those who write to Rev. Erwin D. Reddekopp please take note of his new address. It is 12843—89th St.; Edmonton, Alberta, Canada.

We have quite a few on our list this time, of those who would appreciate Get Well cards: Mrs. Salome Marshall, wife of Rev. Leslie Marshall, St. Petersburg, Fla.; Carl Dick, Calgary, Alta. We are glad to report that Mr. Dick has already shown signs of improvement and complete recovery is anticipated; Mrs. Ingvald Anderson (Verda Epp), Rosetown, Sask.; Henry A. Friesen, Rosthern, Sask.; and Mrs. Charles Kuttnick (Agnes Friesen), Roblin, Man.

Our church has always appealed to a group which is considerably above the national average intellectually, with the result that our members are exceptionally nice people. We have always had a growth problem though because the average person does not casually drop in on our services and most of us are reluctant to pressure others into joining because we wholeheartedly believe in an individual's right to think for himself. I have always felt that if our churches could sponsor some type of entertainment which is unrelated to religion and at the same time is sufficiently stimulating to attract the type of members we want, we could grow. Once these outsiders meet us socially and discover how friendly we are, they will become curious enough to want to learn a bit about our religion. Frequently, converts make better members than those of us who were born

into the church. My own husband is a convert and he has become a most enthusiastic New-Church man. Evidently other parishes share my feelings. On Jan. 20 the Kitchener, Ont. Parish Club held a 'Brains and Blood' meeting. Mr. Ted Tuck gave an informative talk on the mechanical brain—deriving his knowledge from his own experience in installing an I.B.M. computer at a local insurance office. Then Mr. John Elliott showed and discussed a colored sound movie which illustrated the changing of RH negative blood in babies and the reasons for doing this. The Kitchener Young People's League is sponsoring a series of films made by the Moody Institute of Science. The Wilmington, Delaware Society is having a series of meetings to discuss 'Great Books of Western Civilization.'

Some of our churches are introducing us to the public via the radio. The Rev. Ernest Martin of Wilmington, Delaware conducts a weekly question and answer program called 'The Pastor's Study'. This is broadcast on Radio Station WDEL on Sunday nights from 11:20 P.M. to 12:30 A.M. In addition to this the morning services are broadcast on Sundays at 11:00 A.M. over Radio Station WJBR. In St. Petersburg, Fla., Mrs. Charles H. Kuenzli, who is the Lay-Leader for the Southeastern Assn., conducts services over WSUN (the program is now in its 17th year). Recently through the efforts of Mr. Louis K. Benedict (Chairman of the corporate board of the Southeastern Assn.), tapes of the WSUN services are being used every Sunday evening over the Palatka Station, WWPF. Announcements from the station feature New-Church literature and invite inquiries. The Benedicts have certainly shown their devotion to the Church, for they not only made all the necessary arrangements for the program but they also paid for the first quarter.

Mrs. Kuenzli has another job in which she represents her church. She is vice-chairman in charge of Bible Study for the American Home Dept. of the St. Petersburg Women's Club, where she is responsible for the devotions at each meeting.

The Saturday Night Study Group of Jacksonville, Fla., which has met monthly for a number of years in the home of Miss Florence Hughes and her sister, Mrs. T. C. Parker, is this year making use of the American New-Church Sunday School Assn. Notes for their Bible Study and is also reading and discussing Swedenborg's book, *Earths in the Universe*.

The Swedenborg Press 5710 South Woodlawn Ave. Chicago 37, Illinois

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Baptisms, Weddings, Memorials

BAPTISMS

BARNES—Geoffrey Hamilton, born April 26, 1958, to Lieutenant and Mrs. Gordon Donald Barnes, was baptized June 29, 1958 by his grandfather, the Rev. Wilfred G. Rice, St. Paul. The mother is the former Carolyn M. Rice.

CAMPBELL—Brian Lee, the young son of Walter E. and Phoebe (Leavitt) Campbell, at the home of Rev. Warren Goddard, December 29, 1958. The Campbells, now living in Marianna, Florida, were former residents of East Bridgewater, Mass., but came north for a brief visit.

WEDDINGS

MACK-ARTESI—The marriage of Miss Gretchen Mack to Joseph John Artesi took place on January 31 at the New Church in New York City, the Rev. Clayton S. Priestnal officiating. The bride is the daughter of Gwynne and David Mack, and a grand-daughter of two New-Church ministers: Rev. Charles S. Mack and Rev. Paul Dresser. Her sister, Penelope Mack, was her maid of honor at the wedding; and her brother, Quentin, served as an usher. Following a trip to Florida, Mr. and Mrs. Artesi are making their home in Brooklyn, N. Y.

MORROW-HONNOLD—Patricia Lynn, daughter of Mr. and Mrs. Harry Honnold, was united in matrimony with Mr. Vernal Link Morrow on Saturday, Jan. 10 in the Church of the Holy City, Detroit, Mich. The Rev. William R. Woofenden officiated.

MEMORIALS

HILTON—Mrs. Gertrude Hilton of the Portland, Oregon Society passed into a higher life on Jan. 1. Resurrection services were held for her on Jan. 5; the Rev. Paul Zacharias officiated.

RANDALL—Mrs. Edward W. (Mary S.) Randall passed into a higher life and resurrection services for her were held on Monday, Dec. 22; the Rev. Antony Regamey officiated. Deepest sympathy is extended to her daughters: Hannah, Elizabeth, Dorothy, and Miriam.

FREEHLING—Mrs. Emma Veronica Freehling of Pittsburgh, who had long been ill, passed into the spiritual world Monday, Jan. 5, at the age of 81. In recent years she had fully and wholeheartedly accepted the New-Church teachings. Services were conducted Jan. 9 by Rev. Leon C. Le Van.

MURRAY, JOHN MAIER—(1896-1958) Mr. John M. Murray was the eldest son of the late Rev. Walter Brown Murray. He passed away in November 1958 in El Paso, Texas. A memorial service was held, during the morning service of worship in the Church of the New Jerusalem in Los Angeles, Calif., on Sunday morning Dec. 14, 1958; the Rev. Andre Diaconoff officiating, with the members of Mr. Murray's family present.

Mr. John Murray was a man of great gifts. For many years he was an executive in a Labor Union in Los Angeles. He was vitally interested in sociology and in history; he was a horticulturist; he appreciated art, literature, and music. He chose, and throughout his life, professed faith in the New-Church teachings. He leaves a great company of friends.

THOMPSON—MRS. WILLIAM (Lilian Owen) Mrs. Wm. Thompson was born on May 2, 1879 in Nashville, Tenn. She passed away on Dec. 20 in Glendale, Calif. Resurrection services were held on Dec. 23 in Pasadena; the Rev. Andre Diaconoff officiating. Mrs. Thompson was a beloved member of the Los Angeles Church. For many years she made her home in Pasadena with her sister, Mrs. George (Helen) Lee.

BUELL—Memorial services were held in Green Bay, Wis., on Dec. 9 for Miss Flora C. Buell, 93, who had been a resident of Ann Arbor for 62 years.

Miss Buell died on Dec. 7 in Green Bay at the home of a nephew, Bruce G. Buell, with whom she lived.

Miss Buell was born on Sept. 2, 1865, at Little Prairie Ronde in Violinia township in Cass county, the daughter of Barber G. and Hattie Copley Buell. She was the last survivor of that pioneer family.

Miss Buell taught school in Cass and Van Buren counties and in Kansas, before coming to Ann Arbor. When the wife of her eldest brother, Lincoln, died, leaving four little boys, she gave up teaching to rear her nephews, one of whom was Bruce, with whom she made her home in recent years.

She had been an active worker in the Congregational Church in Ann Arbor and was prominent in Grange work. She was a member of the Church of the New Jerusalem at Large (Swedenborgian).

Three nephews survive, Bruce G. Buell of Green Bay, J. Bradley Buell of New York City and Roy C. Buell of Schenectady, N. Y.

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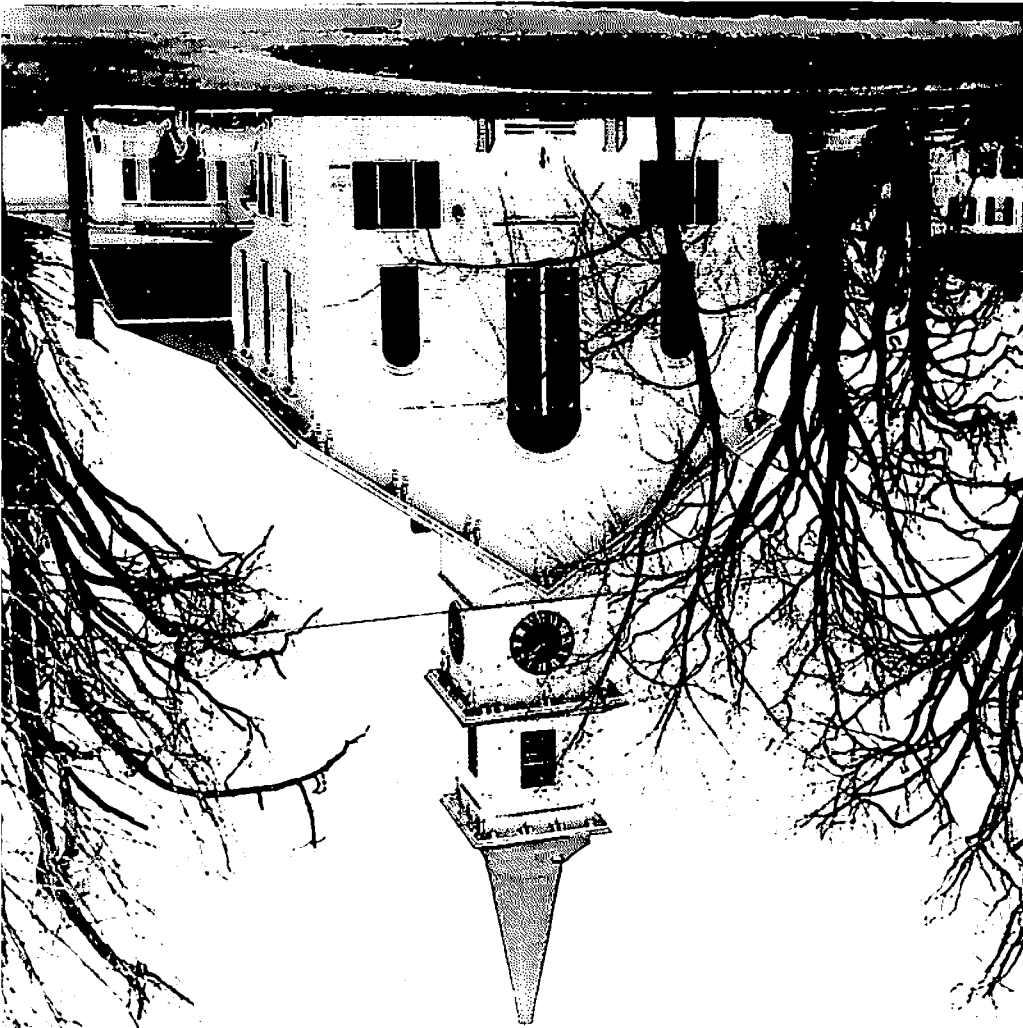
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The NEW-CHURCH MESSENGER

WE DEDICATE THIS ISSUE to the Elmwood New-Church Society which was formally organized in 1831 under the laws of the Commonwealth of Massachusetts. The Elmwood New Church, shown above, was built in 1854.



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THE
NEW-CHURCH
MESSENGER

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

Member of the Associated Church Press.

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

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

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

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Messenger, Third and Pike, Cincinnati 2,
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The opinions of contributors do not neces-
sarily reflect the views of the editors or
represent the position of the Church.

Vol. 179, No. 5 Whole No. 4747

February 28, 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

Foundation Stones

IT IS WITH PLEASURE that we devote this issue of the *MESSENGER* to the Elmwood Society. The way in which this Society has served the community as a church and yet has been faithful to the teachings of Swedenborg is deserving of notice.

It is our hope that this will be only the first of several issues devoted primarily to one of our societies. Each one has much in its past history, its present activities, and its potential future, that will enrich our knowledge of the Church and furnish practical guidance for us as members of the New Church.

It is a truism to say that the health of our church organization as a whole is dependent upon the soundness of the local bodies which compose it. But the observation is forced on us that in the last few decades, although our central organization, namely Convention, and certain independent organizations such as the Swedenborg Foundation have increased in strength, the local societies have become weaker. There is no casual relationship involved: no national organization has been attracting to itself the strength of the local bodies. Nevertheless, this is a prevailing condition that we dare not overlook. We need strength both locally and centrally. If we may, at the sacrifice of rhyme and meter, paraphrase Kipling, we can say:

As the creeper that girdles the tree-top
The law runneth forward and back;
For the strength of the society is Convention
And the strength of Convention is the society.

It is therefore with rejoicing that we note the upsurge of activity among our societies. One of the most encouraging and exhilarating experiences we have had recently was gained at a visit to the Baltimore Society. And this, due not only to the gracious hospitality and friendliness extended to us by the Society's members, but also to what we saw stirring in that historic church. Baltimore, we believe, (our memory is a little uncertain on this) is the oldest of our societies. Yet on our visit there were visible no signs of the decrepitude of old age. Instead we saw youthfulness, verve, zest and hope. Baltimore is relocating. The present beautiful building has been sold; excellent property acquired in a fine, growing suburb, and enough money has been pledged to carry through the work of new construction. The Church will remain faithful to the New-Church teachings, but at the same time serve and appeal to the community. A canvass of the latter will be made and a cordial invitation extended to all residing there to affiliate with the Church. In this connection we call attention to an article by the Rev. Rollo Billings in the *MESSENGER* (Jan. 3).

Other societies (El Cerrito, St. Louis, Portland, Oregon, and Des Plaines) have launched out on a similar course. It does not follow that the method used by these societies is the only available one. Other possibilities deserve consideration. In Cincinnati, among several different proposals is one that envisions building an attractive, artistically designed chapel on the roof of a downtown building, where it would serve as a beckoning light to the comparatively few who are engaged in a open-minded quest for a religion fitted to modern needs. We need boldness as well as caution in our present struggle to survive. But we must not adopt a rigid pattern. Nor is it necessarily desirable that we be unanimous for unanimity is often the *rigor mortis* of an organization.

ELMWOOD



A VILLAGE CHURCH

THE HISTORY of the Elmwood New Church dates back as far as the early 1820's. It was at that time that a Presbyterian minister, Rev. Mr. Weeks of Abington, Mass., began preaching New-Church doctrines from his own pulpit. He was publicly condemned and tried by the Presbyterian authorities, which trial, we are told, received a great deal of publicity in the Boston newspapers. The upshot of it was that many people followed Mr. Weeks when he left the Presbyterian ministry, and four New-Church Societies were shortly organized thereafter in the Abington area. The Elmwood (or Joppa, church as it was then known), was one of these. From early church records, we glean the following reports:

"We received a letter and some books from Mr. Nathaniel Hobart of Foxborough. In the winter of 1827 Mr. Artemus Stebbins preached in the Center School House. Mr. Stebbins was a subject of ridicule by the people generally; and the writings of Swedenborg treated as idle tales. We began to hold meetings at each others houses for the purpose of reading the Writings. In 1828 some of us attended the General Convention, then held in Boston. In Feb. 1831, William Harris, Sr. was removed to the other life and Mr. Adonis Howard performed the funeral service. This was the first death amongst us since we had come to believe the doctrines of the New Church. There was much opposition raised against us in consequence of our having the New-Church service at his funeral.

"In April 1831, we formed ourselves into a Society agreeable to the provisions of the laws of the Commonwealth and thus commenced the Legal Society. Our first marriage in the Society was on August 30, 1831, by Rev. Thomas Worcester of Boston. Some of us attended the 14th General Convention in Boston in August, 1832. No delegates came from the South on account of the prevailing epidemic called the cholera therefore the Convention adjourned.

"It was made most difficult for some of us to subscribe to the teachings of the New Church. Some of our members were excommunicated from their respective communions for following the new doctrines. Mrs. Simeon Edson received the following letter from the pastor of her

former church. 'It has been stated by some members of the committee that common rumor has it that you have changed your religious views and become a thorough-going Swedenborgian. Some inquires have been made, all of which have gone to establish the fact. The object of this letter therefore is to inquire of yourself if this be true. You cannot but know also that however it may be with Swedenborgians themselves, we are constrained to regard their sentiments as radically erroneous and however painful it may be to such an individual, we cannot but regard him or her as having made shipwreck of the faith by so doing. We must admonish, exhort and entreat such a one, that if possible we may reclaim and save him from the error of his way. What are the tenets which you as a Swedenborgian now embrace? We trust you will give us a frank statement of the whole matter . . . and to search out your error before it be too late.' Mrs. Edison's answer to her former pastor was a masterpiece of female logic, in which she begged him to consider the responsibilities of his station, to read for himself the writings of Swedenborg, and ended with the hope that he might be endowed with wisdom from above to enable him to become a teacher in the Lord's New Church.

"In 1836 a Sabbath School was formed at the home of William Harris, Jr.

"The Church Society was organized by the Rev. Thomas Worcester in 1838, and the Holy Supper was administered here for the first time in that year.

Ladies at work

"In the 1840's our ladies began to gather at the home of William Harris for a little sewing and much conversation. The men joined their ladies later in the day for a covered dish supper. Such was the small beginning of an organization that was later to become a pillar of strength in the church. During these years church services were held in homes or in public halls, but 'it was a constant aggravation to us to be setting up a church on the heels of the departing dancers, and by 1852 we were beginning to make plans for our own church building. The land was obtained, the builder hired who agreed to build, erect and finish for us a meet-



—Raymond Swinney photo

THE ELMWOOD CHURCH CHOIR, is directed by Mr. and Mrs. Louie Owen. Mrs. Harold Marland is the organist.

ing house in Joppa within 6 months for the sum of \$3,375.00. The House to be 40 by 54 feet on the ground, two stories high and built of wood. During the coming months our beautiful church rose—the German glass windows, the flights of stairs of hard pine; the pews of clear pine with arms of grained oak, two furnaces in the vestry (both to cost not less than \$80). On December 14, 1854, we dedicated our church to God and His good works. 'Being a member of the Sewing Circle became a precarious business, since the ladies fined each other without mercy. Three cents for an absence from a meeting; fifty cents if you were unable to receive the Circle in your turn, and six cents for such a shameful thing as 'working for yourself'; and there came a day when all the ladies had to be fined since all were 'working for self'."

In 1856 we engaged our beloved Timothy Otis Paine who was to stay with us for nearly 40 years and left only to go to his heavenly reward. By 1859, out of the 54 pews in the church, only one remained unsold. Prices received varied from \$22.50 up to \$170.00, and deeds were given out to the respective owners.

The Sewing Circle continued its devotion to the welfare of the church and the community, and by means of proceeds from fairs, sales, suppers (to this day Elmwood church suppers are well known throughout the entire district), entertainments, membership dues and fines they paid for the repairs and upkeep of the church and purchased many furnishings. Many a small New England church owes its survival to the staunch devotion

of its women's auxiliaries, and the Elmwood church can be counted among this group. In the Civil War and in World Wars I and II the Sewing Circle cut down on the conversation and stepped up the sewing, with the result that many large boxes of clothing and surgical dressings for the troops were dispatched.

In 1867 we were fortunate enough to acquire a reconditioned second-hand organ to be set up in the church for \$1,000; and in such good state was this organ that it was not until 1893 that it required repairs amounting to \$25.

In the year 1870 the name of the village was changed from Joppa to Elmwood. In 1894 the Young People's League was started to which young and old alike were joined. In a few years the Elmwood League numbered well over 100 active members, ages 18 to 60. To read the reports of those early League meetings is a fascinating experience; for almost two decades it was the most active organization within the church.

In 1895, following the death of T. O. Paine, the Rev. Clarence Lathbury was called. Several years later, in 1900, a large hall was added to the rear of the church, suitable for play productions and Sunday School classes. "Probably no place in Massachusetts outside of cities can boast of a hall so well equipped as Elmwood. The smooth, skillfully laid floor is a delight to dancers and the stage equipment is of a first class order."

In 1906 the interior of the church was entirely remodeled: new pews, new chancel furniture, new windows—the organ moved, the choir loft changed.

Progress continues

The Boy Scouts started a troop in Elmwood in 1910. This was the first or second Boy Scout troop in Massachusetts. Since there is much debate on which of the two troops in the state was started first, we cannot openly claim the honor, but certainly we were one of the earliest.

In 1914 Rev. Lathbury left us. He was followed by the Rev. Harold Gustafson, now pastor of the Bridgewater Society, who ministered in Elmwood from 1916-18. Rev. Merritt Buckingham became our pastor in 1918 and left in 1925. In that year the Legal Society put in a unanimous call for the Rev. Warren Goddard of Cambridge, who served Elmwood faithfully until 1949. Many of us remember with gratitude the helpful things he built and the things he did to further our entertainments. His quiet, deep love for the church shone through his work during those trying depression and war years.

In 1934 a second ladies' organization known as the Joppa Guild was founded. The younger women in the village make up the Guild membership, and they, along with the Sewing Circle, still contribute greatly toward the effectiveness of the Elmwood church in this area. The Joppa Guild at present has 44 members.

In 1949, the Rev. Warren Goddard left us, and the Rev. Edwin Capon was called in September of that year. In September 1953, because of added duties at the New

Church Theological School, Rev. Capon became our interim minister and theological student Paul Zacharias was secured as an assistant. Mr. Zacharias was ordained in the Elmwood Church by President David Johnson September, 1956, and installed as our pastor at the time. Mr. Zacharias, much to everyone's regret, left last year.

These are a few facts and events in the past history of the Elmwood Society. It might be in order to add a few personal impressions. Elmwood village is located some 30 miles south of Boston, and many of the villagers are employed in the greater Boston area. Consequently this is neither a rural nor a city area; but one with the advantages of both. There are approximately 80 families in the parish, most of whom do support the activities and the program of the Elmwood Church. The membership at present numbers 56. It is rather strange at first to realize that a very large proportion of the active church workers are non-members—at least 50% in this category. There are various reasons for this. Even though the Church has been standing in the center of the village for some 130 years, there are still some people today who misconstrue the Church's main teachings, and are not quite ready to investigate these teachings in a dispassionate manner. Many others are more than willing to support the Church in every way but see no particular need for becoming members, even though they accept the doctrines. And so it is that Elmwood has not been particularly Association or Convention conscious over the past half century. This trend may be reversing itself, as evidenced by the fact that several adults were received into church membership on May 25. Doubtless being more or less isolated in a small village is a major factor in all of this, for even though Elmwood is but 30 miles distance from the cluster of Convention Societies in the greater Boston area, the religious climate and needs are somewhat different. The pace of life is more relaxed; the great social and religious concerns which press upon the metropolis seem far removed from the quiet seclusion of the village; family and friendship ties are deeply rooted, which relationship may partially replace the social fellowship offered by the large city church. All of these factors influence the program of the Church in Elmwood.

The Church is not a Community Church by name, but in practice does reach out to all within the community. The Convention order of service is used; but the sermons are probably less doctrinal than in most Convention societies. There are organizations within the church for people of all ages. The Church School membership roll numbers some 75 pupils; the Junior and Senior Leagues meet weekly; the Joppa Guild and Sewing Circle meet monthly and are active in carrying on programs, suppers, fairs, etc. for the Church. The Church Council and the Standing Committee meet monthly for the purpose of meeting the spiritual and material concerns of the Church. (Foreigners west of the Berkshires may not be aware of this form of church



—Raymond Swinney photo

JUNIOR GIRLS SUNDAY SCHOOL CLASS with their teacher, Miss Michael Gale.

government. There are two separate bodies responsible for the welfare of the church: The Legal Society owns the church property and looks after the financial needs of the Church, while the Church Society is responsible for the spiritual program of the church. After about three years this all becomes clear.)

In an unpretentious way the Church is a great force for good in the village. Geographically and spiritually it is the heart of the community; its spire reaching upwards reminds one and all of the centrality of God in man's life. The sanctuary, with a beauty both simple and reverent, inspires one with a sense of the nearness of the Lord. These few lines penned by an unknown poet, express the sentiments of the Elmwood people for their beloved church:

"A room of quiet—a temple of peace
The home of faith—where doubtings cease.
A house of comfort—where hope is given;
A source of strength—to make earth heaven;
A shrine of worship—a place to pray—
I found all this in my church today."

OPERATION B O M

In the recent special issue of the *MESSENGER* devoted to the work of the Board of Missions we published an article about the Rev. Yonezo Doi's missionary travels in Japan. Some of our readers were greatly concerned over the damage to their new church building due to the typhoon of late September. All of you will be pleased to know that the Board of Missions is taking care of the flood damage and necessary repairs.

This is only one of many ways that your Board of Missions assists our fellow worshipers in foreign lands. Always with an ear to the ground to sense human needs, the BOM endeavors to provide and sustain the physical means, in men and buildings, that will serve as a foundation for spreading the doctrines of the Lord's New Church.

—PHILIP M. ALDEN

A Strange Research Project

The latest issue of *OFFENSE TORE*, the bi-monthly periodical published by the Swedenborg Verlag of Zurich, Switzerland, contains an interesting, if somewhat gruesome item written up by Gerhard Gollwitzer.

Last September Swedenborg's tomb in the Cathedral of Upsala was opened. The purpose was to ascertain by scientific methods whether the skull lying in the casket separated from the body was really that of Swedenborg. Investigation showed that it is the skull of some other person. It was established by fluorescent photography that the skull and the remaining bones of the skeleton did not come from the same body. Investigations in England are now said to confirm those made in Sweden and they answer the still more difficult question as to whether the supposed skull of Swedenborg in England is actually genuine. 'This skull is now in the possession of an English lady physician living in Wales. She has refused up to now to make the skull available for such examination because she regards it as a family treasure inherited from her father. There are many surmises concerning its strange history. It is a fact that in 1817 an English naval officer stole Swedenborg's skull from his grave in London in order to sell it to English phrenologists. He confessed this deed on his deathbed. The skull is supposed to have come into the possession of the English phrenologist Williams who obtained it from Holms, a collector of curiosities. This is as far as the press announcement goes.

Dr. Gollwitzer makes the observation that this is indeed a strange piece of research into the bones of a man who indefatigably pointed out that it is not the body, but the spirit that lives on. This scientific inquiry by phrenologists is all the stranger in view of the fact that theology, philosophy, psychology and the natural sciences, to which he contributed so much, and which ought to be concerned about his *living* heritage, take scarcely any notice of him.

W. C. P.

New Publications

Three publications, all fairly young, that have come to our desk are deserving of notice. The first of these is the second issue of the *Satellite*, issued by

His Memory is Green

TIMOTHY OTIS PAINE, one of the New Church's most honored and best loved pastors, served the Elmwood church for almost forty years.

In 1845, then a boy of twenty-one living with his parents in Winslow, Maine, Timothy became interested in the teachings of the New Church and, along with several others, asked for a 'dismissal from the Old Church and a recommendation to the New Church'. He attended the New-Church Association meeting in Portland in 1846 and from that time on felt himself drawn toward the ministry. When he formally joined the Church in 1851 his mother wrote in her journal: "How bright his path; how radiant with the joy set before him."

While still very young, Timothy showed great interest in art, poetry and all things of nature. During his life time he wrote more than two hundred poems, all with the view of 'making simple life seem lovable, and good to live.' During his days in Elmwood, he loved to take long walks in the woods, and on two occasions chiseled his verses into rocks. Present day nature lovers delight to search these out, and groups such as boy scouts and girl scouts make annual pilgrimages to 'Paine's Rock'.

Timothy's great interest in the Bible combined with his skill as a draughtsman and talent as an artist, led to his tremendous undertaking of re-creating in pen and ink the Temple built by Solomon as described in the Bible. He began this work in 1852 and it was published in final form by Houghton Mifflin and Co. in 1886. In addition to this scholarly achievement, Rev. Paine taught Hebrew, Greek and Latin and deciphered many Egyptian hieroglyphics.

In 1856 he married Agnes Howard, the daughter of Adonis Howard, a New-Church minister, and from that time until his death, his love and affections were continually fixed upon his family and his Elmwood church parish. Rev. Paine preached on Sundays throughout the year. His sermons were brief and pointed but full of love and sympathy. It is said that he never called the villagers 'his' people—as if they belonged to him. He felt rather that he belonged to them. He found something to admire in everyone and would never allow a word of unkind criticism in his presence. It was his desire to create a village atmosphere of courage and good will in which the morally weak might thrive and grow. As a consequence, 'broken lives were often mended in Elmwood'. The doctrines of the New Church met his every spiritual need and his active mind rejoiced in them as offering him constant inspiration. It was his habit to select from the writings of Swedenborg sentences of great significance and repeat them wherever he went.

Although more than half a century has passed since his death, there are still those in the village who remember him with love and affection.

—LUCILE FLAGG

the Committee on Religion and Science. This paper is launched at intervals but so far we have not heard of any failure on its part to go into orbit. It opens with letters to the membership of the Committee: One from Dr. Joseph R. Sizoo, Chairman of the Advisory Council, and one from Edward L. Wertheim, public relations man for the Swedenborg Foun-

dation. Then follow excerpts from significant sermons and magazine articles, news items, and book reviews. The paper is meaty and interesting.

The other two are mimeographed Association organs: One from California; the other from Western Canada. The first is largely devoted to news from the local societies; the

other in addition to news contains a sermon by Paul Tremblay, memorials, a children's page and a highly interesting article on pioneer days by Anna Friesen. Both papers have a professional appearance so far as the mimeographing is concerned. The Canadian publication is edited by Paul Tremblay; the California one by the Rev. Eric J. Zacharias. Our congratulations and best wishes to these publications.

Famed Letter on Jesus

THE FOLLOWING account is taken verbatim from the original records of the Elmwood Society. It may be of some interest to readers of the *MESSENGER*. It is dated May 9, 1846.

"Probably many of our readers have seen the letter of Publius Lentulus to the Roman Senate, giving an account of the personal appearance of our Savior. But no matter, it will bear reading more than once, or even a dozen times, and therefore we will copy it.

"It was the custom of the Roman governors, when any thing remarkable or of great public interest occurred in their provinces, to lay the information before the Senate. Accordingly, when the ministry of Jesus, the humble Nazarene, began to attract general attention in the province of Judea, Publius Lentulus, governor of that province, is said to have written the following letter to the Senate of Rome; and it is stated that Bonaparte, when he rifled the imperial City, obtained it from the public records. Whether this last statement is correct or not, the document itself is generally believed to be genuine.

Letter to the Roman Senate:

"There appeared in this our day a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a prophet of truth, but his own disciples call him the Son of God—he raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders both love and fear. His hair is of the color of chestnut full ripe, plain to his ears, whence downward it is more orient, curling and waving about his shoulders. In the midst of his head is a seam, or partition of the hair, after the manner of the Nazarites. His forehead, plain

THE GREAT TRIUNE

O THOU who died on Calvary,
That we poor sinners might be free.
Incline our ears toward heaven on high,
Teach us to listen as you draw nigh.
Oh great God—at once Father and Son.
Tell this world that Thou art one.
Teach us that Thou art perfect love
Our Savior, our Father from above.
As heavenly Father, with love ever perfect,
Thou could never to this world subject
Thy beloved Son. Thy only begotten Son,
Like a lamb to the slaughter 'til the victory was won.
Could mortal man with love not divine
So blazonly sacrifice the fruit of his vine?
How much greater art Thou than man!
Why then say we Thou sent the Lamb?
If some great mission on earth should call
For the sacrifice of one for the good of us all,
Would earthly father with love for his son
Say, "I love all mankind, so son, YOU be the one."?
Methinks earthly father, our heavenly Father too,
Would lift up his cross and say. "I'LL see it through."
What then say ye of the great Three in One?
The Bible says Holy Ghost, Father and Son.
So too says the Bible. Chapter I, Genesis,
God made man in His image and likeness.
But Sir, you are one, and truly not three!
You are soul, and body, and out-going energy.
So too with God. The soul is the Father Divine.
The body the Son, which with the Spirit combines.
Together the two the Holy Ghost produce.
That They're one, not three it's easy to deduce.
Had God sent another to do His labor,
A Son to come to earth to be our Savior,
The Savior being divine, must come from Eternity,
And there is none Eternal save the one great Deity.
So you see there was none whom the Lord could send!
But since He loves us all, He became the Savior of men.
Jesus said, "Ye who have seen Me have seen the Father
from above
He and I are the same. We are one." Eternal love.
The Alpha and Omega. The A to Z.
The infinite God. Father and Savior from Eternity.
He Who glorified His Humanity,
And united It with Divinity!
The subduer of hell's forces,
Who freed man to pursue heavenly courses.
The one great God we all adore
Be glory and honor for evermore.

—RUTH CLARK

and very delicate—his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed as nothing can be reprehended. His beard thickish, in color like his hair, not very long, but forked. His look innocent and mature, his eyes grey, clear and quick. In reproving he is terrible—in admonishing, courteous and fair spoken, pleasant in

conversation, mixed with gravity. It cannot be remembered that any have seen him laugh—but many have seen him weep. In proportion of body most excellent. His hands and arms most delectable to behold. In speaking, very temperate, modest and wise. A man for his singular beauty, surpassing the children of men.'

Publius Lentulus"

DANGERS

FROM THE INVISIBLE WORLD

by Alice H. Sargant

The editor is to be congratulated on the Editorial, Invisible World in the News, appearing in the November 9, 1958 *MESSENGER*.

As the result of much past and more recent experiences, I have been inspired to study The Writings more closely and, in particular, to glean from The True Christian Religion, Swedenborg's exact references concerning how very immediately man is consociated and associated with the Invisible World. Revelation, including excerpts from the *True Christian Religion* given here, have illumined in my perception, exactly the circumstances of the 'dangers,' and 'what the dangers are,' to each individual, and how it is, and why it is that, to quote from the Editorial "Swedenborg warned against efforts to contact the denizens of the spiritual world..."

"For man has been so created by God, as to be in the spiritual world as to his internals, and in the natural world as to his externals; thus he has been created a native of both worlds, in order that the spiritual, which is of heaven, may be implanted in the natural, which is of the world..."

Because it has pleased the Lord to permit me to come to know from my own experiences with angels in my society, how closely the individual is consociated with his like society in the spiritual world (and for the reason I am becoming more closely in touch day by day), it delights my heart to quote the following:

"Every man, as to his spirit, is consociated with his like in the spiritual world, and is as one with them; and it has often been given me to see in societies the spirits of persons still living, some in angelic societies and some in infernal; and I have also been permitted to converse with them for days; and have wondered that man himself while he lives in his body should know nothing at all of this" (n. 14).

Who but Emanuel Swedenborg could so warm and enlighten our minds and give us such a wealth of knowledgeable confidence and understanding faith regarding, 'contacting

the Invisible World', without thought of fear or of dangers, providing, and if, he worships one God:

"He who in faith acknowledges and in heart worships one God, is in the communion of saints on earth, and in the communion of angels in the heavens; they are called communions, and they are so because they are in one God, and one God is in them. The same are also in conjunction with the whole angelic heaven and I might venture to say with all and every one there, for they are all as the children and descendants of one father, whose minds, manners, and faces are similar, so that they mutually recognize each other" (n. 15).

Pope Pius XII, by virtue of his own 'open' consociation and association with those in his like society, according to the remarks made by him, quoted in the Editorial, was definitely aware of the following Revelation:

"... because the spiritual world has such a connection with the natural world that they cannot be separated. This connection is principally with the interiors of men, which are called their souls and minds; those of the good are connected with the souls and minds of angels, and those of the evil, with the souls and minds of infernal spirits. They have such union, that, if they were removed from man, he would fall down dead as a stock; in like manner angels and spirits could not continue to exist, if men were withdrawn from them" (n. 118).

The Writings elucidate step by step, and one's understanding is unfolded degree by degree in the truths, that, 'The will makes the man', and 'Man is as his love is.' Examine the will, he tells us, and the individual may know, while yet he lives in the world, whether he will gravitate into his like society of the heavens or of the hells after death. The reader's comprehension is fully illumined as to how man, by his own will and the quality of his affections, during his life in the world, becomes conjoined with his like society in the heavens or the hells. Self-love closes the mind (the understanding) of the self-lover to any

fault in himself; therefore, let the lovers-of-self (the unregenerate) become cautiously mindful of the warning, given to man by Swedenborg.

"... for men in the world are so conjoined with angels of heaven and spirits of hell, that, in the interiors of the mind on both sides they make one" (n. 115).

The Writings make clearly evident throughout, that, irrespective of whether or not the individual is aware of how closely he is in conjunction with evil spirits, devils, and demons, who may be in his 'like society', he is unquestionably in danger, and 'he walks in the world as a little hell'; and that dire dangers loom before those who do not seek to become regenerate, but instead, take credit to themselves and refuse to acknowledge God as the source of all goods and uses, and whose will and affections are dominated by self-love and the things of the world. Should these work to establish 'open communication' between the two worlds, this would indeed be to contact infernal spirits who can step into their aura and take over possession of their minds, bodies, and souls; and these infernal ones will gradually obsess everything of their thoughts.

"... because there is with every man an associate spirit; for man without this cannot think analytically, rationally, and spiritually, and thus would not be a man but a brute; and every man attaches to himself a spirit similar to the affection of his will; and to the perception of his understanding that comes from this. To the man who introduces himself into good affections by means of truths from the Word and by a life according to them, there is adjoined an angel from heaven; while to him who introduces himself into evil affections by confirmations of falsities and by an evil life, a spirit from hell adjoins himself; and when the spirit is joined, man enters more and more as it were into fraternity with satans, and then confirms himself more and more in falsities contrary to the truths of the Word" (n. 380). (Note: "Satans are they who confirm themselves in falsities even to beliefs. Satans love things of the world supremely, and devils love themselves supremely.")

To further clarify the matter, note the following:

"Man has been so created that he is in the spiritual world and in the natural world at the same time. The spiritual world is where angels are, and the natural world where men are. And because man has been created, there has been given him an internal and an external; an internal by which he may be in the spiritual world, and

an external by which he may be in the natural world (n. 401).

"The internal spiritual man viewed in himself is an angel of heaven, and while living in the body is also in society with angels without knowing it; and after his release from the body also comes among them. But with the evil the internal man is a satan, and while living in the body is also in society with satans, and after separation from the body also comes among them" (n. 401).

For two hundred years The Writings have been responsible for such a growth of spiritual enlightenment and awareness, that increasingly, people by the thousands are coming into 'open contact,' with the Invisible World. We, custodians, of The Revelations, should serve as way-showers, clarifying and setting forth the *how* and the *why* of the 'dangers', but go beyond the mere warning.

Should we not point out that the 'dangers of contact', are to be weighed in the light of the equilibrium, which allows man a constant state of choice and in which he is tested by endless temptation-combats, in order that he may overcome the hells (evils of his own-hood).

"As long as man lives in the world, he is kept and he walks in the middle (region) between heaven and hell, and is there in spiritual equilibrium, which is his free-will. Hell is under his feet, and heaven is above his head; and whatever comes down from heaven is good and true. Man being in the middle (region) between these two opposites, and at the same time in equilibrium, can choose, adopt, and appropriate to himself either the one or the other, from freedom. If he chooses the evil and false, he conjoins himself with hell; if the good and true, he conjoins himself with heaven" (n. 383).

The writer, now living in California, was formerly secretary of the Portland, Oreg., Society.

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URGENT — URGENT

THE TIME of the annual meeting of the GENERAL CONVENTION OF THE NEW JERUSALEM is rapidly approaching. This year it will be held on the West Coast in the San Francisco Bay region.

The Council of Ministers will divide its meetings between the two Churches of San Francisco and El Cerrito. All other meetings will be held at the *Asilomar Conference Grounds*, near famous Carmel-by-the-Sea, next door to Pebble Beach and historic Monterey, erstwhile seat of the Spanish government of Alta, California.

The local Program Committee has sent out 3400 letters with registration cards enclosed. So far we received over 100 reservations including those of children. It is essential that we have a close estimate of those who will be attending. These Conference Grounds are owned by the State of California and are operated by the Municipal Council of Pacific Grove. They are much in demand by organizations, especially in the summer months, when the heat in other parts of California makes the fog-shrouded sea coast very desirable. Again we say it is paramount that we have most of the reservations as soon as possible in order to secure the lodgings for the Convention participants. We shall be glad to send extra copies of brochures and registration cards to any one asking us for it. Address us at:—*Church of the New Jerusalem, 2107 Lyon St., San Francisco 15.*

Convention meetings will be held in beautiful pine woods (the indigenous Monterey pine), sheltered from direct sea winds by vegetation covered sand dunes. All facilities have been recently renewed and are in first class shape. All buildings are one story. There are a few steps to climb, but no stairways. They are only a short walk from each other, including the dining hall, where a semi-cafeteria style catering is used. All meals are taken there, except the Saturday evening Western Barbecue which will be held in Carmel Valley, on the Carmel River, in warm sunshine.

Besides the attractions of Convention itself, there will be scenic as well as historic points to be visited. Not far away is one of the finest nature preserves, a promontory of rugged rocks—Point Lobos, covered with Monterey pines and cedars, inhabited by sea lions, seals, cormorants, pelicans, etc. There is the famous 17 mile drive through the pine forest of Pebble Beach with the mansions of the select. Monterey itself is full of old Spanish buildings, and in Carmel is the headquarter-mission of the string of Franciscan missions founded by Padre Junipera Serra. He lies buried there. Deep sea fishing can be hired in Monterey on Fisherman's Wharf. A glass bottom boat is available. There are riding stables in Carmel Valley. On the Conference Grounds are tennis courts, a swimming pool, play equipment of every kind. A State naturalist leads groups through the forest on an instructive walk. Carmel is known as the city of the artist and a walk through its quaint streets is a 'must'. Especially the ladies will enjoy 'window shopping.' In fact, it looks so as if one has to stay another week after Convention to do all these things. Besides, there will be the pull to visit San Francisco, coming or going, and to the south beckons, Los Angeles, the Wayfarers' Chapel and San Diego. All these will have special programs, before and after Convention.

So plan to make this your 1959 vacation and spend at least two weeks on the Pacific Coast which contains some of the world's greatest scenery, if one includes the whole array of National Parks from ice-clad Mt. Rainier to heat simmering Death Valley.

Consult your family right away, make your plans and your reservations with Church of the New Jerusalem, 2107 Lyon St., San Francisco 15, Calif. Thank you.

—OTHMAR TOBISCH

BOOK REVIEW

THE INVINCIBLE CHRIST. By Massey Mott Heltzel. Abingdon Press, Nashville, Tenn. 142 pp. \$2.00.

It is a truism that the Christian Church was founded upon Christ. It differs from all other religions in that it is based upon faith in and loyalty to the person who is its Founder. Other religions may center around a philosophy; a certain view of life and a body of ethics, but Christianity must center primarily around the person of Christ. Said the Apostle: "I am determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2:2). The reason for this is that Christ is seen not as a teacher who presented a body of doctrine, and whose life served as an example of how man should live, but He is seen as a power who is operative in every phase of life.

In this series of sermons Dr. Heltzel seeks to show the eternal significance in human history of the redemptive plan of God, which culminated in His manifestation in the person of Jesus Christ.

The writer believes that Christianity is revolutionary in that it is always pitted against the evil of the world. It challenges the present and demands change. There is nothing insipid about Jesus or His message. He looks searchingly into the evil in human society and challenges it. Moreover, He gives the strength to those who are ready to accept His way of life. He gave to Oliver Cromwell, when the latter was in the depths of despair, the strength to overcome conditions which threatened to destroy him, and that same strength He gives to all in times of pain and loss, of fear and disappointment.

The writer makes some startling statements, as for example when he declares that Christ makes us 'independent of circumstances' and 'enables us to achieve the ideal moral life'. It may be doubted that anyone can ever be independent of circumstances or live an ideal moral life. Man is always being called on to adjust to circumstances, and his wisdom is hardly such as to enable him to know what an 'ideal moral life' is. Nevertheless, guidance toward this end and strength for attaining it can be found in the worship of Christ.

There are thirteen sermons in this book. Each one deals with some par-

LETTERS to the EDITOR

CONCERNING THE ONE GOD

To the Editor:

The Rev. William Wunsch, in a recent issue of the *MESSENGER* tells us an extraordinary thing. He informs us that the Committee of the National Council of Churches advised against our application for membership in that body on the grounds that the position of the New Church 'would elevate Jesus Christ above God Himself, or make Jesus Christ God.'

What are these clergymen thinking about? According to the Creeds they profess, 'the Father is God, the son is God, and the Holy spirit is God, and yet these are not three Gods, but one God.' Therefore, according to their own confessions, Jesus Christ is God. Since He is, it is quite impossible to elevate Him any further, as they accuse us of doing. We believe that our Lord is indeed our Lord and our God.

We believe in the Lord above, and teach that the Father is in Him, and the Holy Spirit is from Him, as He declared. The former Christian Church believes there is a Trinity of Gods, of Persons, three of them, yet only one. It cannot think any thing else, so confirmed is it, in this mistaken conception.

As Mr. Wunsch puts it, "It is of more consequence for us to gain a good insight into a profound aspect of the Lord's person than it is to gain membership in the National Council." I have always thought so, too. The New Church stands for a new understanding of the Lord's life and Person, as Mr. Wunsch's article puts it, and it is a tragedy that any so-called Christian Church cannot see that the Lord is God incarnate in very truth.

Either Jesus Christ is God, or He is not. Even if He is only one of

ticular phase of the Lord's relationship to man and society. Here and there throughout these sermons the author examines briefly such ideas as humanism, education, rationalism, upon which man has sought to base a new way of life. Needless to say he finds them wanting. The implication of Peter's words, "Lord, to whom shall we go? thou hast the words of eternal life", still remain true.

There is inspiration, albeit not originality, in these messages.

Three, and God is indivisible, so long as He is a God at all, He must be entitled to all the Divine Rights so-called Christian Theology grants Him or ascribes to Him. So He must be God, all-God, all-Divine, as He declared Himself to be to His disciples, and as recorded since in the New Testament.

COMMENT ON ESSAY

To the Editor:

In regard to the Essay by Dwight J. Walsh, given in your Jan. 17th number, I should like to comment.

On Page 27 he says "He (Swedenborg) conversed with Angels who are all religious and conversed not with Devils who all hate religion, for he was incapable through his conceited notions."

Swedenborg certainly heard devils express themselves. See *Heaven and Hell*, 562 and 563, and the *Spiritual Diary*, No. 5134, to mention but two instances out of many. As to his having conceited notions, it is well known that he was humble, and disciplined himself to maintain humility, calling himself the 'Servant of the Lord.'

In his next paragraph, the author says, "Swedenborg's writings are a recapitulation of all superficial opinions and an analysis of the sublime, but no further." Those who are familiar with the Writings have been shown that they are not merely his personal opinions but contain the truths revealed to him personally by the Lord for the enlightenment of those of this new age and thus supersede the less illuminated ideas of his predecessors.

The Old Testament abounds in representations of a God of Wrath because those of the Third Dispensation had to be ruled by fear, and

Annual Appeal

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thus appearances of truth were allowed in the Word. But when the Messiah came, the world had advanced enough to be able to be told the truth that the Heavenly Father was a God of love and was never angry. We of the Fifth Dispensation have supposedly advanced even beyond that to recognize that all God's actions spring from infinite love with no admixture of wrath. It was not the wrath of God that nailed Jesus

to the cross but the failure of man to comprehend the law of love which transcends the power of evil.

Was not Blake's idea that Lucifer was identical with the Messiah heinous and profane? Blake admittedly possessed great imagination but were his imaginings as 'real' as the facts transmitted from a higher source by Swedenborg, our Spiritual Columbus.

H. Mildred Herrick

Capt. Paul Rolfe George

by Merle Haag

One of the most colorful characters ever to become a devoted Swedenborgian was Capt. Paul Rolfe George. Capt. George was a professional soldier, had been all over the world, and had sampled just about every type of religion. Now living in retirement in Contoocook, New Hampshire, it was still his habit to drop into whatever church he happened to be near to see what its services were like. Part of his contempt for organized religion may be due to the fact that whenever he appeared, the minister was apt to smack his lips, rub his hands, discard his carefully prepared sermon, and deliver an extemporaneous speech on the necessity for conversion—pointedly making his remarks to Capt. George. We can't really blame the nineteenth century clergymen though when we remember that it was customary in farming communities to pay the minister with a minute amount of cash and an abundance of food and slightly used clothing. When a rich man like Capt. George appeared, he was too much of a prize to resist for the average clergyman who probably had an over supply of size 9 socks when he'd have felt more comfortable wearing size 11.

It was in the year 1853 in Capt. George's 46th year that he wandered into a postoffice in Contoocook and noticed a placard on the wall stating that Rev. Abiel Silver planned to present the teachings of the New Church.

"Here is a new fangled religion," exclaimed Capt. George, "I will go."

After hearing Rev. Silver, he remarked: "I like that man. He gives me a peg to hang my hat on."

For the next five years, regardless of how inclement the weather might have been, Capt. George attended

services every Sunday accompanied by his nephews—Roger, Hamilton, and Frank Perkins. If the boys became restless, Capt. George—without moving his eager eyes from Rev. Silver—would tap the offender on the shoulder and point to the pulpit.

Capt. George not only accepted the teachings, but resolved to become a New Churchman in every aspect of his daily life. His speech was spiced with profanity. In an effort to speak more like a gentleman, he agreed to give any of his nephews a penny each time they heard him cursing. In the beginning the boys became quite rich, but as time went on their earnings dwindled and finally ceased to exist.

Capt. George frequently used his great wealth for private charities of his own. Once he happened to pass a workman, moments after the latter had fallen from a scaffold and broken his leg. "What will become of my dependent father?" was the workman's first remark. "Don't worry," said Capt. George, "I will gladly be responsible for his care and support for the next six months."

Another example of his desire to live like a New Churchman came about after his purchase of his brother-in-law's (Hamilton Eliot Perkins) residence. Perkins was moving to Concord, N. H. to set up a law practice. Having acquired the property, Capt. George set about with the same enthusiasm he vented on every venture to become a scientific farmer and succeeded in producing far superior crops than his neighbors. On one occasion he hired some New-Church men to cut his grain and carefully stipulated the price he would pay. It was a fair price at the time the agreement was made, but between

then and the time of reaping, Mother Nature sent so much wind and rain that the grain was beaten down and tangled in such a way that harvesting it became a very difficult task. However, since an agreement had been made, the workmen silently prepared to keep their end of the bargain. After all the grain had been harvested, Capt. George summoned the workmen to his library. On his desk he had two piles of money—a large one and a small one. Genially, he spoke to the foreman:

"Your job finished?"

"It is, sir."

"Pretty tough one?"

"Pretty tough."

"Good deal worse than you expected; the wheat was lodged quite badly?"

"That is true."

"But," said Capt. George in stern tones, "We agreed beforehand on the price?"

"That is true."

"Business is business and a bargain is a bargain?"

"Yes, sir."

At this point Capt. George's voice softened and pointing alternately to the two unequal piles of money, he continued:

"That is the amount on which we originally agreed; this is what the labor is really worth; that is the old way; this is the new way. I am going to give you the larger amount; you are to receive New-Church pay."

Early in 1855, Capt. George said to Mr. Silver:

"I am going to marry Miss Caroline Livingston of Lowell in March, and, after a trip abroad, shall settle down in Contoocook and make myself the best New Churchman that I know how. But I shall never join the Church, because it would not be good for the Church."

Capt. George felt that if he became an official member of the Church, then he would do things through compulsion rather than because he wanted to. But by his actions he became a far better New Churchman than many who were officially members. Rev. Silver respected Capt. George's views and never made any attempt to persuade him to become a member. Mrs. George also supported his views and during the forty years which she survived him, she supported the Church and continued his private charities. At her death Mrs. George left \$1000 to the Contoocook New Church.

The writer is a member of the New York Society.

The Swedenborg Student

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

ARCANA CLASS I—March, 1959

Volume IV, 3423—3505

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IN THE WRITINGS only *Genesis* and *Exodus* of the Old Testament and *Revelation* of the New are interpreted verse by verse; but in the explanation of these the whole of Scripture is searched. The whole Word is an organic unity, and *Genesis* and *Exodus* give the basis of all Scripture interpretation. Numbers 3357–3361, which are a general statement of the contents of the chapter we are studying, show how the Lord followed men down, giving the Ancient Word through the churches called Cain and Enoch and, when men became wholly natural, giving the Old Testament through Moses and the prophets and finally coming into the world Himself.

In the reading for this month Isaac is in Philistia. Abimelech, its king, treats Isaac well—he ‘had done unto him nothing but good.’ All of us, if we are progressing, have to dwell in Philistia for a time; we have to learn what is good, we have to acquire the knowledge of how to live. Philistia stands for the doctrinal things of faith, doctrine drawn from the literal sense of the Word. But when we remain in this knowledge without applying it to life, we have no real perception of what good is. We merely think about it and talk about it. Truth as a mere matter of argument and discussion has led and still leads to divisions and schisms in the church.

The successive wells mentioned in the reading are successive levels of truth in the Word. Isaac tried to reopen the wells which Abraham had dug. That is, the Divine Rational sought first to make contact through the internal of the Word with the states of good implanted by the Lord in infancy and childhood. But the Philistines strove over these wells and claimed them as their own. This teaches us that the minds of men during the Jewish dispensation refused to acknowledge any divine interior in the Word. It is so with many today. The final well for which they strove not is the literal sense of the Word,

and through this the Lord was able to maintain conjunction with men.

The attitude of the Jewish and Israelitish nation toward the Word is stated in number 3432², and Swedenborg adds ‘nor does the Christian world think any more reverently of the Word.’ In number 3432³ this is illustrated by the attitude toward the Bible of many Christians, especially in the learned world; and this attitude is equally prevalent today.

Yet the Lord provides that there shall be in the letter of the Word enough of the internal sense for the salvation of the good even among those who see no deeper than the sense of the letter. Examples of this are given in number 3440, and the nature of the faith of such persons is described in number 3447. Note is this connection what is said about the Jews in number 3447. It is important to keep in mind always that when Swedenborg speaks of one church or another, he is speaking of the church as to its system of doctrine and the life that is the logical result of that doctrine, not of all who nominally belong to that church.

Number 3454 is very important, since it gives us in brief form the ‘essential holy things of the Word’: the Divine Human of the Lord, love to Him, and love toward the neighbor. And a fourth is added: ‘that the Word, as to all things therein, both in general, and in particular, nay, as to the smallest point, is Divine; thus that the Lord is in the Word.’ This brings us face to face with the realization of how much of modern Bible study actually does do violence to the internal sense.

Notes

3425. Note this answer to the frequent question in regard to the petition in the Lord’s Prayer, ‘Lead us not into temptation.’

3427³. Note this interpretation of the tree of life.

3428³. This shows why the agnostic never gets anywhere.

3463³. The Golden Rule should not be taken out of the context of the whole Word. Like any single verse it can be falsified and made to justify our selfish desires.

3488². An important statement about the correspondence of the Apostles.

ARCANA CLASS II—March, 1959

Volume XI, 9381—9418

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THE ISRAELITES are still at Sinai. The Ten Commandments have been given, together with other laws. As an introduction to our reading for this month it will be well to have in mind number 9370, which reads as follows: “The subject treated of in the internal sense is the Word given by the Lord through heaven; what is the nature of it; that it is divine in both senses; the internal and the external; and that through it there is conjunction of the Lord with man.”

The Word has its natural history, and it is a marvelous and inspiring one; but its spiritual history is even more marvelous. The Word was given by the Lord Himself and is the only means of conjunction between the Lord and mankind. The Word is the divine truth accommodated to reception by men. The *Gospel of John* declares, “In the beginning was the Word, and the Word was with God, and the Word was God.” The Word inmostly expresses the Lord’s affections and thoughts, His love and wisdom. Just as man’s affections and thoughts are the man himself, so the affections and thoughts that are in the Word are the Lord. The Word tells of His relation to the world, His providence over men, and His operation in history.

Though our chapter in its letter describes an important event in the history of Israel, it does not seem to have much application to modern life, and this is true of large portions of the Old Testament in the letter. Yet when something of its internal meaning is seen, the story takes on a new glory and application.

By the Word men are conjoined to heaven and the Lord and He is present with them because when the Word is received, the Lord is received. But our ability to be enlightened and instructed by the Word depends upon our affection for truth. Those who are not in this affection are blinded by the Word rather than enlightened by it (9382²).

Number 9391¹¹ in explanation of the calf made at Horeb is of importance to every minister and layman. By bowing down to and worshipping the calf ‘is signified idolatrous worship which is that of rites, statutes, judgments, and commandments, in the

The following article, which appeared in the MESSENGER on Sept. 5, 1906, p. 150, is reprinted here at the request of D. E. Krehbiel, Pretty Prairie, Kan. It is well worth reprinting for it contains some pertinent suggestions for us today.

How Large Is the Church?

It would seem at the present time, judging from recent discussions, that New Churchmen are engaged in taking telescopic views of the church through the two ends of the telescope, the one party seeing it reduced to its smallest dimensions, the other seeing it enlarged to its maximum. Of course the church remains the same, in both cases, and so we need not be over anxious about the difference of estimate, excepting only so far as it affects some practical duties of our own whether individual or collective. But when honest New Churchmen see the church so differently, some as so small and some as so large, does not inquiry come back to the matter of the largeness of the church, what constitutes it? Revelation says, "All things are made new," "I saw a new heaven and a new earth." Thus it would seem that the newness must be everywhere, and therefore as large as the universe. And yet in the face of this we see whole nations and races with hardly a definite sense of a God at all, and in Christendom men and churches adhering with a kind of desperation to some of the most false and abhorrent of the "former things." If we look at just this kind of adherence we shall be able to judge more clearly as to what this presence of

the new is. Is not this new element everywhere something that asserts itself, that makes itself felt, even if only for the time to be opposed, declaimed and fought against? Does not every adherence to the falsities of the former professions—tritheism, vicarious atonement, a material resurrection—know and feel itself today to be on the defensive against a strong real and deep aggressiveness of a new doctrine? Not against atheism or skepticism does the old theology any longer try to assert itself; it has given up that conflict long ago; but against this new truth, this new revelation, this new church that is assuredly making itself felt throughout Christendom, even if, as we have said, only to be fought against. Is not this an evidence in itself of the real largeness of the church—the reaction, the conflict it is causing there where the old doctrines have their strongholds? It is the old orthodoxy that is now on the defensive.

Again, even if we confine the true spiritual church—the church possessed of the Word now opened by the Lord in His second coming—to the heart and lungs of the great body of humanity on earth, letting that body embrace those who are in falsi-

ties and in low and gross idolatries and superstitions; if we say the heart and lungs are but a small part of the human system and they are distinct and apart and so perfectly typify a small distinct body of believers such as the organized and professed New Church is today; yet where shall we draw the real confines of the heart and lungs? The organs are themselves perfectly defined and visible, and yet what is their life if detached from the rest of the system, and in what part of the system are they not, in a sense, really and powerfully present? Some of the external members of the body may respond in a very different way to their influence, from that of the subtle interior action of nerve and fiber and blood-vessel, and yet can we say that there is any part where the life of the new heart and lungs is not penetrating and having its effect, slowly or rapidly as it may be? Are the heart and lungs smaller than the whole body if they are wherever the body is; and, should the heart and lungs say to themselves, "The old body is going to decay and is a miserable failure anyhow; let it alone, and let us keep it apart and keep ourselves pure." How long would any life be poured into those organs, and what good could come to mankind of their smallness and apartness?

There is no playing with words or any trick of similes in this employment of the sacred figure of the heart and lungs to illustrate the real largeness of the New Church in the world today. Our Lord once said, "Where two or three are gathered together in my name, there am I in the midst!" But He did not say that His presence there stopped with the two or three. Rather did He not say, "Ye are the light of the world. A city that is set on an hill cannot be hid?"

So large, then, is the Lord's New Church. The distinctness of heart and lungs is not diminished by their presence in all parts of the body by influence. That the heavenly doctrines of the New Church constitute an entirely unique and unparalleled revelation from the Lord, and that a distinct body of professed believers and accredited preachers and ministers are necessary to the dispensing of this doctrine all will admit. But the very object of these doctrines and ministries is their universal diffusion and operation, in which movement and effort all the "new heaven" is engaged. Men cannot, if they would, put the new light under a bushel; for the Lord Himself has "lighted His candle and has put it on a candlestick, so that it may give light unto all that are in the house." —F. S.

external form only; and not at the same time in the internal.' Recently Father Buturovitch of the Roman Catholic Church in Moscow was quoted as saying, "Take away ritual from religion, and what is there left?" The following section (9391¹²) tells of the danger of remaining in the letter of the Word alone, for men can make it mean whatever they please and twist it 'to favor their own loves and the principles taken from them.' The church as it was in the Lord's day was in the greatest darkness in respect to truth and good because it was in externals only.

Numbers 9393 and 9394 tell us how good is acquired, namely, by loving the truth and applying it to life; otherwise truth remains stored up in the memory and is not productive. Today it is popular to discredit doctrine and to exalt love or charity. This is in part due to the fact that the doctrines commonly held can be neither understood nor rationally explained, but, as stated in this number, those who love the Lord and the neighbor love the doctrines

of the church. We should know that true worship is from the internal man. If it is external only, it does not reach the man himself.

Notes

9386². "That 'to write' denotes to impress on the life, is because the purpose of writings is remembrance to all posterity." This verse in *Exodus* xxiv (about 1500 B.C.) may mark the beginning of the writing of the *Pentateuch* by Moses. The first appearance in the Scriptures of the word 'write' is in *Exodus* xvii, 14.

9407⁶. An interesting note on Tyre, picturing her intelligence and wisdom in her infancy, that is, in her first age.

9410. Note the last sentence.

9416. The reason for the 'ten words' is that 'ten' signifies all and 'words' truths. Note also that the commandments were not written some on one table and some on the other, but the tables were joined together and the writing was continued from one table to the other, thus signifying the conjunction of the Lord with man.

THIS I BELIEVE

HAVING READ much of Swedenborg's theological writings, my reasoning about spiritual problems has been guided into channels which give me great comfort in religious reflections.

There are many verses in the Bible which puzzle both the layman and the professional student. However, this should not discourage any one who seeks a way to the Promised Land. Space, which reaches beyond the scope of imagination, does not in its awesomeness, stifle the opportunity of seeking good living conditions here on earth. Likewise, one need not understand the comprehensive implications of the entire Bible in order to reach some conviction about the pressing problems of the spiritual and eternal destiny.

The astronomer claims that the same laws of physics and chemistry as found on this earth, are also found in the most distant stars. These laws have been slowly revealed down through the ages by experimentation, guided by the ever watchful Creator through influx promptings. Science, as it is known today, is but the black-board solutions of physical laws, given to man by the Hand of God that he may grow to greater heights in physical and spiritual stature. These laws have the perfection of exact order. For instance, two parts of hydrogen chemically combined with one part of oxygen make water, (H₂O). This is ever so; if not, chaos would result, for man could not know what to expect on tomorrow. If the laws of light, heat, sound, cohesion, gravity, etc. were not constant, how could our universe exist or man function with his five senses? Hence, physical laws must be consistently constant and whatever comes in contact therewith, with discordant action, causes sickness, injury, death or destruction. Tragic accidents and the horrors of war are the results of man violating the laws of nature and the golden rule. God imposes suffering upon no one. Such consequences are man-inflicted. God made the laws, man violates them. In this atmosphere, man either climbs or falls. By these experiences, the moral stamina of man is tested; and the rewards are based upon the character of his strongest love and the resulting behavior.

It seems that God still works miracles upon the physical man even as He did, while on earth, upon the lepers. One needs but to read about the waters at Lourdes, France, and

many miraculous healings of the body through faith and prayer to feel convinced. If man has found antidotes for poisons, and discovered 'miracle drugs' to cure and prevent diseases, once deemed fatal, without violating any physical law, why not believe that God will do as much for man, if petitioned by faith and prayer? Thus the Will of God will be done on earth.

The spiritual laws are based upon exactness even as the physical laws. The Commandments may be called the scientific laws of the spiritual world. God has ordained that man must have the freedom of choice. This is indicated by the experience of Adam and Eve as found in Genesis—thus it is the will of God that man do his own choosing. Otherwise he would not be a free agent. Again, since the Lord loves all mankind, it is reasonable to believe that God would have ordained that man should be a free agent. Of his own will man ought to act in harmony with His laws, even as the molecule or atom, although these have no free will. If man were predestined to do good, he

would not be a free agent but an abject slave. "Jesus wept", as declared in *John's gospel*, 11:35; and this supports the conclusion that our Savior is a God of Love, not a Lord of vengeance.

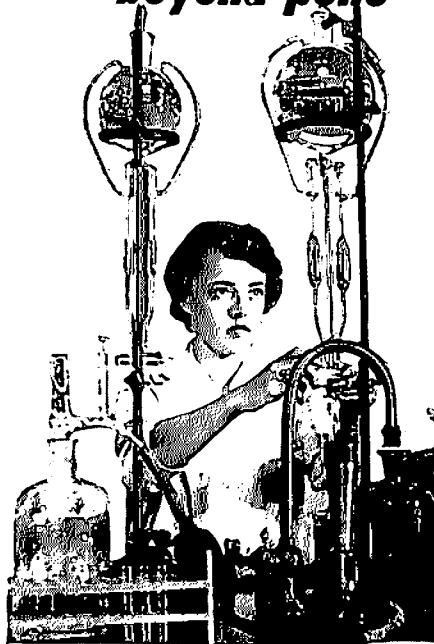
In the process of man's salvation, he must acknowledge God as his Savior and the Giver of all good things as well as accept the teachings of the Word as supreme in the realm of the spiritual order. By repentance, man can become reformed and thus be born again. In refusing to do evil things by doing the good, man becomes regenerated, but this process must be constant. These experiences may be compared with the gradual cleaning of an ink-filled vessel by continually pouring pure water therein until the ink is completely replaced by clean water. Likewise, a sinner can wash away the stain of sin in his soul by continually pouring good therein with the help of God through prayer, faith and charity. Thusly, by the forgiveness and mercy of God, man may be able to enter the gates of heaven and this compassion may be the antidote our Savior applies in a spiritual crisis even as man applies his antidote in emergencies on earth. Thus the Will of God is done in heaven.

It is the spiritual order, whether it be youth, fresh in the morning of life and tipsy on the wines of pleasure, whether it be proud manhood, drunk on the spirits of ambition, or the aged, feeble and faltering, sipping from the cup of fond memories, all must join hands with the angels of truth and good before destiny can point the way to the door that opens into the kingdom of God. The most worthy materials to build a highway of life across the infested swamps of temptations are the gravel of truth from the Rock of Ages, the cement of love from the mines of charity, the water of faith from the fountain of hope, all applied by the labor of prayer. These all important ingredients come only from the store rooms of our Master and Savior, who is ever ready to help man in crossing safely through the morass of human emotions and passions.

—T. L. HILL

(Mr. Hill is a long-time isolated New Churchman residing in Newberry, No. Car., a lax official there. He is a director of the South-eastern Association.)

RESEARCH — beyond polio



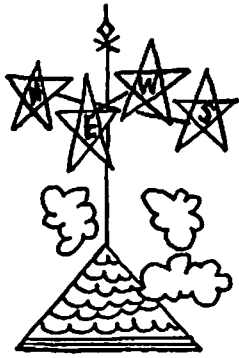
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THE MESSENGER



by Merle Haag

The Detroit Society has demonstrated that it is possible to increase the attendance at church. At the start of this year each member became a one man committee—he promised to attend services as often as possible, plus encouraging others to attend. The weatherman has been very unco-operative. As we all know, this has been one of the coldest winters in many years. Yet despite this, the attendance in the Detroit church has risen steadily each Sunday.

The New York Society had a double reason for celebrating on Feb. 8. The Rev. Clayton Priestnal was installed as Pastor of the Society by the Rev. David Johnson. The day also marked the beginning of the festivities for New York's centennial. The main speaker was Dr. Alfred Uhler, a prominent psychologist.

In all probability the most important annual event in our church is Swedenborg's birthday. Each one tries to make the occasion as festive as possible. This, of course, generally means that our most popular ministers are in great demand as guest speakers. This year the Rev. David Johnson spoke at Pittsburgh. (Incidentally, Rev. Johnson is a descendent of Rev. David Powell, Pittsburgh's first pastor—1847-50). The Rev. Antony Regamey spoke at the Wilmington, Delaware, Church. The Cincinnati, Ohio, Church had a musicale, featuring eight singers from the University of Cincinnati, plus solos by some of the choir's own singers.

Several of our members have been reported ill. Clifford Schneider of Cincinnati has had a surgical operation. Mrs. Lavinia Lynch of the Wilmington, Del., Society has been reported to be ill. All of the following are members of the Saskatoon, Sask., Society: Danny, the 14 month old son of Mr. and Mrs. Harry Friesen of Ft. Nelson, B.C. received severe burns on his arm and hand, was in a local hospital for two weeks and was then

flown to a hospital in Vancouver for skin grafting; Mrs. Jack MacKenzie (Agatha Wiebe) of North Battleford has been troubled with a foot infection; Jacob Friesen, Dauphin, Man. has undergone surgery; Don Grant and Julius Hiebert, Sr., both of Flin Flon, Man., have recently received treatment in the hospital.

Rev. Clyde W. Broomell, Pasadena, California, is to be the guest minister for the rest of February and the month of March of the Washington, D. C., Society. Rev. Mr. Broomell has been a New Church minister since 1903. He has served a number of parishes: Buffalo, New York; Boston, Mass; St. Paul, Minn.; and was the first minister at the Wayfarer's Chapel in California, to mention a few.

Mr. Broomell's address while in Washington will be in care of the Church of the Holy City, Sixteenth and Corcoran Sts., N.W., Washington, D. C.

The Rev. Leslie Marshall wishes to express how deeply grateful he is for the many expressions of sympathy and affection received during the illness of Mrs. Marshall. She is progressing steadily and sends her love to all. "Prayer has power."

An isolated member in the S. E. Association, Edwin Herrick, Bonita Springs, is a most earnest student of our teachings particularly in the field of correspondences. Skilled as a carver in wood he produces representations, the original conception of which he can trace back to early South American nations who he feels may have gained their knowledge of the correspondence or connection between things natural and spiritual through the Most Ancient People, referred to by Swedenborg as having a clear understanding of such principles of life.

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. 11408—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
GULFPORT, MISS. 2608 Kelley Avenue	ST. LOUIS COUNTY, MO. Garden Chapel, Dautel's Lane, near Creve Couer
INDIANAPOLIS, INDIANA 623 N. Alabama St.	ST. PAUL, MINN. S.E. cor. Virginia and Selby Ave.
KITCHENER, ONT. Margaret Ave. N. and Queen St.	ST. PETERSBURG, FLA. 1915—5th Street, N.
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

Births, Baptisms, Memorials

BIRTHS

KLASSEN—Born Dec. 2 to Mr. and Mrs. James Klassen, Jr. of Redfield, South Dakota, a son, Jon Arthur. Mr. and Mrs. James Klassen, Sr. of Huron, S. D. are the paternal grandparents.

FRIESEN—Born Dec. 6 to Mr. and Mrs. Harry Friesen of Ft. Nelson, B. C. a daughter, Beverly Gail. Mrs. and the late Mr. David Friesen formerly of Roblin, Manitoba, are the paternal grandparents.

BAPTISMS

HASKELL—Ernest Haskell, III, the son of Ernest and Annie Haskell, was baptized on Jan. 18 in the Bath, Me. Church by the Rev. Louis A. Dole.

STAILEY—Kimberly Ann and Vicki Lynn, thirteen month old twin daughters of Mr. and Mrs. A. Clark Stailey, were baptized on Jan. 25 in the Wilmington, Del., Church by the Rev. Ernest O. Martin.

ANDERSON—Stephen Paul, the one month old son of Gale Steele and Patricia Ethel (Cuthbertson) Anderson was baptized in the Kitchener, Ont. Church on Dec. 21 by the Rev. David Johnson.

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MEMORIALS

TILLITSON—Alice Buckingham Tillitson, age 97, was born at Marshall, Mich., June 14, 1861, died Jan. 27 at Wayland, Mich.

Her parents were the late William B. Buckingham and Ann E. (Weller) Buckingham, both of whom were members of the then flourishing New-Church of a century ago at Marshall, Michigan.

She was also grand-niece of the late Rev. Henry Weller who had much to do in organizing the early New-Church in Michigan and Indiana. Although isolated all her life from her Church she kept in contact with it much of the time, principally through Round Robin letters. She taught in the schools of Michigan for 25 years. In 1908 she married the late Walter Tillitson, Grand Rapids lumberman, helping to rear his three children, George E., Auburn, Wash., Edward W. of Detroit, and Mrs. Samuel Purchase of Wayland, Mich.

The resurrection service was conducted by Rev. William R. Woolfenden, Detroit at Marshall, Mich., Jan. 30. Burial was at Oakridge Cemetery, Marshall, Mich.

HAGEN—Mrs. Charles W. (Caroline Edith Rehman) Hagen of Kitchener, Ont. passed into the spiritual world on Jan. 12. Resurrection services were held on Jan. 15, the Rev. David Johnson officiating.

My All in All

Has anyone noticed that sometimes in the small hours of the morning, shortly before awakening, you had a clearer understanding and elevating affection,—a revelation.

The Divine reveals itself by means of external, as also by internal things. All nature—the mineral, vegetable and animal kingdoms—is for the sake and for the benefit of mankind.

Is it therefore that the Lord used the mustard seed, the fig tree, the vineyard, the beauty of the flower, the ground and the seed, the sower and the harvest as symbols to bring forth and reveal His divine truth and His divine love towards mankind?

All the natural things are temporary symbols; while the spiritual, which is their cause is lasting.

Man has not loved God, but God has loved man. Now when we feel that a life is in us, that we enjoy, are glad and happy in such a great gift, and this all from the Lord who wills it so that the life should appear as of 'mans very own',—this is my All in All; and this is giving thanks and glory to God. "I am Alpha and Omega, the First and the Last,—All in All".

—EDWARD EINBLAU

Evidence Society Notes

A kind friend of the Church, residing in Kingston, N. Y., who always wishes to remain anonymous, has from to time sent money and used stamps for the Board of Missions. We take advantage of this opportunity to thank this generous donor, thinking that perhaps he or she may be a reader of *THE MESSENGER*.

HORIZON, New York, a new magazine devoted to the arts, carries a leading article in its February number asking the question, "What will happen to today's religious and philosophical concepts if man discovers intelligent life on other planets?" Possibly a reading of Swedenborg's work, *Earths in the Universe*, would be enlightening.

Your Church, a Chicago periodical devoted to church building, equipment, administration, finance—devotes almost the whole of its Jan.-Feb. number to pictures and descriptions of what it considers the most modern and most beautiful churches in the United States. A page is devoted to the Wayfarers' Chapel with a highly eulogistic description, together with a reference to its architect, Lloyd Wright.

There are several statements in Prof. A. C. B. Lovell's series in his famous Oxford University Reith Lectures, as published in B.B.C.'s weekly, which coincide with what Swedenborg two centuries previously had deduced. There is a remarkable diagram concerned with this in the latest biography of our author, the *Swedenborg Epic*, as see the appendix, p. 490.—L.M.

The Consecrated Car

He couldn't speak before a crowd,

He couldn't teach a class.

But when he came to church,

He brought the folks "en masse."

He couldn't sing to save his life,

In public couldn't pray.

But always his old "jalopy" was

Just crammed on each Lord's day.

And though he could not sing or speak

Nor teach nor lead in prayer,

He listened well, and had a smile,

And he was ALWAYS THERE!

With all the others whom he brought,
Who lived both near and far.

And God's work prospered, for he had
A CONSECRATED CAR!

—W. H. AULENBACH

From Detroit Bulletin.