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PRESIDENT OF CONVENTION, David P. Johnson, as he brought the greetings of all of us in Convention to the centennial celebration of the New York Society's present building. Its stately altar is in the background. (See story in THE PRESIDENT'S CORNER.)

The NEW-CHURCH MESSENGER

**THE
NEW-CHURCH
MESSENGER**

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

EDITORIAL

I am the Door

ON ANOTHER PAGE of the *MESSENGER* will be found a comment by Rabbi Julius Mark, recently released by the Committee on Science and Religion, in which the Rabbi expresses the hope that all the religions of the world—not just the Christian religion—will join in the project for an International Theological Year. The goal to strive for will not be a watering down of all faiths to some abstractions that may be considered common to all but the enrichment of every faith and a strengthening of the zeal of all religions for making their ideals a part of life. In the main there can be little objection to this proposal. Dr. Albert Schweitzer says: "Formerly the non-Christian religions were simply called heathenism, and that disposed of them. Today we have it pointed out to us how much earnest seeking after God and how many sublime thoughts are to be found in those religions."

And Arnold Toynbee thinks that all religions are but variations on one theme, so that if all the 'components of this heavenly music of the spheres could be audible on the earth simultaneously, and with equal clarity, to one pair of human ears, the happy hearer would find himself listening not to a discord, but to a harmony.' A delightful figure of speech but does it state the full reality?

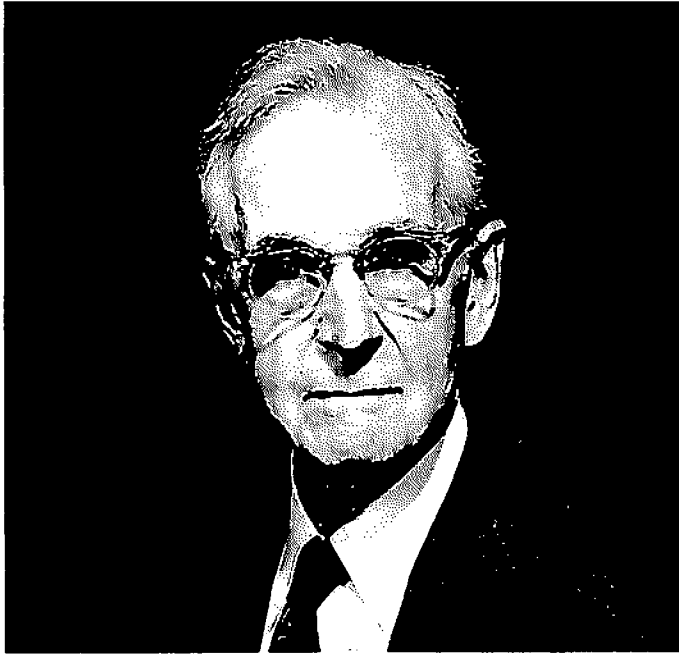
Human nature is diverse, at least as far as its expression and behavior is concerned. Therefore religious experience will be diverse. Man is always confronted with a great mystery; and, that the explanations which he finds for this mystery are diverse, is not as important as his sensing the mystery. Yet it is about the explanations that men tend to differ most bitterly. Surely it would be all to the good if contentions that arise from these differences would cease.

But there is another factor and that the Christian can never forget. This is the Christ. When the question is asked of the Christian, 'What is the way to God?' he can answer it only with the word 'Christ'. "I am the way, the truth and the life." (Jn. 14:6). "I am the door: if any man enters in he shall be saved, and shall go in and out, and find pasture." (Jn. 10:9).

Man cannot know God through knowing the world but only through knowing the manifestation of God in His Divine Humanity. God is Spirit and God is Personality. Man relates himself to Him through the Divine Humanity.

There is no need for the Christian to be reluctant to admit that all religions, and the rites they perform, are gropings after God. But since the quest for truth is ever baffling and continuous, some men and some societies have achieved more of truth than others. God's truth does not fall like rain on the plants. God's truth must be received, and not all are equally endowed to receive it. Therefore; there are great and important differences between the truths of the Christian religion and those of other world religions. It is unfortunate that there are those who feel justified in not believing in any religion until all religions are one. This is to confuse theological latitude with truth.

It may appear like an attitude of superiority, even arrogance, for the Christian to assert that his religion is the deepest expression of the human spirit. It is that if it ends with mere assertion. But the Christian has another argument, namely the quality of his own life. It is in this, rather than by philosophical reasoning, that the superiority of Christianity will be demonstrated.



Dr. John Reed Swanton
1873 - 1958

THERE are friendships which death cannot sever. They do not come to an end when there has been nearness of the heart and the mind and a knitting of spirit with spirit on the plane of the realities that abide. Though physical communication is no longer possible, with the passing of time they are purified, deepened, strengthened, they become more radiant, and their 'withinness' comes into its own. The merely incidental drops out of sight and they are felt to be even more real than before. It is in this way that many of us now go on treasuring the remembrance of Dr. John R. Swanton, who entered into the realm of our heart's desire on April 2, 1958.

Frail though he was in body, perhaps because of it, he seemed to us a living demonstration of the fact that, essentially we are souls. His serenity of spirit, a little on the side of the austere, his gentleness and modesty, the keenness, integrity and culture of his mind, his Yankee humor, always kindly, and the warm loyalty of his affections—these components of a personality that did not belong to time, were almost transparent in his countenance, manner and conversation.

In him we had also the unusual and happy combination of a personality in whom two dominant interests, the one in science and the other in religion, were like the twin foci of an ellipse, around which moved the full orbit of his life. These interests did not clash in his mind, however, neither were they kept separate. They rather enriched one another.

Thus he tells us in his autobiography: "No scientist is just a scientist and nothing else. He has also a Civic side and a religious side, either positive or negative, which is his attitude toward the entire cosmos and what he thinks its meaning to be. I can't believe that knowledge ends at a certain place, and my feelings have been altogether on the positive side." . . . "I remained a Swedenborgian because Swedenborgianism liberated me from

**In Dr. John R. Swanton
scientific knowledge
and
deep religious feelings
were united**

unnatural and abhorrent views as to man's fate after death; because it freed me from an illogical and inconceivable tripersonal deity, and because it clothed the universe with a spiritual meaning and made the Hebrew—Christian Scriptures a Word of God in the only way that was possible."

While this blending of faith with science had little opportunity for expression in his factual work for the Smithsonian Institute, it was overwhelmingly appreciated in his person, by his colleagues. And even at that time it made its impression on the thinking of the Church through his numerous articles in *The Helper*, *The New Church Review*, *The Messenger*, and his book: *The Higher Evolution*.

It came into full bloom, however, on his retirement to his beloved New England when we were made to feel at least that he fully belonged to us. Then, with the same industry and independence of thought, he re-analyzed his convictions, revised some and deepened others, especially in the light of his newly awakened interest in phychoic research and para-psychology. The story is told in his contributions to the *MESSENGER*, *The New Christianity*, and the voluminous manuscripts he left to the New Church Theological School.

There, as the veil between us and the eternal world became for him more and more translucent with the glory of a brighter light behind it, he entered into that blessed life which is the aftermath of our battles with the dust of the earth, surrounded with the warm affection of his family and church friends. Already here he was at home in all that makes for heaven, a life centered on love to the Lord and those He has given us to love. And who shall say that the rich harvest of the spirit which was his is not the glad portent of still higher attainments and service in that freer, fuller life into which our loving thoughts follow him?

—ANTONY REGAMEY

The following is a portion of an autobiographical sketch prepared by Dr. Swanton a few months before he passed to the other world.

One Swedenborgian's Experience with Religion

ON THE FIRST PAGE of family Bible which my mother gave to my wife and myself when we were married is her picture, with the words underneath: "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever." Opposite is her dedication to us, with this inscription: "May the words of this precious book be a lamp to your feet and a light to your path to guide you unto the life eternal. Dec. 16th, 1903."

Mary Olivia Swanton was one of those saintly women who loved everyone. My devotion to the present New-Church body stems from this mother of mine. She was the only daughter of the Rev. Henry A. Worcester, whose promising career in the New-Church ministry was cut off by an early death before my mother was born. By a curious coincidence, I was also a posthumous child, my father having passed away several months before my birth, leaving mother with myself and two other boys to bring up. My memories of mother are all lovely, but not of over-indulgence. She buried her life in the duty God had left her of raising three active and not always submissive boys. Religion for them was first in her thoughts and she was devoted to that type of it to which her father had ministered. I have a vivid memory of the place on Pleasant Street, Gardiner, (Me.), where she and I were walking when I asked her to what church we belonged and she said, "The New Church." There had been a small knot of New-Church people in Gardiner, who had formed into a society and united with the Maine Association. But in my time the society was reduced to a very few. Services were usually held in the Universalist building during July and August, conducted by the Rev. Julian K. Smyth, the Rev. H. Clinton Hay, the Rev. John Goddard, or the Rev. S. F. Dyke who was general pastor of the Maine Association. During the winter we usually had services in our parlor.

Following the death of my Aunt Dorcas, we moved from Gardiner, my brothers to enter the Massachusetts Institute of Technology and I to prepare for Harvard at the Chelsea (Mass.) high school. Soon thereafter my mother moved to Roxbury, where she kept house for

Miss Ednah C. Silver, daughter of a New-Church minister and well known herself as teacher and writer in the Church.

My Educational and Professional Life

When I entered Harvard I prepared for work in American archaeology and ethnology, a department on that subject having been opened in 1892. Only special instruction for graduate students was offered the first year or two and by the time I left Cambridge there was only one undergraduate course. There are now twenty or thirty.

Meantime, in the summer of 1894 I accompanied C. C. Willoughby on an archaeological expedition to Maine, and in 1895 was with Ernest Volk in his work along the Delaware River near Trenton. After taking my A.B. in 1896 I stayed at Harvard a year longer for an A.M. In the summer of 1897 I was doing archaeological work with Roland B. Dixon and Ingersoll Bowditch at Madisonville, Ohio. I did graduate work at Harvard again the following winter, but early in the spring of 1898 was given an opportunity to help George Pepper at the famous ruin of Pueblo Bonito in the Chaco Canyon, New Mexico. On my return Professor F. W. Putnam, head of the department of archaeology and ethnology at Harvard, under whom I had been studying gave me an opportunity to assist Dr. Franz Boas at the American Museum of Natural History, New York City. For two winters I was under Dr. Boas, and in the intervening summer went over some text material in the Dakota language with an Indian on the Rosebud Reservation in South Dakota. My contact with Dr. Boas was a wonderful experience, for he was widely interested in ethnological investigations, became an outstanding force in building up anthropology in America, and assembled about himself a core of students whose names have been registered among its leading lights in the first half of this century.

Shortly before this time Dr. James Owen Dorsey, a pioneer worker in the study of the Siouan languages, had passed away, leaving an opening at the Bureau of

American Ethnology in Washington. Dr. Boas induced me to take an examination for that post; I passed this, and was appointed in September, 1900. Right afterwards I was sent on a field expedition to the Northwest Coast to carry out work for the Bureau and the American Museum. I was on that coast again in the winter of 1903-04 in company with my wife Alice Barnard Swanton—it was part of our wedding journey.

After working up the notes collected on these two expeditions and having some of them published, I became deflected to studies of our Southeastern Indians and spent nearly all the rest of my life in the Bureau in investigations among and upon them. In 1934 a Commission was appointed by act of Congress to study the expedition which had passed through our southern states in 1539 to 1543 under command of Hernando de Soto and his successor, Luis de Moscoso, and to suggest an appropriate celebration of the 400th anniversary of that event. I was appointed a member of that Commission, elected chairman by its members, and was engaged in work connected with it until 1939. In 1944 I retired from active work at the Smithsonian Institution in Washington, and came to live in Newton, Massachusetts.

My Religious Development

This is a rapid sketch of my professional life, and I now turn to consider my religious development alongside of it. By this I mean the external manifestations of the religious phases I passed through, for what lies within that, as is true of all men, is known to God alone. Both kinds of religious development began with and were presided over by the good angel who brought me into the world and were supplemented and strengthened by another with whom I spent nineteen of the happiest years of my life.

When I left Gardiner in 1890, I had had little or no personal connection with the organized New Church. Then for two years I was a regular attendant at the Boston New Church. With an older cousin, from Bath, I sat in the gallery, the floor then being almost completely occupied. To be introduced to a really large New-Church congregation was an exhilarating sensation.

After entering Harvard in 1892, I transferred my attendance to the Cambridge Society, at that time under the Rev. Theodore F. Wright. Dr. Wright was deeply

interested in researches then being carried on by the Palestine Exploration Fund in the Holy Land. Cambridge services were held in the present Theological School building, the church edifice not having been erected. It was there that I united with the Church. After my mother went to Roxbury, I occasionally attended the Roxbury Church, of which the Rev. Julian K. Smyth was pastor. On many Sunday evenings religious meetings were held at Mr. Smyth's home, and I contributed a few papers; also some to wider church groups. But I was densely ignorant of theological matters outside of my own denomination, and not much better informed inside. I did not, I remember, even know the proper

application of the words 'immaculate conception' which I confused with the doctrine of the virgin birth of Christ.

One great stimulus to my religious beliefs was derived from reading Swedenborg's *Principia*. In reading this I was able to understand better some of Swedenborg's later works, particularly *The Divine Love and Wisdom*. From the *Principia* I branched out into his other early writings then available, including *The Economy of the Animal Kingdom*, *The Animal Kingdom*, and *The Soul or Rational Psychology*.

At this time a movement had come into existence, promoted earnestly by the Rev. Frank Sewall, to republish all of Swedenborg's early writings, many still in manuscript. In the fall of 1898 the Swedenborg Scientific Association was organized, and it has performed a great amount of important work in the rescue and translation of these early writings. My interest at that time, I admit, extended to somewhat fanatical lengths, and from the room in Washington which I rented during the first years of my work there I edited, or rather attempted to edit, six numbers of *The New Philosophy*, a publication started by the Rev. John Whitehead and taken over by the Swedenborg Scientific Association to become its organ. Although my interest continued, I found I could not conduct editorial work successfully and began to feel some critical misgivings as to the expressed objects of the Association, so that I dropped from it. In the meantime I continued to subscribe for the journal, and have renewed my membership more recently.

During my residence at Washington I participated in the affairs of the Washington New-Church Society, and also took a certain amount of interest in the meetings of the national Convention of the New Church, but I never had any real administrative capacity and the Church did well in having bypassed me in selecting its officials.

Discovery of the *Principia* and the other early philosophical works of Swedenborg had seemed to tie my sectarian self-centeredness to the scientific realities of my time, with which I was coming to be professionally associated. Yet from what I knew of my anthropological associates I was aware that I could not explain my beliefs to them in ways that they would have understood or accepted. This was because I would have had to base my argument on Swedenborg's claim to have had immediate contact with spirits and on the results of these

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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

Swedenborg Foundation Incorporated

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contacts. At that time the possibility of such experiences was rejected absolutely by practically all those able to speak authoritatively for science. While Spiritualism had had for a time a widely extended vogue, it was connected with so much mediumistic fraud that any claims whatsoever to spiritual contacts were met with ridicule.

It was known, and soon became widely recognized, that Swedenborg was a man of profound learning. Many of his early writings came to be treated with respect, also, because it was found that they contained discoveries and speculations of real scientific worth. But this regard did not extend to Swedenborg's spiritual experiences, which were thought to be evidence of mental unsoundness.

Religious Beliefs and Scientific Work Apart

It became increasingly difficult for me to communicate my beliefs to others and even to support my own beliefs in the face of apparent contradictions. As a natural result I tended to keep my religious beliefs and my scientific work entirely apart. This tendency prevailed almost until the end of my life in Washington.

The point of the matter is this. Swedenborg is believed to have had his interior senses opened, to have associated with spirits, and to have enjoyed this experience for the purposes of bringing certain great truths into a world vastly in need of them. To some, these 'great truths' appeal directly. They can live in an aura composed of them and remain indifferent to whatever Swedenborg has said on other subjects. A hundred or a hundred and fifty years ago, when the vicarious atonement, salvation by faith alone, and predestination to bliss or damnation were living beliefs in the minds of many thousands of human beings, not a few became Swedenborgians because of the relief his works gave them from such illogical—one might almost say blasphemous—ideas. But, while some of the statements of faith in which those ideas became formalized have remained, the beliefs they stood for, if not formally denied, no longer exert effective influence on the religious thought of our time.

Swedenborg can no longer be valued merely because of the greater principles I have mentioned, no matter how true, but must come up for examination on all of his statements, on all of his writings. And if a specific New-Church body is to continue in existence, it must take into consideration all of Swedenborg's writings and every statement he makes, and confirm them, continue them as embodying live issues, or, if necessary, reject them.

I have inclined toward the dogmatic position and have devoted a great deal of time and thought (and worry) trying to believe that Swedenborg is always right. In discovering the *Principia* and Swedenborg's other early writings I thought that a very literalistic Swedenborgianism might be built up, and I promoted the work of the Swedenborg Scientific Association with that end in view. I have not ceased to regard those early productions as important and as containing profound truths, but literalistic acceptance of them must clearly be abandoned.

While I was in that frame of mind, however, I was asked to prepare a little work on Evolution, and this was published by the New-Church Press under the title *Emanuel Swedenborg: Prophet of Higher Evolution*. The principal positions taken in that work I still hold, but it is no longer adequate.

(Then follows a section in Dr. Swanton's manuscript under the heading, "My Discovery that Swedenborg's Experiences are open to Scientific Confirmation." This chapter deals with psychical research, recent experiments in parapsychology, and so on, and has been published in the Spring 1958 issue of *THE NEW CHRISTIANITY*. —Ed.)

'The Case for Swedenborg'

My birth and early experiences had tended to make me a convinced Swedenborgian. However, Swedenborg's writings left me in a somewhat insecure religious position because some of the things he said—about the inhabitants of other planets for instance, the revelation supposed to be in existence in inner Asia with its possession of the 'Ancient Word,' the revelation said to be taking place in Africa, and other matters—seemed unsupported by good objective evidence. Therefore, when I left Washington and was able to look forward to a few years freed from my former commitments, I settled in Newton with the determination to make a much more thorough study of the writings of the Swedish seer than I had before.

I went to work to collect evidence in support of the things I wished to believe and compiled a manuscript entitled 'The Case for Swedenborg.' In it I called attention to Swedenborg's personal character, his scientific accomplishments, his psychic experiences as confirmed by Immanuel Kant, and the contrast between his earlier and later theology, and I made an endeavor to show that movements of thought during the eighteenth century tended to bear out his assertion of a revolutionary change in the spiritual world in the year 1757. Throughout this period I took the position of a confirmer, and believe now that I did not occupy a sufficiently critical position. Yet I refused to make Swedenborg's statements absolutes and place them above criticism.

Presently I was confronted with a problem which led me to see that, as great as were some of the thoughts contained in Swedenborg's writings, certain things said by him needed interpretation.

(At this point Dr. Swanton has a few chapters dealing with certain beliefs in the church which he believes should have reconsideration or reappraisal in the light of further careful study. These include the concepts concerning the eternity of the hells, sexual inequality in inheritance, and antinatural miracles. Much of this material, or the substance of it, has been published in *THE CHRISTIANITY*; see the issues of Autumn 1955, Winter and Summer 1957, and Winter 1958.

(Next comes a chapter entitled, "My Faith finds Firm Root in the Gospel of John," and then a concluding section under the heading: "My Confidence that while the Letter of Scripture may, as Paul says, 'kill,' the Spirit will

redeem." The following paragraphs are excerpts from this closing section of Dr. Swanton's autobiographical sketch.—ED.)

Revelations and their Attachments

When any new revelation of truth is vouchsafed to men it has to come in terms which will be understood by them and hence have survival value, and it may appear accompanied by assumptions later shown to be erroneous. Thus Swedenborg accepts the doctrine of spontaneous generation in its ancient form; seems to believe that the world is only about 6000 years old, and to think that the only truly living part of a human being is contributed by the father.

Similar accretions of older views have taken place in our Bible also. The first chapters of *Genesis* were once supposed to furnish a literally correct account of the creation of our solar system and the history of the first inhabitants of our earth. It was also believed that the sun and moon actually stopped in their courses long enough for Joshua to complete his victory over the

Amorites, and as advanced a thinker as Swedenborg believed that some unusual portent had then taken place in the heavens, though he was too much of a scientist to assume the event as literally described. Nevertheless, he did apparently accept the objective character of the plagues described as coming upon Egypt on behalf of the Israelites and the other miraculous events in their subsequent wanderings. And coming to the New Testament, he took over the doctrine of the virgin birth of Christ in its old literal form, and also believed that the bread in the baskets of Christ's disciples had been miraculously increased so that multitudes might be fed. In the *Gospel of John*, however, we are taken above these seeming miracles and there is a suggestion that they were not, as apparently represented, outside of the ordinary laws of nature but were introduced to typify the most profound spiritual truths and inmosty such truths as had a special application to the Divine Being and Incarnation in Jesus Christ.

Interested as they have been in the logical principles and beautiful thoughts contained in Swedenborg's writings, many who have accepted his authority on account of these things have felt it necessary—as is common in such cases—to accept as equally valid all other statements he may have made. His doctrine of the Lord gave them a Being as an object of their prayers not divided in such a way as to obscure the vision or generalized beyond human conception. It also gave them a universe expressive of Deity in all its parts because directly descended from Deity, neither pantheistic nor sundered entirely from Him by a theory of creation 'out of nothing' in violation of common sense. In its extended form it gave to us, or rather restored to us, a Word of God based in the first place on a grand truth that the universe itself is such a divine 'revelment', and that because that is so, a Word composed of representations drawn from nature is possible and in fact exists in the inspired portions of our Bible. From the organization of the Deity

OPERATION B O M

After graduating from NCTS, the Rev. Horand Gutfeldt went to assist the Rev. Erich Reissner in Berlin, Germany, where he was ordained the following year. By January 1957, the Board of Missions began exploring the possibility of his making a visit to the Vienna Society. This Society has held together for seventy-five years under lay-leadership without a resident minister. After the trying times of World War I, its activities were revived by the late Rev. Adolph Goerwitz and then, again, by the Rev. Erich Reissner. More recently the group has been visited by Dr. Friedemann Horn of Zurich. Mr. Gutfeldt's visit to Vienna was most profitable and it was decided that he should remain there permanently. The chief difficulty lay in finding him a place to live, so when the Rev. Othmar Tobisch visited Vienna this past summer the two men put in fourteen days of continuous search and finally found a two-story frame house set in a lovely garden in the western part of the city.

Mr. Walter Tobisch, a landscape gardener, offered his services in landscaping and remodeling the house and another member, Mr. Eisner, is taking care of having the house painted, inside and out. Friends in Berkeley have made it possible to put in a modern bath. The house is so situated on a slope as to permit of enlargement, and the Society has already made plans to improve the property and make part of it available for their gatherings. It is, of course, primarily a parsonage and is about twenty minutes by car from their place of worship in the YMCA building. The New Church people in Vienna are much elated and deeply grateful to Convention and the Board of Missions for this first Church-owned New Church property in Austria. It is a big milestone in the development and enlargement of the usefulness of the Vienna Society after several generations of "holding the fort", and they are most particularly pleased at having their own resident minister, which the Board of Missions has made possible.

—MARGARET S. SAMPSON

we are taught that the spiritual natural worlds derive their organization, and that there are dualities and trines throughout both in consequence. It is again a form expressing the Divine Form—the Grand Man, as Swedenborg calls it—into which all human beings are gathered after death so far as they accept Him or, we

might say, so far as they accept the good will and the true faith which are His.

This is a logical and a beautiful system when properly understood and taken to heart—but it has been revealed to us accompanied by certain accretions which have obscured it in some particulars and tended to destroy it. As with every great manifestation of truth, literalistic faith has acted to corrupt it. Unless any form of faith remains dynamic, it will die.

If I have any suggestions for the members of that Church with which I have been so long connected, it would be that they should not let Swedenborg's apparent errors—least of all the errors of some who have affected to speak for him—determine their beliefs; and that they should rid themselves both in his writings and in the Scriptures of the literalistic obsession. What is genuine in Swedenborg's writings, if given a chance, will expand to cosmic proportions. Christ's divine nature is proved by His words and deeds and not by miracles, not by an extranatural entrance into nature.

Swedenborg's writings should be studied again from the beginning. There should be a new edition of the *Spiritual Diary* and a republication of the commentaries now bound up with his expositions of the inner sense of Genesis and Exodus in the *Arcana*. Later memorable relations are worthy of special study. Attention should be turned to cosmology in its widest sense, and away from the present obsession with what is assumed to be theology but is a theology severed from many of its vital roots. By so doing, theology will not really be abandoned but returned more understandingly and placed on a higher plane.

And now I close my discussion. Whatever its defects, it incorporates my best efforts to be worthy of the mother I described in my opening words.

Many in the Church who have known Dr. Swanton through the years, and have greatly valued his friendship as well as his varied contributions to the life of the Church, perhaps have not been aware of the unique place he occupied in the scientific world. In 1940, in celebration of his fortieth year with the Smithsonian Institution, Washington, D. C., a volume was published in his honor, entitled *Essays in Historical Anthropology of North America*, and containing the following Foreword by Charles G. Abbot, secretary of the Smithsonian:

"It is a real satisfaction for the Smithsonian Institution to publish this collection of papers in historical anthropology in honor of Dr. John R. Swanton, on the occasion of his fortieth year with the Institution. Diligence, modesty, and kindness combine with great ability in his make-up and lead all his colleagues and friends to love him, at the same time that they honor his scholarship and his basic contributions to American anthropology.

"While the attractive field of deductive speculation has in the past lured many American anthropologists, Swanton has been content to gather information and,

sifting it, to lay a foundation where others may securely build. Treating particularly the history of cultures and of tribal movement in the Southeast since the discovery of America, Swanton's publications in this field will ever be the classic sources, basic to future advances."

Dr. Swanton continued with the Bureau of American Ethnology for nearly four more years. On his retirement in June 1944, he was presented with a handsomely bound volume of personal letters from his associates. A few quotations from these expressions of appreciation will indicate something of the depth of affection and esteem in which he was held by his colleagues:

"There are few persons in the Smithsonian Institution whose retirement will occasion more regret than yours. The Institution has long depended on you for sound scholarship, great industry and complete loyalty. But beyond this we all love you for your kindness, your modesty, your pleasant humor, and your sterling character."

"You will be missed by the Institution because, contrary to the axiom, you are irreplaceable. The work that you have done, and the wide knowledge and deep historical insight that have marked its accomplishment, have contributed greatly to the reputation the Smithsonian holds in the field of American anthropology. It is literally true that no one else can continue that work. . . ."

"Coming to the Bureau as one of the very first winners of a doctor's degree in anthropology in this country, your field work . . . dipped into two geographically opposed regions . . . the Northwest Coast and the Southeast.

The former I would view as a local development, bound in certain surprising ways to the Siberian cultures; the latter, even as far north as the Ohio Valley region, exhibiting strange bonds with traits of South America. The former took you into the Haida and Tlingit languages; the latter proved to be your main life work . . . You developed a field where others shrugged their shoulders, and more than any other person of whom I know, developed the subject of Historical Anthropology.

"It has also been a constant silent uplift to me, and you will pardon me for saying the truth, to feel that we had in the Bureau one person, who was yourself, possessed of spirituality, in addition to being a careful student. . . ."

"In completing nearly half a century of a distinguished scientific career at the Smithsonian Institution, you have been one of the principal architects and builders of a new science which promises to become extremely important in future human affairs. It is comparatively easy for the younger generation to obtain results by using the concepts and methods which the pioneers of American anthropology established. It is those who established the concepts and methods who are the true scientists and whose names will have lasting significance when the technicians have been forgotten.

"You have been universally respected and loved by your colleagues and associates. To attain distinction

without losing one's integrity or making a single enemy would seem an impossible achievement. Yet you have somehow done it. . . .

"We shall miss you about the Smithsonian Institution. We shall miss the vast store of your knowledge; your calm judgment in time of stress and strain. We shall miss your wisdom, the warmth of your personality, your Yankee humor.

"Because of the pride I have in the achievements of the Bureau I can't help feeling a real sense of loss in thus separating from our leading light. In a world where a certain amount of ruthlessness and selfish aggression is generally thought necessary to success, it is a rare accomplishment to be recognized both as the most distinguished and best loved individual on a roster of names as outstanding as those which have comprised the 65-year history of the Bureau of American Ethnology."

TENTATIVE PROGRAM OF PRESIDENT'S VISITS

Sunday	Mar. 1	Lakewood, Ohio
Tuesday	Mar. 3	Ministers' Institute, Urbana, Ohio
Wednesday	Mar. 4	Ministers' Institute, Urbana, Ohio
Thursday	Mar. 5	Ministers' Institute, Urbana, Ohio
Saturday	Mar. 7	Board of Trustees of Urbana Junior College—New York Church
Tuesday	Mar. 10	Board of Missions Philadelphia
Sunday	Mar. 15	St. Paul, Minnesota
Friday	Apr. 10	Massachusetts Regional Training Institute
Saturday	Apr. 11	Massachusetts Regional Training Institute
Sunday	Apr. 12	Massachusetts Regional Training Institute
Wednesday	Apr. 15	Detroit, Michigan, National Council
Thursday	Apr. 16	Travel to Los Angeles
Friday	Apr. 17	Wayfarers' Chapel Board Meeting
Saturday	Apr. 18	Wayfarers' Chapel Board Meeting
Sunday	Apr. 19	Committee on Business
Friday	Apr. 24	Administrative Committee and Task Force Leaders Meeting
Sunday	May 3	Miami-Lauderdale Annual Meeting
Tuesday	May 12	Board of Missions (Tentative)
Friday	May 15	Illinois Association
Saturday	May 16	Illinois Association
Sunday	May 17	Dedication new St. Louis Church
June 27	— Aug. 4	Summer Holidays
July 12	— July 19	General Convention, San Francisco and Asilomar

David P. Johnson
President.

PRAYERS AND MEDITATIONS FOR SELF-REALIZATION

BY
ALFRED UHLER

Based on
SWEDENBORG'S PSYCHOLOGICAL TEACHINGS

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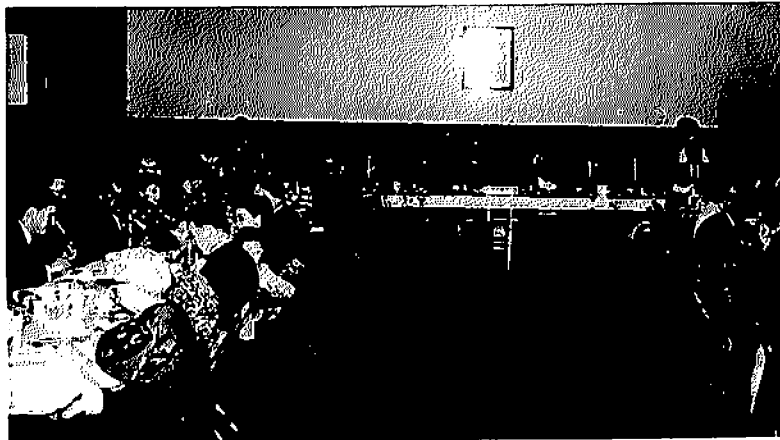
ALFRED UHLER

36 Gramercy Park E. New York 3, N. Y.

The President's Corner

Dear Friends:

On January 25 I was the guest of the Pittsburgh Society and preached at the morning service which was well attended. Following the service we assembled in the parish hall and enjoyed dinner together.



This photograph was taken during the dinner. I am in the center, Mr. Le Van is on my right and Mr. and Mrs. Heddaeus are on my left. In the afternoon I showed pictures of quite a number of our churches in the United States and Canada and afterwards spoke on 'Swedenborg, servant of the Lord.' The entire day seemed to be enjoyed by everyone present.

On February 8 I attended the centennial celebration of the New York Society's present building. The central figure in the photograph below is Gus Bischof, current president of the New York Society as he opened the afternoon's program. A few minutes later a new Pulpit Bible was presented to him on behalf of the Ladies Aid for, of course, the use of the church during the next hundred years. The other men in the chancel are:

Rev. D. Johnson extreme left in rear, Rev. Donald Harrington, Minister of nearby Community Church, Rev. Carl Herron, Executive Secretary Protestant Council, (Gus Bischof center) Rev. Robert Griswold,



Rector of the Church of the Holy Apostles (Episcopal), Rev. Imre Kovacs, Minister of the Hungarian Reformed Church, Dr. Alfred Uhler, and Rev. Clayton Priestnal—newly installed minister of the New York Society.

The next picture shows Dr. Uhler in the pulpit. I feel that he has been caught here in a good pose as he gave the address on 'The Healing of the Mind.'



The lower photograph is in the library of the New York Church at the meeting of the Public Relations Bureau.

Mrs. Marjorie Barrington has been recently appointed Chairman of The Public Relations Bureau. Also newly appointed to the committee is Robert Kirven, now a student at the Theological School. The picture shows, beginning at the left, John R. Seekamp who has been an active member of the Bureau. Lay Leader Harold Larsen who has shown special interest in the kind of work our Committee is doing, Robert Kirven, and David Johnson whose head is peeking out behind the hat of Marjorie Barrington.

One of the newest projects of the Public Relations Bureau is the production under Robert Kirven of a series of slides with script telling the story of the work of our General Convention. Other such projects are planned for the future but time will be required to develop them. Also, following successful public relations work done for us, by Miss Betty Stine in Philadelphia last year, more extensive efforts are planned for this year's Convention in California. Materials will also be sent to local churches which we hope they may be able to use in bringing the Church's name before the public by presenting the names of delegates who are going to attend the Convention, the names of people who may be of interest beyond the local community. A kit will be sent in order to help the local churches serve this particular end.

Don't forget that Convention will be meeting the 13th to the 19th of July at San Francisco and Asilomar and that it's time to send your reservations in!

Cordially,

David P. Johnson

THE PURPOSE OF BEING

by Fitch Gibbens

IT IS INTRIGUING to observe how humans of both sexes, male and female, obviously struggle through this life against what they would prefer to appear to be and what they know they truly are, or even ought to be.

Every intelligent human must know that sooner or later, in eternity, he will have to face up to himself as he is! It is hard to understand why so many of us keep on with a play-acting role of artificially inspired stage-presences. Will humans never learn how to stand alone on their own two feet, to 'stand up and be heard'?

We have a choice, no doubt; but upon transition into the life of the spirit, our range of choices will be limited to our capacities for or against turpitudes. What we really are, inside us, is all the reality that can be taken with us. Were we committed to appearing to be that which we are not, we would be committed to an eternally unpleasant existence of the same kind of self-deception.

Thus there is need for the daily evaluation of ourselves, a form of meditative prayer and psycho-soliloquy that we have need to employ continually. It is difficult to conceive the kind of sanity that keeps those of us who fool ourselves and others, out of institutions for the mentally ill. Who is more sick than the man who refuses to see himself as he is, and at once let his neighbors know about it?

Frigid, snobbish, egocentric, muddleheaded, wrong-headed, passionate, superstitious, selfish, sensual and irrational—who cares as long as we admit it to ourselves and to others, to the end that we put ourselves in the enviable position of trying to *do* something about it?

A well-ordered, well-balanced life on earth is only for the very few, if lived honestly. Rational behavior, when



COME AND SEE

by Robert H. Kirven

"They said unto him, Rabbi, where dwellest thou? He said unto them, Come and see." John 1:38-39.

JOHN AND ANDREW were serious young men—troubled, searching, unsatisfied with the way of life

that was good enough for most people of their time. When we first hear of them, they are following a radical, controversial leader, John the Baptist; then, on the strength of five words, they abruptly leave him and follow another. They were not fickle or undependable; we must imagine them at this point as restless, inquiring, earnest young men trying to find something, but not sure what it was. They fit into a type characteristic of the younger generation of men and women in every period of crisis and change—times such as these in which we live.

Peter is another type that you can recognize in other settings, including your own. He was a big, dynamic powerhouse of a man—a hard worker, filled with an infectious kind of enthusiasm that he could easily communicate to others. He was not looking for anything new; he was too busy catching fish. That was his work, and he was a good fisherman. But when he heard of something better than catching fish, he was ready to go. We don't know much about what Phillip was doing when he met Jesus on the road. He was going someplace, on some business, but he felt something so powerfully compelling and urgent about this man Jesus, that he forgot his other errand and followed him without waiting to weigh any arguments for or against his divinity. That was why he had no logical reasons to counter Nathanael's cynical remark. All he had was his deep

Certain men who found the Christ

distinction is not another way, either. There is but one way—to be ourselves under any and all circumstances, never once permitting peace of mind and soul to stay our efforts at self-expression as we are, not as we would like to appear to be! By 'growing too sweet' we can most easily defeat our true purpose for *being*. Would we be consistent were we to be ourselves under all living situations? Was Jesus Christ consistent when He carried a scourge into the temple or when He asked the disciples, 'how long must I suffer thee? Is consistency a normal condition for honest people?'

personal conviction that Jesus was the Christ—a conviction that he was sure Nathanael would find irresistible, too. Nathanael was reasonably sophisticated for a country boy; he knew the realities of life, and was not easily swayed by extravagant claims. But he was curious enough to 'come and see.'

"Where Would We Go?"

This is a pretty representative group of young people from any age. Some troubled and searching, some too busy to search, some too apathetic; some natural leaders, some natural followers. You will find young men and young women like these among yourselves, or in any group. And the two questions they asked are questions that would arise from any such group under similar circumstances.

They asked Jesus, "Where do you live?" In other words, "Where would we go to follow you?" You can almost feel the uncertainty behind that question, both as to where *they* stand in life, and whether they want to go jumping off after something new. There are many answers Jesus could have given them; in fact, he must have said a lot of things to them in the afternoon they spent together. But right at first, he didn't argue with them or try to persuade them. He only said, 'Come and see.'

Then Nathanael asked the other question: "Can anything good come out of Nazareth?" Nazareth was a poor little town in a poor country; it was about like his own town, and close enough that he probably knew a

The search for intellectual honesty in ourselves and the elimination of passion and prejudice is a continuing kind of Sisyphean labor of uselessness unless we learn some way to keep the stone at the top of the hill after we've rolled it there. Making a virtue of our own unreasonableness is not one of the ways. Intellectual

honesty indulged, is indeed a rare commodity. Forever hovering on the verge of madness, most humans build a kind of wall of Jericho around themselves to the immortal end of having such eventually crumble out of sheer stupidity.

number of people there—plain, ordinary people. They weren't famous, they weren't leaders; they were poor, rustic; they were looked down upon by everybody who could have been called great, or near-great, or even successful. What an unlikely place to find the promised Messiah!

Well, he was right. There wasn't any logical reason to say that a man from Nazareth should be the Savior of all the world. The best answer—the only answer—was 'Come and see.'

One thing that all these young men had in common, was that they did come. And what they saw in Jesus changed their lives more radically and completely than any force of argument could have done. There is no reason to believe that when John the Baptist pointed to the quiet young man passing by and called him the Lamb of God, that John and Andrew really and wholeheartedly believed him to be the Christ. But when they had come face to face with him and talked with him, no question remained in their minds. Andrew did not tell Peter, "We *think* we've found the Messiah," or "We've found a man who *claims* to be the Messiah." What he said showed more than faith or belief; it was a statement of fact: "We have found the Christ."

They came. They saw. And life for them was never the same again.

Types we know

These characters from the Bible story represent types that you can recognize among yourselves. Also, the kind of questions they asked, and the reaction they had to the answers, is about what might be expected of any young people today in similar circumstances. But, could the same situation arise today? It not only could; it has.

On the surface, it's true, the situation is different. As a matter of fact, it's only an illusion to say that history ever does repeat itself. In any event, the significance and relevance of the Gospel story certainly extends beyond the physical and social situation of the Galilean hills two thousand years ago. We can say it is the spiritual situation that recurs; or, if that sounds too abstract, we can say that the *feeling* which moved men's hearts in that day comes again to ours; and human nature has changed so little in two thousand years that we can find lessons for ourselves in the experiences of these young men.

There are young people today who are troubled and searching; and others, seemingly well-adjusted, who would quickly follow a new and better way of life if it were offered them in a recognizable form. The date and the scene have changed, but the need remains. This much is the same today as two thousand years ago.

And now, as then, there is a man—this time, his name is Emanuel Swedenborg—who points a finger before our eyes and says, "Look! There is the Lord, come again into the world!"

That is a challenge! Whether or not you fully understand it, whether or not you really believe it, there it

stands, challenging you to do as John and Andrew did—come and see. Come and see where the teachings point, come and see where the Lord lives in his Holy City that is coming down out of heaven, come and see what it is like to live there.

Like any challenge that's worth anything, this one requires some effort on your part. John and Andrew, you remember, had to follow the Lord to find out where he was staying. He didn't persuade them, he didn't convert them, he didn't spoon-feed the facts of eternal life down their throats. He challenged them to come on their own two feet and see with their own two eyes, because he knew that was the only way that what they found would be really and unshakably and forever theirs.

The same is true for you. You can read the Scriptures; you can read the teachings of the church; in fact, until you do, you cannot actually know where the finger points—the finger that points out the Lord that lives for us in the Twentieth Century. But even that is not enough. Before you can say yes or say no to what you read, you have to take the challenge seriously enough to come and see for yourself. Live the way God calls you to live, and see if you could ever be happy living any other way!

Do you want to know something? If the 'searching people' of our time—the lost, desperate, seeking, troubled people—would only do this, they would find what they've been searching for.

I know; that's big talk. It sounds almost as extravagant as when John the Baptist called that plain-looking stranger the Lamb of God, or when Phillip said that the Messiah that had been promised for centuries had now come out of Nazareth. If you look around you, look at us, look at our Church—small in numbers, relatively unknown among the churches of the world—I can't blame you if you ask the same question Nathanael asked. He said, "Can anything good come out of Nazareth?" You might ask, "If the teachings of this Church are so good, why isn't it the leading religious body of the world?"

In fact, maybe you've already asked that, and not been satisfied with the answer; or you might have been asked, and not known what to say.

Well, I'll tell you the answer. It's deceptively simple, for it speaks for all the volumes of our wonderfully complete and systematic teachings, yet you do not need to be a scholar to give it or accept it.

The answer is simply, "Come . . . come and see."

The author is a student in the Theological School. He is also the chairman of the Appeal Committee. Readers of the MESSENGER have read articles by him before and commented on his clear style and careful thinking.

Annual Appeal

Send your contributions to ALBERT P. CARTER
511 BARRISTERS HALL
BOSTON 8, MASS.

Discusses Pope's Proposal and Geo-spiritual Year

Dr. Julius Mark, senior rabbi of Temple Emanu-El, New York City, vice-president of the Synagogue Council of America and a member of the Committee on Religion and Science, in an interview this week regarding the Ecumenical Council on Unity suggested by Pope John XXIII, commented as follows:

... "Jewish people, like all others, are naturally interested in Pope John's call for an ecumenical council in quest of Christian unity. As this idea is directly concerned with Christians, especially those closest to the Catholic viewpoint, it is not likely that non-Christians will be invited to participate. Yet we believe it is essential that people of all faiths develop a greater unity in understanding and appreciation of each other.

"I believe, therefore, a united program of all religious people may be preferable, such as has been advocated by Dr. Edwin T. Dahlberg, President of the (Protestant) National Council of Churches, and Rev. Louis A. Gales, editor of the *Catholic Digest*, both of whom are suggesting a year of concentrated study of religion, similar in scope to the wonderful geo-physical year when so much was accomplished by thousands of scientists from 66 countries all working together cooperatively.

"These religious leaders are advocating that in such a year, possibly 1960, a congress of all faiths—Jewish, Protestant, Catholic, Eastern Orthodox, Buddhists, Muslims, Hindus and others, would explore the spiritual nature of the universe. Each religion would present the moral and spiritual resources it felt was necessary for the religious development of mankind.

"This would not mean a synchronized faith of some sort in which all religions were watered down to one common creed. Rather it would be a period of seeking, sharing, exploring and fellowship within whatever areas of agreement might be common to all, yet each retaining his own identity and creeds as far as he wished, in mutual respect and understanding.

"Understanding means much more than tolerance. We tolerate inferiors; we try to understand equals. But as long as any groups, whether Catholics, Protestants or Jews, believe they have

all the truth and all other people are walking in darkness, then we cannot have understanding, respect nor goodwill. Yet we cannot expect genuine or lasting peace without good will.

"I'm glad that the Committee on Religion and Science is advocating this idea of a year devoted to a study of our common beliefs, emphasizing our agreements rather than our differences. If religious forces can cooperate the same wonderful way that scientists have cooperated in the geo-physical year then we really ought to progress along spiritual lines and help to bring in a new era of brotherhood and peace.

The Committee on Religion and Science is temporarily being financed by a grant from the Swedenborg Foundation.

New Church Presented to College Students

A discussion of the New Church and its teachings was held at the Dean Junior College, Franklin, Mass., Feb. 9. The case for the New Church was presented by the Rev. Edwin G. Capon, President of the New Church Theological School, and the Rev. John C. King, a member of the faculty of the same institution. About 400 students were in attendance.

Carolina Meeting

For the first time in history a meeting has been held of the isolated New-Church people in the Carolinas. It was planned by the Rev. E. L. Frederick, east coast pastor in the Southeastern mission field who, following his Brocton, Mass., ministry, took up work in Florida with headquarters in Ft. Lauderdale.

The meeting, January 17-18, was more like a happy family gathering and took place, at their invitation, in the home of the Arthur Hull-Rydes at Gastonia. Mrs. Hull-Ryde is the daughter of the late Rev. and Mrs. Arthur Wilde, so long pastor and wife at the 35th Street Church, New York. None of the widely scattered group had met before, but as Mr. Frederick has described it, 'there was a great

warmth of typical New-Church friendliness and goodwill.' Ten were present, two others being prevented from attending.

The program included a discussion of ways and means to enlarge the church's uses, and after a short study session, a service including Holy Communion was conducted by the visiting missionary-minister. The second day was concluded with a buffet lunch, and the hospitality of the hosts will be long remembered. This new development in a field where as early as 1817 there were a number of members in Charleston, S. C., is a further sign of the progress of the work in the Southeastern mission field.—L.M.

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BOOK REVIEWS

SPIRITS AND MEN. *Some Essays on the Influence of Spirits upon Men as Described in the Writings of Emanuel Swedenborg.* By Hugo Lj. Odhner. The Academy Bookroom, Bryn Athen, Pa. pp. 227.

This book, we are sure, will be gratefully welcomed by many students of Swedenborg. The author has essayed to give a bird's eye view of a teaching that bulks very large in the Writings. In addition to the well known *Heaven and Hell* and the ponderous six-volume *Spiritual Diary*, we find throughout the works of Swedenborg innumerable 'Memorable Relation', interchapter readings, and other references to the impact of the spiritual world upon human life. The Rev. William Wunsch in his *An Outline of New Church Teaching* says:

It is no small task that Dr. Odhner undertook in the writing of this book. The numerous footnote references testify to care and thoroughness. The author tells us that a large part of the materials used in this volume were gathered for a series of doctrinal lectures given about twenty years ago. However, the book shows that the writer did not put these away as a finished product at that time. The material has been kept up-to-date, and probably has undergone many refinements since it first took form.

Considering that the things Swedenborg has to say on the subject treated by Dr. Odhner were written at widely scattered intervals, it is not surprising that seeming self-contradictions and many difficulties of interpretation arise in any examination of the Teaching in its fullness. Dr. Odhner faces these frankly and deals with them in a scholarly rather than a dogmatic manner. Such

expressions 'It is difficult to ascertain whether—' and 'perhaps—' occur several times. Now and then the writer seeks to relate Swedenborg's teaching to modern findings and concepts, as for example, in his discussion of the idea of 'animal spirits' as this may be related to the medial concept of hormones (p. 198).

In view of the size and the scope of this book it would be captious to complain of inadequate treatment of certain subjects. Nevertheless, we wish that Dr. Odhner's keen mind had dealt more extensively with modern psychical research.

We would like to commend in particular the chapter on 'Open Communication with Spirits', and the chapters on disease and health.

THE CITY OF GOD. *Conversations on the Doctrines of the New Church.* By Karl R. Alden. The General Church Publication Committee, Bryn Athen, Pa. pp. 224. \$3.00.

The New Church has produced much of what we designate as 'collateral literature'. Not a little of the missionary zeal of Swedenborg's adherents has gone into efforts to make the weighty ideas of their spiritual leader comprehensible to the some-

what casual reader. This book by the Rev. Mr. Alden of the General Church essays to do that. Although his subject matter is fairly familiar to people of the New Church, there is a freshness of approach, an aptitude of illustration which makes the volume interesting. It is the sort of a book that one would not hesitate to pass on to someone who wanted in a brief and readable form an exposition of the Teaching.

Such subjects as the Trinity, the Virgin Birth, the Second Coming, Correspondences, the Life Beyond, Regeneration are treated with enough detail to arouse interest in what the New Church has to say on these doctrines. The author is well equipped for his task for he has long been a teacher in the secondary schools in Bryn Athen. He knows the art of presenting a difficult subject with accuracy yet with simplicity—even with artistry.

This book should have a special value for those who have been brought up in the traditional beliefs of the Christian church, and are troubled

about reconciling the belief in the Bible as the Word of God with the views that prevail in this scientific age.

The volume has a good index and is attractively printed.

CHILDREN IN HEAVEN. By Ernest Martin. The New-Church Book Center, 2129 Chestnut St., Philadelphia 3, Pa.

This is a delightful pamphlet both in format and content. It is written with sympathy and a keen understanding of the grief that is felt by parents, brothers and sisters when a child is called into other life. Yet it avoids maudlin and affected sentimentality. If the bereaved who read this are moved to tears, it will be to tears of joy. A good pamphlet to put into the hands of one who is in sorrow.

LETTERS TO THE EDITOR

SEARCH TEACHINGS

To the Editor:

In recent issues the growing concern for the growth and life of the New Church has been voiced and examples of methods and techniques that other denominations have used successfully were noted and attempts made to apply these to New Church organizations.

My question is, "Need the New Church go outside its Writings and the interpretation of its faithful ministers to secure the way of growth and life?"

Could it not be that a more diligent search for methods already revealed in these writings would produce results of greater quality? To illustrate what I mean, should not such advice as Rev. John Worcester offers first be considered before going outside to the methods of other denominations?

The following is from PHYSIOLOGICAL CORRESPONDENCES:

"The very life of the New Church will come from her opening the inner meaning of the Word, even till the love and wisdom of the Lord Himself are perceived in it, and she receives these into her heart, and adds them to her life. The marriage of the Lord and the church is thus effected by means of the opening and living by her of the inner meanings of the Word" (page 365).

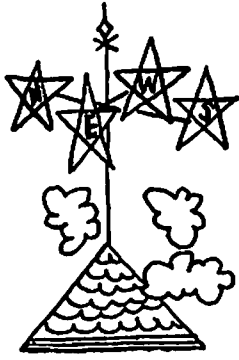
Harold Ford
Palm Desert, Calif.

Limited Reprints

The June 7, Issue of the Messenger containing the story of Convention, both in text and pictures, has been reprinted by request and is available for 27¢ each, postage paid, until supply is depleted.

send to . . .

NEW-CHURCH MESSENGER
300 PIKE STREET
CINCINNATI 2, OHIO



by Merle Haag

High praise is due to the Kitchener Society's latest venture. It's a brand new father-son organization — a 'Model Railroad Club'. An entire room in the parish house has been set aside for the club's use. Whoever thought of the club, deserves a medal; for no man ever loses his enthusiasm for model railroads. Ask any mother whether her husband did not start planning a model railroad the very day their first son was born. My own father did. We have only daughters so my husband is trying his best to persuade them to like railroads. I predict that eventually Kitchener will have to let the girls join. Not because the girls want to join, but their daddies are going to insist that the girls are railroad fans.

Kitchener has not neglected the girls however. For their mommies Mrs. Reiner is conducting a class in 'Smocking'. We all know how adorable little girls look in smocked dresses, so this class will probably be full to capacity.

Kitchener joined forces with the Glen Acres Baptist Church to present Magistrate James Kirkpatrick, who spoke on 'Juvenile Delinquency,' Feb. 17.

At the January meeting of the Southeastern Association. Executive Committee at Lake Wales, Fla., new and more efficient ways of advertising the New Church were discussed. It was unanimously decided to start work on a combined newspaper and radio publicity campaign for use throughout the South. A pilot program will be inaugurated and tested, as the first part of the project, in the Miami area.

The Miami-Ft. Lauderdale Society is proceeding with its plans to buy property and build a New Church. Already \$1700. has been collected.

The Wilmington, Del., Society has an interesting adult discussion group

which meets at 10 a.m. on Sundays. The speaker on Feb. 15 was Joe S. Amery, director of Sales Training for the du Pont Co. Mr. Amery spoke on the part religion plays in his business life.

All of us show our love for the Church in different ways. George Chapin, a Bostonian—now in the Marine Corps, has been helping to increase the membership. He has been attending services lately in the San Diego Church and bringing some of his buddies with him. His fellow Marines have become so interested in Swedenborg's teachings that the minister, Rev. Robert Young (also a former Bostonian), has been holding a weekly class for the Marines. One of the Marines has officially become a member of the Church. In Los Angeles the noted sculptor, Roger Noble Burnham, has given the Church a statue which symbolizes the New Jerusalem. Axel Anderson has made an announcement board for the Los Angeles Church. Lynn Bischof, a member of the New York Church, but now a freshman in Wooster College in Ohio, has been one of the first to inquire about the 1959 Leadership Institute in Almont.

Our Church has always been noted for its friendliness. My mother-in-law commented on how friendly the people of the New York Society were on her visit to the Church. We do not have religious prejudices. Our Societies often participate with other organizations on special occasions. The Boston Society celebrated World Day of Prayer (Feb. 13) in conjunction with neighborhood churches; El Cerrito is celebrating Lent with a series of lectures in which the speakers will be clergymen from the Lutheran, Episcopal, and Presbyterian churches; New York invited all of the neighborhood clergymen to participate in the centennial celebration and the installation of the Rev. Clayton Priestnal.

The Young People's Leagues in Portland, Oreg. and Fryeburg, Me., have had skating parties; The League of Los Angeles, had a Valentine Sweetheart Party; the Philadelphia and the

Annual Appeal

Send your contributions to

ALBERT P. CARTER
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Detroit, Leagues have had Smorgasbord parties.

Portland, Oreg. celebrated Youth Week, Feb. 1, by having the Young People's League present a religious play entitled: *The Common Quest*. The following members participated in it: Ruth Hill, Linda and Vicki Miller, Mike and J. L. Hagen, Gregg Lucas, and the Rev. Paul Zacharias.

Friday the 13 was certainly not an unlucky night for those who attend the El Cerrito, Calif. Church. They had a fabulous evening, with entertainment planned for all age groups. For everyone, there was a Pot Luck supper. Each woman was asked to bring plenty of whatever dish she made best. Afterwards, Dr. Kirk, famed criminologist of the University of California, spoke on crime. At the same time there were two planned programs for the younger and older children downstairs. With every woman bringing the dish that she prepared best, it must have been a real feast.

The Boston Ladies Aid opened their Snack Bar on Feb. 26. At it they feature a lunch between the hours of 11 a.m. and 2 p.m., to which the general public is invited.

San Francisco is conducting a survey—the results of which we are most eager to learn. The steady members—or those who attend services regularly—are making a house to house canvass of everyone who has ever shown the slightest interest in the church.

Dr. Robert Bowie, husband of Ruth Boericke Bowie of the San Francisco Society, requested and was granted an Associate Membership in that Church. Dr. Bowie is a member of the Presbyterian Church, but he feels very much at home with us.

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Births, Wedding, Memorials

BIRTHS

PARDUE—Born Jan. 16 to Mr. and Mrs. Rac J. Pardue, Vancouver, B. C., a son, Brian James. (Mrs. D. W. Reddekopp of Sunnyslope is the maternal great grandmother.)

EDWARDS—Born Dec. 14 to Mr. and Mrs. Robert Edwards, Fryeburg, Me., a son, Michael John.

CHICK—Born Feb. 3 to Mr. and Mrs. Rhod Chick, Fryeburg, Me., a daughter.

ELA—Born in January to Mr. and Mrs. Donald Ela Fryeburg, Me., a son, Bruce Wayne.

THOMPSON—Born in January to Mr. and Mrs. Robert Thompson, Fryeburg, Me., a son, Dale Robert.

EITZEN—Born Jan. 21 to Ruth and Allan Eitzen, Levittown, Pa., a girl, Ann Elizabeth.

SPENCER—Born Jan. 11 to Mr. and Mrs. James Spencer, Edmonton, Alberta, a daughter, Nancy Gay.

CONFIRMATIONS

AZADIAN, BOSLEY, FOWLER—On Jan. 1, during the New Year Communion Service, the Rev. Othmar Tobisch of the San Francisco Church confirmed the following in the Faith of the New Church: Mr. and Mrs. Edward R. (Phyllis) Bosley, Mrs. Paul (Vivian) Azadian, and Mr. and Mrs. Jack (Mildred) Fowler. Mrs. Bosley was also baptized. A Book of Worship and a Membership Certificate was presented to each couple by the minister on behalf of the parish.

WEDDING

SALISBURY-HINCKLEY—Priscilla Salisbury and Edward Charles Hinckley were married on February 20th at the home of the bride's parents in Coventry Centre, Rhode Island. Dr. Edward B. Hinckley performed the ceremony.

MEMORIALS

LAITNER—During the first week of February the Detroit Society lost one of its oldest and best loved members: Benjamin G. A. Laitner, aged 90, a pillar of the church for many years. Resurrection services were conducted by the Rev. Wm. R. Woofenden.

FRIESEN—Richard Friesen was born near Inman, Kans., Feb. 16, 1896, and passed away Jan. 18, at his home in Montezuma, Kans. He is survived by his wife Rica, a daughter, Mrs. Dale McDonald; two sons, Alvin and Eugene, six grandchildren, four brothers and five sisters.

Mr. Friesen moved from Inman to Montezuma, spending the greater part of his life in that community. It was there that he became a confirmed member of the New Jerusalem Church, and devoted himself wholeheartedly to its cause. Mr. Friesen was loved and respected by all who knew him. Because of the great number of friends who wished to be present at his memorial services, the Methodist Church in Montezuma very graciously offered their more spacious facilities for the services, which were conducted by the Rev. G. G. Walter of the Methodist Church and Lay Leader for the Kansas Association, Galen Unruh.

WATSON—Mrs. James (Elizabeth) Watson passed into the higher life Jan. 11, in Calgary Alta., at the age of 79.

Mrs. Watson was born Sept. 25, 1879, in Scotland. She was united in marriage to James Watson Mar. 20, 1903. Shortly after their marriage the young Watsons left for Canada, a distant and strange land for the young bride who was to face the problems of the pioneer life with courage and resolution. Their first home was on a farm at Rathwell, Man., near Winnipeg. The following year they came to Alberta where they were to spend three years before moving to Nanaimo, B. C. In 1921 Mrs. Watson returned with her husband to Edmonton, Alta. where she was to spend the remaining years of her active and useful life, devoted to her husband and family.

Mrs. Watson is survived by her husband, James, Edmonton; two sons, William, Montana, and James R., Edmonton; and three daughters: Elma, (Mrs. Philips) Vancouver, B. C.; Mary, Mrs. R. Cross, Tangent, Alta.; and Lillian, Mrs. J. Hole, Calgary, Alta. She is survived also by seven grandchildren and one great grandchild.

The resurrection service was conducted Jan. 15 in Edmonton; the Rev. Erwin D. Reddekopp officiating.

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Lausanne, Rue Caroline 21



A Present Reality

FOR THE CHRISTIAN in every age of the Church, including our own, Easter Sunday is of such transcendent import because it makes salvation a present reality. Before the Lord had come to earth, there had been a strong belief in a salvation that was to come in the future. But with the Lord's Resurrection salvation was seen by His early followers as available now. "Because I live, ye shall live also." "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (*John 5:24*). "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die" (*John 11:25 f.*).

The small group which had followed the Lord had seen the Risen Lord. They knew that He lived, and therefore that they would live also. They knew they had passed from the condemnation into eternal life. And it was this message which they carried into the world.

"He is risen." "Salvation is now yours if you will accept it."

The man in Christ became a new creature, for the old things were passed away. From this realization came that triumphant cry, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (*I Cor. 15:54 f.*).

Although the human life of the Lord is real, His total significance for faith is not confined to His preresurrection work. His ministry continues. It is the Resurrection which gives meaning to the Lord's earthly ministry. Without it the Gospel story would be only a minor historical episode. As Paul said: "If Christ had not been raised, your faith is futile and you are still in your sins." (*I Cor. 15:17*). James Denny wrote that the 'life that throbs in it (the New Testament) from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the Risen Savior has quickened in Christian souls' (*Jesus and the Gospel*, p. 111).

The NEW-CHURCH MESSENGER

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March 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 continuous, and the world of the spirit is real and near.

EDITORIAL

Forward with Urbana

WE HAVE JUST returned from a visit to the Urbana Junior College, and find ourselves filled with enthusiasm about the prospects of this School. Partly this enthusiasm is due to a chat with the dynamic young president, Ralph E. Gauvey—his zeal and optimism are infectious. But partly it is due to what we observed and what we learned about the plans for Urbana that are in the making. These plans envision a \$4,000,000 institution and a student enrollment of 500 in some six to ten years. Just a dream? Sure it is a dream but one on its way to realization. The plans for the School are bold but not impractical, and only a bold plan is likely to save Urbana from extinction.

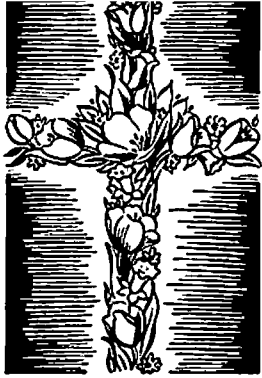
Two years ago the problems facing the trustees of Urbana seemed impossible of solution. There was talk of disposing of the institution or having it swallowed up by some bigger school. However, as Darwin Sator in a story about the School in the *Citizen* wrote "But one does not simply dissolve a century-old tradition." Interest on the part of the people of Champaign County and of the Church was aroused. Things began to move ahead. Now there is a faculty of 11 and as many students as present facilities will permit. Urbana's credits are accepted by several first class universities. And best of all, there is a spirit of determination and hope.

This country needs more and better educational facilities both on account of a rising population and because the demands of this age of automation, electronics and man-made satellites are increasingly larger. Into this need, we are confident, Urbana is going to be fitted.



—Urbana Citizen photo

PRESIDENT GAUVEY having a chat with students.



What gives the Easter story its power?

LOVE REBORN

by Robert L. Young

THE CHRISTIAN WORLD is united today—Easter—to an extent unequaled on any other day in the year. Nearly every village in which Christian people live had its Sunrise Service this morning, at which untold millions of worshipers gathered to greet the dawning of this glorious day of spiritual victory. On no other day do so many Christian people come together to worship their Lord and God, Jesus Christ.

What is there about Easter that so touches the hearts of men and women that it out-draws Christmas, its closest neighbor in our affections, by a very wide margin?

Easter is, above all else, a day of wonderful relief. For our Lord's disciples, Easter attested to the truth of His teachings, for He had told them many times that He would rise from death—first on the first Passover after He began His ministry, when the Jews asked Him:

What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up —(*John 2:18, 19*).

And on His last day of freedom with His disciples, after they had had their last meal together, as He walked with them on the Mount of Olives, He made the same promise again:

After I am risen again, I will go before you into Galilee —(*Matthew 26:32*).

His resurrection on the dawn of the day following the Sabbath because it fulfilled these promises, proved to the satisfaction of His disciples that all of His words and promises were true, and so they went out joyfully to proclaim the gospel of His resurrection.

For all Christians, Easter carries the comforting promise that death is not the end, that life is, after all, beyond the reach of the terminating facilities of man. Our Lord's resurrection at once removed the age-old fear of death which had for so long haunted man. In the minds of believers, the Lord's continuing love and care for them was proved beyond all possibility of contradiction by His resurrection. Had He not promised:

In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself;

that where I am, there ye may be also—(*John 14:2, 3*).

Where two or three are gathered together in my name, there am I in the midst of them—(*Matthew 18:20*).

His appearance to the women who went early in the morning to the sepulchre proved that He was still able to go and prepare a place for them, in spite of the very worst that men could do to Him.

Fear of death removed

The records of our cultural history show us that man has always been a protestant against death. By and large, even in much more primitive times, man's experience of life on earth is a pleasant and happy one. We are satisfied with life and enjoy it. Whatever a man loves he fears to lose. Especially when he does not know definitely what will replace that which he loves and is about to lose. In the case of death, before our Lord came to earth, man not only did not know what followed death, he was not even certain that anything followed. To the fear of losing what he loved there was added the fear of the unknown.

Despite the glorious Easter message, 'He is not here, for He is risen' many millions of people, even in our own enlightened country, fear death. Why is this so? Recent census figures indicate that four out of every ten people you meet have no religious preference and no church membership. In this large group—some forty percent of our total population of 165 million—and perhaps even among some church members as well, there is extreme skepticism about the validity of our Lord's life and teaching, and considerable question about the eternal continuity of life. This is quite a leaven in our midst for feelings of fear and insecurity about death.

Perhaps the quality of Easter that moves so many to worship the Lord Jesus Christ is its reassurance that death is not the end—that real life continues for all of us because our Lord rose from His sepulchre and receives us after our death.

But fear is such a negative thing, and while it can wreak havoc with personality development, it is hardly of profound spiritual significance—surely not enough so as

to have inspired a feeling of need for religion in numberless millions or billions of men over the course of nearly two thousand years. We must look beyond and above this alleviation of the fear of death to learn what has given Easter its great hold on the spiritual imagination of mankind.

Birth of the Church

Perhaps there is a subtle recognition by the members of the church that, contrary to the opinion of many clergymen, Easter marks the true birth of the Christian church (many clergymen favor Pentecost as this natal day). Let us take a closer look at some of the claims which can be made by Easter in this respect:

During our Lord's own lifetime, and more especially during the three years of His public ministry, so far as we know nothing was written about Him or His teachings with the possible exception of a reference or two in the official records of the government of Palestine. Without a written record, no philosophy or religious teaching can hope to survive for very long. Had the earthly career of the Lord ended in the apparent defeat of the cross of Calvary, it is extremely doubtful that there would have been any such written record as the New Testament Word. The New Testament would not have been written about a dead Jesus. The very term by which the first four books are known, 'Gospels' is indicative of this, for the word means, 'the good news'—good news about the resurrection of their Lord and Master, written by four men who had been with Him as devoted followers, and who were so transported by the sudden change from the abject defeat of Friday afternoon to the glorious victory of Sunday morning that they spent the rest of their lives, often at very great personal danger, preaching the good news, and at last, for fear of having it lost or perverted upon their deaths, set it down in writing in order that we might know the certainty of those things which they had from the beginning seen as eyewitnesses.

So it is to Easter that we owe the writing of the New Testament Word, and it is from this portion of the Word that the Christian church derives that which distinguishes it from the Hebrew Church. As the heavenly doctrines put it, "The Church is from the Word, and is such with man as his understanding of the Word is."

Whatever else we might say about Easter must, of necessity, be secondary in importance to this. For it is through the Word that the Lord comes to us as individuals today. It is His only visible link with earth and man. No other fact about Easter can transcend this, that the written New Testament Word was inspired by Easter. Without this, every other incident of that holy time stood to be dissipated with the passage of time.

If we will but meditate upon these things, we will be astounded at the greatness and power of Easter. This in itself should help to make it vital. But there is more. Those of us who read the New Testament Word may feel some connection between the resurrection and our Lord's words to Nicodemus in the gospel of John:

Easter

Behold!

They nailed Him on the cross
But they killed Him not
Had we forgot that Love Immortal
And Wisdom's Thought becloud Him
When He comes again—man's mind His portal?
Be still!
Willing ears can hear as willing eyes see clear,
Midst roar and wreck of earth's quaking,
Old fetters breaking, mankind forsaking
Old thinking, self-bound;
With Him of the manger new-found,
The shroud of His cross unwound,
A new world is in the making.
Hail Him!
He comes again, as then
Through Love and Wisdom, with power
For healing of the nations,
Mankind's goodwill released.
For us the conquest, the victory His,
Our only promise of lasting peace.

—LINA D. MILLER

Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God—
(John 3:3).

Rebirth! Regeneration! Salvation! This is the key theme of the gospels, and especially of the Easter story. These things together shout, "We are here because Christ is risen!" The Lord Jesus is not just a martyr who died for a cause. He was the bringer of salvation. Had He not risen, the hope of salvation would have died. Love was reborn that day, and stands forever as a guarantee of our own rebirth, if we will but choose to follow the way of our Savior. He will not carry us on His back—it is a way which we must go by ourselves, under our own power, following in His footsteps.

But Jesus Christ is more than an example who taught and showed us the way of the good life. He is a living, present power. We have Him in radiant, conquering victory. We have, not a memory, an example, a teaching, but a PERSON, risen and living. Divine love, reborn, purified of all human weaknesses and error, now living only that we, too, may have life and have it more abundantly.

He stands, today and every day, outside the fast closed doors of our hearts, knocking to seek admittance, even as Joseph once stood at the door of the Inn at Bethlehem. He does not have the key to that door—it is yours alone. Only you can let Him in. Won't you open the door, that He may enter in and lead you gently and surely into life?

The author is the pastor of the San Diego Society.

Our Roll of Ministers

Today and 50 Years Ago

by George Pausch

AS WE ALL KNOW, Convention maintains a Roll of Ministers, entitled 'Ministers of the General Convention', consisting of those who have been recognized as qualifying under its rules to serve in the office of the ministry.

It is useful to remind ourselves of the position of the ministry as set out in the basic structure of Convention, by reading the Preamble to Article V of its Constitution quoted below. For those who have access to the Convention Journals, see page 182 of the Journal, for 1958 for the entire Article. There can be no higher calling in the eyes of our teachings and of our church, than the dedicated office of minister—or as it is sometimes called in our translations—priests.

If we follow further the provisions of Article V, we find the following offices in addition to the designation of minister; General Pastors, Authorized Candidates for the Ministry, and Missionary Ministers, all of whom are related or aspire to the priestly office. There is also the position of 'Lay Leader'; he is not a minister, but a layman who is given limited powers 'to meet particular needs or problems'. In general this refers to the absence of a regularly ordained minister. They fill in the gaps when there are not enough ministers to cover congregational needs.

It is interesting and significant to note that this office is of relatively recent origin, being created only two decades ago. The significance of this appears from what is written below.

Now let us look at the Roll of Ministers printed in the Journal for 1909—fifty years ago. We find that there are recorded:

8 General Pastors
95 Pastors and Ministers
6 Authorized Candidates and Preachers

109 Total listed in the Roll.

Of these, two had been ordained 49 years previously. All but 3 resided in the United States or Canada. There were no Lay Leaders, as the office had not been created.

Compare this with the Roll printed in the Journal of 1958. We find there:

8 General Pastors (including the President of Convention)
58 Ministers (one has since died).
0 Authorized Candidates

66 Total

However, we find in a separate part of the Journal

(page 165) that there are:

15 Lay Leaders
1 has since been appointed

16 Total

These 16 are appointed or renewed for terms ending with the Convention of 1959. Their addresses range from Maine to California. Seven were appointed or renewed by the President of Convention, largely because of the absence of General Pastors of the Associations.

Again, we find that of the 66 listed ministers, nine are outside of the United States and Canada, leaving 57 resident here.

Of these 57, we find that 18 are retired or are inactive. One minister was ordained 61 years ago.

Several conclusions may be drawn from the consideration of the data here presented.

- (1) and foremost, there are obviously not enough ministers to serve the societies of Convention, not to speak of the other uses of teaching, writing, editing, proper to the function of ministers.
- (2) Convention has tried to bridge the gap by the use of laymen. But however willing and dedicated they may be, they can never fill adequately the place of the minister. Yet the present proportion of both groups is about one to four, although the lay leaders are nearly all active.
- (3) The layman does not have the schooling and training that the regularly ordained minister is required to acquire, through attendance at the Theological School or otherwise; so that his field is limited.
- (4) The individual Society requires the full time of one who stands ready to serve it. The layman has generally or frequently a lay occupation, which makes full time service impossible.
- (5) Convention must take all feasible steps to recruit its ministry if it can hope to carry out its great mission. "The office of the Ministry is to keep the Divine among men".

Convention's appeal in this hour is to its young men who are about to determine upon their life careers. To them it can offer the highest possible use in the service of our Lord and our fellow men. It stands ready to make possible for those who aspire to so serve, the realization of their high ambition, by furnishing financial assistance to enable them to secure the necessary education, both in the Theological School and in college prior thereto.

This is not an attempt to alarm ourselves because of

THE RESURRECTION

Since the Human of the Lord was glorified, that is, was made Divine, therefore after death He rose again on the third day with His whole body; which does not take place with any man, for man rises again only as to the spirit, but not as to the body. That man might know, and no one should doubt, that the Lord rose again with His whole body, He not only said this by the angels who were in the sepulchre, but He even showed Himself in His human body to the disciples, saying to them, when they believed that they saw a spirit, "Behold My hands and My feet, that it is Myself; handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have." And when He said this, He showed them His hands and His feet" (Luke 24: 39-40; John 20:20). And further: "Jesus said to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side, and be not faithless, but believing. Then said Thomas, My Lord and my God" (John 20:27-28). That the Lord might more fully prove to them that He was not a spirit, but a Man, He said to the disciples, "Have ye here any meat? And they gave Him a piece of broiled fish and of an honeycomb, which He took and ate before them" (Luke 24:41-43). Since His body now was not material, but substantial and Divine, therefore He came in to the disciples while the doors were shut (John 20:19-26).

DOCTRINE OF THE LORD, 35

the serious situation that confronts us. Rather is it presented in the confident hope that, as in other needs in the past, qualified young men will appear to fill the office of the ministry, which as so eloquently stated in Article V, "exists in order to keep the Divine among men, administer the things that pertain to 'The Divine Life and Worship', and to lead men to the Lord and to the good of life".

Those who may be moved to apply to enroll in the Theological School or to prepare for enrollment by preliminary education, are invited to write to the president of the School, Rev. Edwin G. Capon. He and the president of Convention are working together in the effort to build up our ministry; and you will find them ready and sympathetic in cooperating with you to carry out your wishes, and to discuss with you the possibilities of financial assistance needed for that purpose, whether in the School or previous thereto. If you know of anyone who you think may become interested in this effort, they will be pleased to have you write. Address your inquiries to Rev. Edwin G. Capon, at the Theological School, 48 Quincy Street, Cambridge 38, Mass.

Preamble to Article V of the Constitution—The Ministry.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit; teaching them to observe all things whatsoever I have commanded you."

The office of the Ministry exists in order to keep the Divine among men, administer the things that pertain to "The Divine Law and Worship", and to lead men to the Lord and to the good of life. The duties and powers of the ministry are to teach the Holy Word and the Doctrines of the Church, to administer the sacraments of the Holy Supper and Baptism, to administer the rites of Marriage, Confirmation, and Burial, and to lead in worship. These duties and powers shall be vested in the ordained minister unless otherwise specified in this article. (The general principles of this office are taught in the Treatise, *The New Jerusalem and Its Heavenly Doctrine* 311-319; also *Doctrine of Charity* 130, 160).

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Urbana, Ohio

Freedom, Challenge Emphasized at UJC

The following, published in the 'Urbana Citizen' and reproduced herewith by its permission, together with a photograph which appeared in the same paper, is the fifth in a series of articles about the new and rejuvenated Urbana Junior College. The articles deal with the colorful past, the present program, and the promising future of this institution. The series opens with a story about John Chapman (Johnny Appleseed) making converts to the New Church in the Urbana area. The early Swedenborgians were much interested in education, and through the leadership of such men as Col. John H. James, Sr., Milo G. Williams, David Gwynne, T. M. Gwynne, and the Rev. James P. Stuart, the Urbana University was founded. The School has had a number of ups and downs but always managed to survive so that today it represents a hundred-year old tradition. In 1951 there was talk of closing it but this was forestalled by the untiring work and the skill of the late president, Edward P. Memmott, who made it function as a center for adult education. Following Mr. Memmott's death in 1957, youthful and zealous Ralph E. Gauvey was named director of education for the School—he is now president. About Mr. Gauvey it may be said that his is the enthusiasm that burns slowly. He has vision and he also has the practical know-how, the energy and the optimism to translate his vision into reality.

Now a big program is in the works. New buildings such as a science and mathematics building, a language building, a student union building, new dormitories, and faculty housing are being planned. Plans are for an enrollment of 500 students by 1964, and for several additions to the faculty. All told the prospect for Urbana is thrilling. The following article gives a glimpse of the spirit in which Urbana is offering education.

by Darwin Sator

"... every man, if he is to avoid confusion of spirit, must create for himself an integrated view of himself and his world. This is the function of philosophy, and in carrying out that function it must work within the framework of scientific knowledge and concepts"—*Bulletin of the Atomic Scientists*.

AS A STARTING POINT," Urbana Junior College President Ralph E. Gauvey points up, "we have to assume that a student of 18 has the inherent ability to learn on his own."

This is part of the philosophy of Urbana's new approach to education.

Urbana's approach is one of freedom and challenge. It is the goal of the College, not so much to stuff a student's head full of encyclopedic information, as to implant an attitude and the educational habit that will last throughout life.

The college believes that it is most important for the student to organize his opinions for developing a philosophy of life.

Unorthodoxy is the rule at Urbana. In a number of courses textbooks are simply ignored. In place of the textbook a syllabus, consisting of portions of great books, is used to lure the student into reading for himself.

Prexy Gauvey calls these excerpts "juicy morsels to suggest the feast."

In Gauvey's freshman history course, for example, some of the text-

books used are, in most college history classes, "outside reading."

Students are expected to read such works as Huxley's "Brave New World," Plato's "The Republic," and "The Trial," by Kafka.

Such works were chosen to create a better understanding of social forces and problems.

The entire freshman curriculum this year was reorganized towards developing a philosophy of education. All first year students schedule five courses: sociology, mathematics, science, English and history.

This schedule, at first glance, is common enough. But the contents belie the labels.

The approach in the English class is the study of linguistics. Emphasis in the course is helping the student to

develop a clear and concise, but individual style of writing.

American history provides the basic subject matter for such topics as the nature of change, broad-movements of history, and various theories concerning the meaning of history. Economic, political, and social influences are investigated regarding their contributions to the shaping of history. Biography is discussed in connection with the question, does the man make history, or does history make the man?

In sociology class students consider the basic question concerning the relationship of the individual to society. Sociological concepts, such as that of culture, personality, race, community, the family and social change, are examined.

The central theme of the science course is the understanding of scientific thinking; the collection of facts, drawing inferences, and generalizing of principles. Inductive and deductive reasoning is another aspect of the course.

During the first part of the mathematics course attention is focused on basic concepts of mathematics as

applied to the various areas of everyday life. Formulation of problems, connection of data, problem solving and proof, receive attention.

Although the College presently is concentrating on liberal arts, business administration and teacher training, among the other areas of specialization which may be entered from U.J.C. are law, medicine, social administration, journalism and engineering.

If the student follows a recommended course of study and does satisfactory work (C or better), he is assured of being accepted by a four-year college after graduation from Urbana.

Students planning to continue work in science or mathematics as specialized areas, receive individual attention and directed work in more specialized areas.

Once a week students meet in groups of 8 or 10 with a faculty member to discuss the relationships of the various concepts among the five courses. These seminars are required but carry no credit.

Freshman studies at Urbana are designed to give the student the basis for anything he chooses to go into, therefore adherence to the curriculum is fairly strict.

Recreational activities are encouraged at Urbana even though they are on a strictly voluntary basis. Parties and dances, for instance, are spontaneous for the most part, and are usually held in the homes of students or faculty members.

Physical education classes are on a voluntary basis also, and no credit is given. However, the courses are entered on the student's transcript because many colleges and universities require credit in physical education.

Sometimes, quasi extra-curricular activities are part of the curriculum. For instance, many students will attend various artist series in Columbus, Dayton and Springfield as a part of their class work.

Urbana is putting into practice some of the ideas that have, for the most part, been only talked about before.

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LETTERS to the EDITOR

A MID-WEEK SERVICE

To the Editor:

Miss Ellis, in her letter to the *New-Church Herald*, seems to me to be forgetting the First Commandment. She is placing her garden and her house and her friends before her God.

Most of the members of the New York Society work and also have homes to look after. Many of us are an hour from our work and an hour from our Church. Yet we attend our Sunday morning worship services faithfully and eagerly. Personally I find going to church on Sunday the most exciting and refreshing event of my week. If going to church seems boring, there is either something wrong with the church—perhaps it is a church in which the Lord is not worshiped—or there is something wrong with the person.

For a number of years I attended church rather because it didn't seem to mean much to me. But since I've found the New Church, I go because I want to go and it's only rarely that I miss. On the other hand, some of my friends find their joy in other churches. I am glad for them. As we know, God in His mercy permits many forms of worship and many religions so that He can reach us all in our individuality. If we honestly search, we can find the way for us. Unfortunately, I fear there are many people like Miss Ellis who give up too soon.

I think it would be good, though, if our churches could have a mid-week service, too—probably more informal than our Sunday worship service. I would go to both. I could use the (more of) strength I get from going to my church. Our minister, the Rev. Clayton Priestnall, tells us that it is outside the church in our temptations, trials, and triumphs—when we try to live according to what we've learned on Sunday—that regeneration really takes place. When it's a particularly difficult week, it seems an awfully long time from Sunday to Sunday and I wonder if I'm regenerating or degenerating.

I do agree with Miss Ellis that we should not beg people to come to church. I think we must let our own lives so shine that people will be drawn to the Light from whom they, too, can have joy. And I think much more soul-searching and praying is

needed to clarify our purpose in our minds and to ready our hearts to meet the needs of people.

Betty Pobanz
New York, N. Y.

"THE DARKENING ELEMENT"

To the Editor:

The second-prize essay, written by Harvard Divinity student Dwight T. Walsh, which appeared in the Jan. 17, 1959, *MESSENGER*, contains certain statements which I felt needed a few words of commentary. As one who attended classes at and breathed the atmosphere of Harvard Divinity School for two years I am prepared to forgive much. Although I must admit I had hoped for more from the 'new' Harvard Divinity. But perhaps this 'more' was furnished by the excellent and well documented paper of the first-prize winner.

My remarks will be confined mainly to the section of the essay on page 27, subhead "The darkening element." Mr. Walsh seems to have a tendency to criticize by indirect inference. For example, he states, "There was in Paul and in the *best thought* of the Reformation an understanding of the complexities of the human situation and of the paradoxical weaving together of good and evil. It is not enough to identify God with heaven and good, and evil with hell." The implications here are multiple: that Swedenborg either denied or was ignorant of Paul's and the 'best' Reformation writers' grasp of the intricacies of the human mind and the forces that play upon it; or that Swedenborg invariably reduced religious realities to stark white or pitch black, with no awareness of the shades of gray between; or, in short, that Swedenborg was largely unconscious of or unconcerned with the observable facts of human psychology.

Since the writer does not document his essay, it is difficult for the critic of such false inferences as those noted above to determine the source of his misinformation. One is almost forced to conclude summarily that although the essay purports to be on an aspect of Swedenborg's thought, the writer apparently has such a superficial knowledge of that thought that he

was ill-advised to indulge in any negative criticism.

It is not that I object to negative criticisms of Swedenborg *per se*. Some of the keenest writers on Swedenborgianism began with loudly voiced and carefully thought-out refutations of some of Swedenborg's ideas. Some among these became reconciled in time, after a further study of Swedenborg and a clearer view of the points at issue. Others were satisfied to remain hostile, and in doing so forced capable Swedenborgians to reexamine and restate many concepts which they were convinced were simply being misunderstood in the form they had been found by their critics. Thus the cause of the New Church was ultimately served.

In the second column in question, Mr. Walsh quotes some lines from Blake and comments on them as follows: "They point to a complexity of being which Swedenborg's view of life leaves untouched. Compared with Swedenborg, figures like Paul and Luther had a vision of eternal life which was at once more real and more terrible."

In his apparent zeal to illustrate this point, the writer puts into Paul's mouth the words of the father of the child obsessed with a dumb spirit—recorded in *Mark 9:24*—"Lord, I believe; help thou mine unbelief." This is, of course, a relatively minor point, but perhaps indicative of the lack of care in formulating arguments which seems to characterize this essay.

Of the lines from the essay quoted above, there are two points I should like to make: First, that any person who has studied with any degree of regularity the spiritual sense of the Bible narrative—as is possible either by referring directly to Swedenborg or by using available systematic collateral studies such as the Sunday School Association course—and has seen how as chapter after chapter is unfolded, one finds contained within the Holy Scriptures a depth of insight into the intricacies and complexities of the human psyche largely untapped by either theologians or psychologists today, such criticisms as the one quoted above appear ludicrous. Over against this is the fact that readers of the *MESSENGER* unfamiliar with the prodigious work Swedenborg did in uncovering the profound depths of psychology contained in the Word might be misled by Mr. Walsh's charge.

Second, it would seem that the theological biases of the essayist begin to show through here: "... a vision of

eternal life . . . more real and more terrible." (Italics mine.) This premonition of gloom is borne out in the closing paragraph of the essay. We find such phrases as these: "... must be added something of the depths of suffering and pain"; "... more of the darkness of God's wrath. . . ." The final sentence of the essay confirms the premonition. I cannot help but think that if it were lifted out of context, one might guess with some assurance that it was probably written by a 'hellfire preacher' of the 18th or 19th Century. I quote:

"Then"—that is, with suffering, pain, darkness, wrath, etc., added—"shall our hope of immortality have that quality of terrible reality which could compel the belief of modern man." (Italics again mine.)

Aside from the fact that this is a strange concept to label with the glorious word 'hope,' I should judge that the writer is dissatisfied with the usual or so-called orthodox view of hell. If it is disenchantment from this vague and therefore non-compulsive view, may I commend to Mr. Walsh as a minimum, but I think adequate, antidote, the section called 'Hell' in Swedenborg's *Heaven and Hell*. Here, properly after the account of the hope of heaven and the intermediate state, is the sobering counterbalance—terrible reality indeed! But even this, the student of Swedenborg will recognize, is not intended to compel. For the Lord zealously guards man's freedom. And the only state of compulsion which is compatible with personal freedom of choice is self-compulsion.

Wm. R. Woofenden
Detroit, Mich.

EDITOR'S NOTE The *MESSENGER* has received several letters critical of the second prize-winning essay, published Jan. 17. Lack of space forbids the publication of these, but the above letter from Mr. Woofenden embodies the substance of most of them.

In connection with these essays it should be borne in mind that the contest sponsored by the Swedenborg Foundation was among students in the divinity schools of other denominations. The purpose was to stimulate interest in the study of Swedenborg on the part of men who are preparing for the ministry in other denominations. The Foundation probably had little expectation that profound contributions to a better understanding of Swedenborg would be produced. In such essays it is inevitable that things would appear to which a well informed student of Swedenborg would take exception. The fact that prizes were awarded for these essays

by no means implies that the Foundation, the Church or the *MESSENGER* endorse the contents of the essays in full. The two which appeared in this journal were published to show the impact the Writings have made on some students for the ministry.

Adherents of the New Church, as Mr. Woofenden indicates, are not afraid of criticism. They believe that Swedenborg's teachings are firmly based on truth, and truth cannot be harmed by criticism, nor even by misunderstanding.

THANKS

To the Editor:

I wish to thank you for all the nice cards and letters you sent me on my birthday Nov. 26th and Christmas 1958. I was very happy to hear from all of you.

Again thanks, and may this New Year 1959 be a Happy and Prosperous one for you.

Juanita L. Welch
Evergreen, Ala.



HOUSE DIRECTOR AND COUNSELOR for 20 students in women's dormitory at Urbana College. We need a paragon, mature, wise, sympathetic, who enjoys and understands young people. Some background in efficient management is required for general supervision of student-operated cafeteria. Inducement offered: participation with faculty in pioneering experiment in education according to spiritual principles but non-sectarian. Salary determined according to duties assumed.

Write to Miss Thelma Haddix, Urbana Junior College, Urbana, Ohio.

Limited Reprints

The June 7, Issue of the *Messenger* containing the story of Convention, both in text and pictures, has been reprinted by request and is available for 27¢ each, postage paid, until supply is depleted.

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NEW-CHURCH MESSENGER
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Ministers' Institute

Twenty-six ministers and one lay-leader attended the Ministers' Institute held in Urbana at the College on Mar. 3-5. Sessions were held in the College building, and the ministers were comfortably housed in Brown Hall and in Oak Hall. The meetings began at ten o'clock in the morning, and often lasted until ten in the evening with time out for lunch and dinner.

The Rev. Ernest Martin served as chairman and was responsible for the arrangements. Leaders and trainers were Dr. Richard Wallen and Dr. Marrie Creelman, both from Cleveland. The theme was, 'The Problems in Ministerial Counseling.' The theme was developed by means of lectures, discussions, training in sensitivity, and the enactment of typical counseling scenes. The leaders stressed the need for the minister to seek to understand the problems brought to him from the point of view the person seeking help. Dr. Wallen dealt with the psychological problems that would crop up and the best approach to these. He stressed the resources offered by the community to which the minister could refer those whose cases were beyond his power to cope with.

Although the reactions of those in attendance at the Institute varied somewhat it seemed to be the census of opinion that it was well worth while.

HELP NEEDED

Free "Sample Packets" of Bible Lessons are still available to isolated New Church members and others who are seeking a systematic method of study. The American New Church Sunday School Association promotes this missionary project through the service of its Extension Committee.

Large and small packets will be sent out as requested. The Large Packet contains five complete lessons; the Small Packet, two complete lessons. Each packet will contain also a Lesson Chart announcing the Bible selections for the series, and a subscription blank for ordering the current series. Each lesson is a Teacher's Set containing notes on a graded basis—Beginners, Primary, Junior, Intermediate, Senior and Adult—which permits families to select according to their needs. Young people away at school or in the Armed Services can also choose the desired

level of notes from the teacher's set. This choice permits individuals to carry on a doctrinal study of the Word according to their need.

New Church members are urged to acquaint the Extension Chairman with those who might benefit from this service. These 'gift notes' have served to deepen interest in and help from the New-Church writings and are a means of reaching those families whose children are denied progressive study in Sunday Schools.

Please print the names and addresses of those to whom you would like these notes to go, indicating whether a Small or a Large Packet is preferable. Send them to **Mrs. Leo Ebberts, Extension Chairman, Route 1, Eureka, Kansas.** Response on the part of our Church members will help to locate, and thereby extend help to those in need. The opportunity for individual missionary work still exists!

Notice

National Alliance of New-Church Women:

Notice is hereby given of amendments to Article 5, Section 1 and 2 of the by-laws, to read as follows:

Section 1: Travel expense of the President necessary for attendance at the Annual meeting and Executive board meetings shall be paid from the treasury.

Section 2: Payment of travel expense for any officer other than the President must be previously authorized by vote of the Executive Board.

Leonore D. Poole, President

Wins Fulbright Scholarship

Mrs. Helen G. Hundley, Hays, Kansas, has received a Fulbright grant to attend a summer seminar this year for American teachers of the classics at the American Academy in Rome, Italy. The grant comes under the International Educational Exchange Program and is one of 20 for teachers of the classics in the United States.

Mrs. Hundley, a member of the Pretty Prairie Society, is an instructor of English and Latin at Hays High School. She is the daughter of Mr. and Mrs. Henry J. Graber of Pretty Prairie, Kansas. Mrs. Hundley's son, Steve, is stationed in Germany with the Army.



ANNOUNCED earlier in the *MESSENGER* were the baptisms of the triplets born to Mr. and Mrs. David Braun, Yorkton, Sask., Canada. From left to right in the above picture are shown 10 months old Sharlene, Darlene, and Marlene posing with Rev. Henry Reddekopp after he performed the ceremony.

Top Scholar

Adrienne Frank, well known among New-Church people, especially in the New York area, was rated among the top students of the University of Bridgeport, Conn. She will graduate in June, after that take graduate work at the Columbia University to prepare herself for doing social work. Born in Newark, N. J., she graduated from high school in 1929, took a clerical job with the Western Electric, and wound up there as personnel Counselor.

Ten years ago she moved with her husband, Eric, a chemist for the Dupont Company, to Fairfield, Conn. About her the Scribe, Bridgeport, says in part:

"Adrienne hopes to make use of this special education by being useful to society. Although there is little money in social work and a large expense of time, money and energy, in preparing for the field, the net monetary result will be small, she said. But her reason in going into the field is that she wants to help people, and work where she can be useful.

"Adrienne feels there is much to be said for James Russell Lowell, who said, 'That the better part of every man's education is that which he gives himself.'

"Her own philosophy has been shaped by such minds as *Emanuel Swedenborg*, whom she says, 'Not everyone can read, but those who can, will be richly rewarded.' Also she says that Helen Keller, Henry James, Sr., and David Seabury, the eminent psychologist, have been among many others who have guided her philosophy.

The Swedenborg Student

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

ARCANA CLASS I—April, 1959

Volume IV, 3506—3603

April 1—7	3506—3527
8—14	3528—3556
15—21	3557—3576
22—30	3577—3603

IN THE LETTER the reading for this month is the story of Jacob's deceit in securing the blessing that belonged to Esau. The spiritual meaning, however, is not of deceit and hatred, but of orderly progress in reformation and regeneration.

Throughout this reading we should keep in mind the fact that "Isaac represents the rational as to good; Rebekah the rational as to truth; Esau the good of the natural; and Jacob the truth of it" (3576).

There are many important and searching lessons in this story of Esau and Jacob. It is easy for us all to recognize that good or love is primary—that Esau is the elder of the twins and should be given the birthright and the blessing. But we are all too prone to translate this into the thought that to 'mean well,' to be 'good hearted,' is all that is really required of us by the Lord. Yet if the Lord Himself in the process of glorifying His natural had to put Jacob before Esau, we certainly cannot hope to attain the regeneration of the natural in any other way. And if, as Swedenborg tells us again and again, that regeneration is a process which continues throughout our life in this world and even to eternity, we should know that we never reach a state in which we do not constantly need to be acquiring new truth as a means of progress. External knowledges of the truth must be acquired before truth from the rational plane can infill them. We may imagine that our good intentions will automatically produce truth in our minds, but this is not the fact. Such an idea is really an ignoring of the plain teaching of the Lord, and an attributing of goodness to ourselves. We are not instructed by perception as the men of the Most Ancient Church were, nor are we instructed by visions and dreams. We progress only by means of constant study of the Word.

An important teaching in this reading is concerning our inheritance of

'natural good.' We speak of people's having a 'good inheritance.' This good natural inheritance is useful in our development, but it is not 'spiritual good.'

In number 3570² we are given a simple method of determining whether or not we are regenerating, a matter of deep importance to all of us. And we should be careful to note that by the ends or purposes which we set for ourselves are not meant those which we may openly profess, but those which we propose to ourselves and rarely disclose to others. Number 3573 carries this further, showing how commonly the natural mind is hypocritical and not, as it should be, 'the countenance of the rational mind,' the rational mind throughout this part of the story meaning the inner determining principles.

Notes

3513e. On the danger of unworthily partaking of the Holy Supper.

3518. The distinction between the 'good of the natural' and 'natural good.' The good of the natural is good from the Lord; natural good is from our parents. This number states how by means of this natural good we are led to acquire knowledges, and that these first motives must later be supplanted by genuine good.

3528. Perception is from good, not from truth.

3533. "The natural sees from the effect, but the rational sees from the cause."

3540⁴. Note Swedenborg's translation of *Job* 19:25-26, the passage beginning "I know that my Redeemer liveth" made familiar to us through Handel's *Messiah*. The translation is the R.S.V. is better than that in the King James but still obscure, and a note on it reads "The meaning of this verse is uncertain." Swedenborg's translation removes the uncertainty.

3570. Regeneration — being born again—is here likened to the wonder of natural birth. Both are the work of the Lord.

3584. Goods and truths are conjoined as in a marriage. The form of heaven is such that in it 'the angels are ranged in order according to the relationships and affinities of good and truth, and thus together constitute one kingdom or one city.'

3603³. The steps in our reformation

and regeneration according to our states in youth, manhood, and old age.

ARCANA CLASS II—April, 1959

Volume XI, 9419—9489

April 1—7	9419—9432
8—14	9433—9454
15—21	9455—9471
22—30	9472—9489

THE LAST FEW VERSES of *Exodus* 24, with which this month's reading begins, are a continuation about the nature of the Word. Number 9424 explains how doctrine is drawn from the Word. The Word cannot be understood without doctrine, but to draw true doctrine from the Word one 'must be in enlightenment from the Lord, and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world.' Such see everywhere in the Word truths that agree, and nothing whatever that is opposed. But those who read the Word from the loves of self and the world 'hatch out from the external sense alone a doctrine in favor of their own loves, and add thereto many things of their own.'

When genuine doctrine is drawn from the Word and man lives according to it, this doctrine 'is then inscribed on both his understanding and his will, on his understanding through faith, and on his will through life' (9430).

The interchapter readings are on the earths in the starry heaven and on the doctrine of charity and faith. The first gives the explanation of the principles underlying the ability of spirits and angels to communicate with the inhabitants of other planets, and states that this is possible for a man during his life in the world. There are conditions which must be complied with. Number 9441 comments on the vastness of the created universe, which is necessary to the fulfillment of the Divine purposes, and yet its relative smallness in respect to the Infinite.

The reading on the doctrine of charity and faith is about the forgiveness of sins. The Lord alone can forgive sins. A sin is forgiven when one would under no circumstances commit it again. We may know that sins are forgiven when 'delight is felt in worshiping God for the sake of God,' when one does good for the sake of good, and believes truth for the

sake of truth, without thought of any merit in himself.

Exodus 25 contains the instructions given for taking a collection for the building of the tabernacle and its furnishings, that a sanctuary might be made for the Lord 'that He might dwell in the midst of them.'

The Ancient Church had come to its end and now a representative church must be raised up that there might be conjunction of heaven, thus of the Lord, with the human race; for 'without the conjunction of the Lord through heaven, man would perish, because he has his life through this conjunction' (9457e).

The things to be collected represent what is required in the worship of the Lord: gold and silver, internal good and truth; brass, external good; blue, love of truth; crimson, love of good; scarlet double-dyed, mutual love; fine linen, truth derived from this love; goat's wool, the good thence derived; skins of red rams with badgers' skins, external goods and truths; shittim wood, the goods of merit not from ourselves but bestowed upon us by the Lord alone; oil, the internal good that is in mutual love and charity; spices for the oil of anointing, the truths of internal good; and for the incense of spices, the things of worship which are acceptably perceived, such as confessions, adorations, and prayers; onyx stones for filling, spiritual truths and goods, which are truths of faith from love.

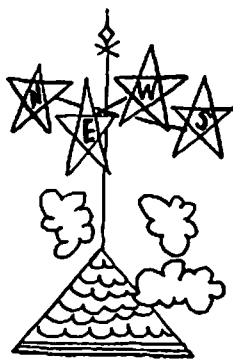
These things to be collected represent the virtues and graces that make heavenly life. They were to be given willingly, to teach that all worship must be in freedom or from love, for all true worship must be from freedom.

The ark, made of shittim wood and overlaid with gold, in which the two tables of stone were kept, is the symbol of the inmost of the soul, in which the Lord dwells. The ark was overlaid with gold within and without. Love must be within or no act is good, but it must also be on the outside, for love must find expression in the life.

Notes

9473. What good and evil interiorly are. All good is from the Lord and unless the Lord is interiorly in the good, it is not good but evil. The internal of evil is the love of self and the world.

9475. The difference between the fragrance of anointing oil and the fragrance of incense—the perception of good and the perception of truth.



by Merle Haag

No matter how lax we are about attending services during the rest of the year, all of us make a special effort to go to Church on Easter Sunday. Our Churches make an effort to have such a good program that at least we promise ourselves, we will attend more faithfully in the future. The Detroit choir is to be commended for their Easter music. So anxious were the singers to have an especially good musical program for Easter Sunday that they began rehearsing for it in February. The Fryeburg, Me. Society will have an Easter pageant under the direction of Ruby Heath.

The Fryeburg, Me., Society evidently has a very high spiritual leadership under the Rev. Horace Briggs. One of the last things Clifford Magee did before leaving for service in the Navy was to become a member of the Fryeburg Society.

The Kitchener Society, realizing the necessity of attracting young adults who will eventually become parents, has decided to devote a portion of its budget to advertising in the Waterloo College student newspaper. It might be a good idea for other societies to emulate Kitchener by advertising in their local college newspaper.

Members of the Portland, Oreg., Society take working for their Church quite literally. Every Saturday those who are able meet at the church and use a hammer and saw to make whatever repairs and improvements are deemed necessary. The Portland Society is also working to develop a camp site on the property of one of its members, Mr. Claude Davis. The West Coast Assn. has promised to render whatever assistance it can to the venture.

The El Cerrito, Calif., Society has a unique activity: It conducts a class for painting and handcraft.

The Boston Tea Party for March featured Miss Luliona M. Barker

who told about her recent trip to Russia and illustrated her talk with slides.

The New York Young People's League had a very successful house party on the weekend of Feb. 22. Leaguers came from Boston, Philadelphia, Washington, Cincinnati, and other Societies. The Rev. and Mrs. Clayton Priestnal acted as hosts. Visits were made to the U. N. Building, the Hayden Planetarium, and Chinatown.

We are happy to report encouraging achievements by the New-Church group in Mobile, Ala. Leon and Elizabeth Stewart have been appointed to take charge of the Sunday School. They have organized the lessons in such an efficient manner that the children have benefited not a little.

The Gulfport, Miss., Society played host to the Rev. Edwin G. Capon, President of the New Church Theological School. Rev. Capon showed colored slides of the Theological School and of the Convention held in Philadelphia last year. He pointed out the need for men in the ministry and the opportunities open to them.

The Council of Ministers of the General Convention held their annual winter meeting at Urbana Junior College on Mar. 3, 4, and 5. Thirty ministers attended from such distant points as Massachusetts, Florida, California, and Canada. The theme of the conference was 'Problems of Pastoral Counseling'. The Rev. Ernest O. Martin of Wilmington, Del. was the chairman.

The Wilmington, Del. Society certainly has some very stimulating affairs. On Feb. 15 Joseph S. Amery, director of sales training for the du Pont Co., spoke on 'Sales Training

and Religion'. The Couples' Group, which met at the home of Mr. and Mrs. Stewart Poole on Feb. 13, had such a lively discussion on such diversified subjects as capital punishment, progressive education, and 'Why believe in a life after death?' that when they met the following month at the home of Mr. and Mrs. Kent Hyatt, the same discussion was continued.

The Executive Committee of the Maryland Assn. of the New Church met in Baltimore, Feb. 21 to discuss more effective ways of presenting the teaching of the Church and to consider new ideas for the annual meetings.

Welcome to California

THE WEST COAST societies extend a hearty welcome to all members and friends of the General Convention who are planning to attend the annual meetings in July. The place, as you know, will be the lovely conference grounds of Asilomar, Pacific Grove, California. These beautiful grounds, covering some sixty acres of pines, are located on the tip of the Monterey peninsula at the southern end of the great curve of the Monterey Bay. San Francisco is 120 miles to the north, and Los Angeles 350 miles to the south. We are assured by our brochure that the situation of Asilomar combines "The serenity of the forest with the breath-taking views of cypress, surf, and sand on the shores of the blue Pacific." On the north is Monterey Bay, on the south, Carmel Bay, and on the west, the Pacific Ocean. The weather will probably be cool—as cool in July as at any time of the year—so come prepared for the foggy dew as well as for the sunshine.

For those visitors who wish to do some sightseeing there are very interesting opportunities. This is the historic Monterey country (and John Steinbeck country, too) with fascinating relics of early California. Monterey Bay was first discovered by the Spanish in 1602; and in 1770 the second of the twenty-one missions established by Fr. Junipero Serra was erected at Monterey. However, the mission was soon moved to nearby Carmel, where it still stands today. Monterey was one of the four presidios, or forts, in early California, and it was the capital from 1775 until 1846 when the territory was conquered by the Americans in the war with Mexico.

From Asilomar one can take the lovely 17 mile drive along the coast, and see once again, or it may be for the first time, the famed Monterey cypress trees in all their gnarled and wind-blown beauty. These world-known trees, beloved of the artists, are unique, as they can be found only on this peninsula. Robert Louis Stevenson once described them as 'ghosts fleeing before the wind'.

On around the shore we come to Carmel Bay, to Pebble Beach, and to Point Lobos. The shore here at Point Lobos State Park is unusually striking, with its rocky crags, tide pools, fish in great variety, and the sea lions and seals sunning themselves

on the offshore rocks. The history books tell us that it was because of the barking of these sea animals that the Spanish explorers called this area Punta de los Lobos Marinos, or Point of the Sea Wolves.

A little further, and you come to Carmel, a gem of a town. Many artists and writers have their homes here. Carmel has preserved a rustic atmosphere, with paths for sidewalks, and arching trees over the roadways. The residents still go to the town post office for their mail. One may see frequent exhibits of the artists' work; and here in July is held the annual and much cherished Bach Festival.

Come to California by way of San Francisco, and see that beautiful city, situated on one of the great natural harbors of our country. You will see the breath-taking bridges across the Golden Gate and the Bay; the famous Chinatown, and the quaint cable-cars of an earlier day, and the beautiful Golden Gate Park.

Or come via the southern route, and first visit Southern California. This area has been well described by writers as 'an island on the land.' It is walled-off from the rest of the country, so to speak, by its unique geographical location with mountains and desert, and faces the Pacific Ocean. In San Diego, see beautiful Balboa Park with its expanse of 1400 acres, an excellent Fine Arts Gallery, and one of the finest zoos in the country. Visit the old Spanish mission, founded in 1769, and the first of the series built by that indefatigable Franciscan, Junepero Serra.

Then drive up the coast some 120 miles and visit Los Angeles. As this city covers 450 sq. miles, the visitor must make a choice of things to see. Those interested in things early and Spanish may like to visit the old plaza of the original pueblo of Los Angeles, close to the Union Station. Many love to enjoy the miles of sandy beaches on the coast. Others will want to see Hollywood, or Disneyland or Knott's Berry Farm. And of course everyone, we hope, will want to drive out to Portugese Bend to see our own Wayfarers' Chapel.

In each of the centers, up and down the coast, our ministers and the church members will be happy to see the visitors. Come early and stay late. So—welcome to California!

—EVELYN H. DIACONOFF

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SAMSON AND DELILAH

by Mark E. Manning

THERE ARE several chapters in Judges devoted to the telling of the wonderful feats of strength of Samson. Because all these exploits are allegories, therefore they all contain a hidden meaning, so, before beginning to unveil this one, some things must be told first about Samson.

He was an 'overcomer.' He had killed a young lion, smitten the Philistines with a great slaughter, killed a thousand of them with the jawbone of an ass; and he laid hold of the doors of the gate of the city of Gaza and pulled them off, and carried them and the bar on his shoulders to the top of a hill.

The name Samson in the Hebrew means 'a little sun.' This tells us that the allegories are about a person who has a little light and heat, that is, a little truth and good. No matter how much truth one has in this world or how good he is, it is only a little as compared to the amount of truth and good that the angels in heaven have.

When Samson killed the young lion, it marked his conquest over his first evil. This evil is the easiest one to overcome. It does not take much strength of will. So the sacred record says 'the young lion.' In the spiritual sense 'young' means the beginning, or first. A mature 'old lion' means much strength.

After a rest period of more or less duration, another evil comes to the surface. Samson, in time, overcomes this one too; but it took more strength, more will power. This is meant by he 'smote the Philistines with a great slaughter.' Samson and the Philistines were always fighting each other. They represent two opposite and opposing forces in the mind. The Philistines are the evil forces. Samson overcame them too, thus far. And so Samson is progressing in his regeneration. After one has overcome an evil, there is always a rest period—I know this from my own experience—and then another evil comes to the surface, and this one more difficult to overcome than the preceding evil.

Samson continues to overcome his evils and has been growing stronger and stronger. Now he goes down to Gaza, and Gaza, in the Hebrew, means strong. Here he copes with a more powerful evil than any he had yet fought against. How powerful it was, can be judged by the strength Samson needed to pull off the two doors of the gate of the city and carry them and the bar on his shoulders to the top of a hill. (These gates were made very strong because they had to withstand the battering rams and stone-throwing machines.) It required all his strength, but he reached the top of the hill, which means

that he overcame that evil also. The allegory of Samson and Delilah now follows, where proof of this will be shown.

The Philistines were idolaters. They worshipped Dagon. He was like a man above and a fish below. This, in a representative form shows that their religion was coldly intellectual. Conceit in their own intelligence, that is, pride of intellect, was dominant in them. There are worshippers of Dagon today among us. They hate the Bible. I heard one such shout at a big meeting, "Burn every Bible you can lay your hands on! It is unfit to read." Tell such scoffers the Bible contains precious hidden meanings—they laugh at you.

It is a law that like attracts like. Anyone who is conceited in his intelligence will draw to himself spirits of a like kind. Such was the case with Samson, although unaware of their presence. It says he loved a woman in the valley of Sorek. Sorek in the Hebrew means 'the choice vine' and this, in the spiritual sense, means the truths of the Word—but it says 'in the valley,' that is, in his conceit. This is the woman, the pride of intellect, which he loved. And her name is Delilah. It means 'weakness' in the Hebrew. Samson loved his weakness.

Let me give an illustration. I was at a religious meeting in a private home. The bell rang. The host answered it. To my great surprise there walked down the hall a man dressed in a white suit. He had long hair down to his shoulders, had no hat, had bare feet. When he came to the threshold of the meeting-room he announced "I am Jesus Christ." Now, I am hard of hearing. I turned to the lady sitting next to me and whispered, "Do my ears fool me? Did he say he is Jesus?" She smiled and said "Yes." What's wrong here? The pride of intellect manifesting in his interpretation of things in the Bible—this was his Delilah, his weakness, and this made him insane. Of course he loved his Delilah! One's weakness is the worst evil.

"The lords of the Philistines came up unto Delilah, and said unto her, Entice Samson . . . that we may bind him to afflict him!" The process of binding now commences. There are four stages of this weakness, therefore of the binding. The first stage is represented by the seven green withes (a number of narrow thin bands of flexible twigs woven together.) If Samson would overcome his weakness at this stage, it would be easy—but no, he loves his Delilah, his weakness. The second stage is represented by the new ropes wherewith no work had been done. His weakness has become worse, so the binding is proportionately stronger. The more one gives way to his weakness, the tighter it binds him, and the harder it is to overcome. The third stage is represented in connection with the seven locks of his hair. His weakness has become even worse. Even at this stage he could overcome his weakness; but no, he loves Delilah, his weakness, too much to give her up.

The fourth stage is represented by the shaving off of Samson's hair. Then Delilah 'made Samson sleep upon her knees,' which means he is now in subjection to his

weakness; he cannot resist its enticements. "She called for a man and caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him."

Whatever of the real man was left, namely, the seven locks of hair, even that was gone. The Lord is wisdom, intelligence and rationality. When these depart from anyone, then he or she has lost the ability to reason properly. "Then the Philistines took him and put out his eyes." The eyes, in the spiritual sense, mean the understanding. Samson's understanding is now destroyed. Conceit has made him insane, like the man who thinks he is Jesus Christ. Samson now is 'bound with fetters of brass.' His conceit is confirmed, and 'he did grind in the prison house.'

Now let us suppose that a man dies believing he is Jesus Christ. His mere passing out of this world into the other world would not change his belief. Then how is he going to get rid of it? Let us visualize his life there and see what takes place. Those who have died in the insanity of their conceit are taken to prison-houses, which are under the management of angels who are specialists in the cure of mental diseases. There they undergo vastation—called devastation and desolation in the Bible. When visitors come to see their work they are taken around by a mental-disease specialist to certain cells in the so-called prison house. He stops at one of them and says to the visitor, "You see that man in this cell?" "Yes, what is he doing?" "He thinks he is grinding something, and this he will continue to do so until he gets rid of his hallucination." Of course this grinding is a phantasy, born of his conceit.

So Samson 'did grind in the prison-house;' little by little he regains his sanity, and that is why it says, "His hair began to grow again." Something of the real man began to manifest. Samson is now released. "What a fool I have been!" The Philistine spirits laugh and make merry. He makes sport for them. They set him between the pillars of the prison-house to test his strength. "And Samson called unto the Lord . . . I pray Thee, and strengthen me."

No one can overcome his worst evil by his own strength. It must come from God. "And Samson took hold of the two middle pillars upon which the house rested and leaned upon them, the one with his left hand (conceit in his knowledge of spiritual truths) and the other with his right hand (conceit in his goodness). And Samson said, let me die with the Philistines. And he bowed himself with all his might, and the house fell upon the lords and all the people that were therein. So that the dead he slew at his death were more than they that he slew in his life." Briefly, this means that Samson overcame his worst evil, that is, his weakness. The old Samson is now dead. Having overcome all his evils in his regeneration, he is resurrected into eternal life, a new creature.

OPERATION B O M

THE REV. YONEZO DOI writes from Tokyo that he and his helpers have had a very busy season this year. On Nov. 23 they held a Thanksgiving service, not only for a good harvest, but also for their new church building which was dedicated at the same season a year ago. There were forty present and after the service they all had tea together. The Sunday School children had brought fruits which were used as decorations and later some of the children and two of the teachers took the fruits to an orphan home.

The Christmas service was held on Dec. 21 with full attendance, all fifty chairs filled. The Doi's infant granddaughter and two adults were baptized on this occasion. After the service the Holy Sacrament was administered with twenty participating. The Children's program was held the following Saturday afternoon. This time all fifty *adult* chairs were filled as well as fifty *children's* chairs and there was standing room only for about twenty more! A candle light service was held in the evening followed by a supper. About thirty attended the supper and stayed for games and the exchange of gifts. These festivities did not interrupt Mr. Doi's missionary trips around Tokyo.

In Tobu-Town, 150 miles north, he held a service for one of his church families and three of their neighbors, and did the same in Shibukawa on his way home. At the Goi Sanatorium he was unable to hold his regular monthly service, but, as all the members of his group had bad colds, he held bedside prayers for each individually. He took them each a large cake, eggs and butter, contributed by members of the Tokyo Church. They also sent boxes of candy to Marumori Hospital for all those who attend his services there.

—MARGARET SAMPSON

From Ashes to Beauty

Why am I so happy? Why am I so gay?
Because my friend, it's wonderful
This is Easter Day.
From the grave He's risen, showing us the way
We can share His glory
On this Easter Day.
Out of sorrow's ashes, in part to repay
Comes the beauty of the flowers
This glorious Easter Day.

—ISABEL C. PACKARD

Births, Memorials

EITZEN—Born Jan. 21 to Ruth and Allan Eitzen of Levittown, Pa. a daughter, Ann Elizabeth.

GANLEY—Born Nov. 18 to Mr. and Mrs. Lyle Ganley (Edna Sawatzky), Terrace, B. C., a daughter, Lori.

PARDUE—Born Jan. 16 to Mr. and Mrs. Rae Pardue (Marjorie Dyck), Vancouver, B. C., a son, Brian James. Mrs. D. W. Reddekopp of Sunnyslope, Alta., is the maternal great grandmother.

SCHMIDT—Born Feb. 4 to Mr. and Mrs. Werner Schmidt, Cambridge, Mass., a son, Matthias Everett Klaus. Mr. Schmidt is studying for the ministry at the New Church Theological School.

KLASSEN—Born Feb. 6 to Mr. and Mrs. Edwin Klassen, North Battleford, Sask., a daughter, Nancy Marie.

FRIESEN—Born Jan. 29 to Mr. and Mrs. David W. Friesen, Dawson Creek, B. C., twin sons, Berton Lee and Blair Ellis. Mrs. and the late Mr. David Friesen formerly of Roblin, Man. are the paternal grandparents.

MEMORIALS

BERGEN—Mrs. Wm. Bergen of Wingard, Sask., passed into the higher life on Dec. 19. Mrs. Bergen, daughter of the late Mr. and Mrs. Jacob Haid, was born Dec. 24, 1890 and was united in matrimony with Mr. Bergen on April 26, 1913. She is survived by her husband; one daughter, Edith (Mrs. Douglas Diamond), six sons: Edward, Wilfred, George, Robert, Lawrence, and William; 15 grandchildren, and one brother, Peter, and one sister, Mrs. Cornelius Ens.

STUART—Mr. Frank G. Stuart, resident of Grand Center, Alta., Canada, passed into the higher life on Feb. 13 at the age of 40. Mr. Stuart was born at Treherne, Man., and on Mar. 21, 1947, was united in marriage to

Velma Sawatzky of Four Corners, Sask., with the Rev. Peter Peters officiating. He spent five years in the Canadian Army on overseas duty, and later took up farming at Four Corners, Sask., in the Meadow Lake district. At the time of his decease he was employed at the RCAF Air Base at Cold Lake, Alta., with the Corps of Commissioners. He is survived by his widow Velma, four children, his parents, two brothers and three sisters. His three sons, ages 9, 10 and 11, are Garry, Bruce and Milton, and his daughter Francis is 6. The resurrection service was held in the United Church at Cold Lake on Feb. 17 with Rev. Erwin D. Reddekopp officiating. Acting as pallbearers were a group of Commissioners, and members of the RCAF played the Last Post.

THORNTON—Mrs. Walter (Lois Barbara) Thornton, 85, passed away Feb. 12 in Doctor's Hospital St. Petersburg. She was the daughter of David and Mattie Covert

Powell and was born Sept. 5, 1873, on a farm near Bidwell, Ohio. Her great grandfather was the Rev. David Powell who was ordained a minister in the Church of the New Jerusalem in 1817 and lived at Steubenville, Ohio. In 1906 she married Perry Thomas of Middleport, Ohio. He was a railroad engineer for many years, and was killed in train collision in 1928. Sometime later she came to Florida, and in 1933 married Fred Pollard of New York State, who died in 1938 in St. Petersburg. In January of 1940 she was married to Walter Thornton of that city, a pioneer in the history of its expansion. He passed away in 1954. Though she did not have any children of her own, she was a devoted mother to her stepchildren. Mrs. Thornton was a member of Bethlehem Chapter O.E.S. in St. Petersburg, and for many years was active in the Republican Women's Club of that city. Born into the New Church in Ohio, she entered into its activities in St. Petersburg and Tampa, and has been one of the most faithful and helpful of the members in the area. Services were conducted in St. Petersburg Feb. 14 by the Rev. Leslie Marshall. Burial services were held at Gallipolis, Ohio.

—E.R.H.

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. Wayfarer's 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. 9016 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
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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	VANCOUVER, B. C. 235 East 15th Ave.
LOS ANGELES, CALIF. 509 South Westmoreland Avenue	WASHINGTON, D. C. 16th and Corcoran Sts.
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