



The NEW-CHURCH MESSENGER

GENERAL CONVENTION

AUGUST 15, 1959

THE NEW-CHURCH MESSENGER

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

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

Vol. 179, No. 16 Whole No. 4758
AUGUST 1, 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.



CONVENTION

MANY delegates arrived in time to attend services in the San Francisco or El Cerrito New Churches. Above is the garden courtyard of the San Francisco church, and the picture below is a scene at the hillside church in El Cerrito.



THE MEMBERS OF THE LOCAL COMMITTEE on arrangements are shown here. From the left they are—Mr. E. Ellsworth Seibert, Chairman; Mrs. Frank Clifton, Child care, El Cerrito; Miss Margaret Van Boven, Entertainment, El Cerrito; Mrs. Charles Murray, Entertainment, El Cerrito; Mrs. E. Ellsworth Seibert, Secretary, Information, El Cerrito; Mrs. Othmar Tobisch, Entertainment, San Francisco; Mr. Conrad Miller, Publicity, El Cerrito; Rev. Othmar Tobisch, San Francisco; Mr. Charles Foster, Treasurer; Miss Jean Allan, Meals, San Francisco; Rev. Eric Zacharias, El Cerrito; Miss Jane Sugden, Registrar, Housing, San Francisco; Mrs. Donald Shields, Transportation, El Cerrito; Those of the Committee who were not in the photo are as follows:

Mrs. George Prosser, Meals, El Cerrito; Mr. B. Lawrence Lloyd, Transportation, San Francisco; Mrs. Robert Acker, Housing, El Cerrito; Mr. Edward Bosley, Publicity, San Francisco; Mrs. Edward Bosley, Child Care, San Francisco.



HIGHLIGHTS AND SIDELIGHTS

DELEGATES

ONE HUNDRED SEVENTEEN ministers and delegates registered for the 136th session of the General Convention, held July 12-19 in the San Francisco area and the Asilomar Conference grounds near Pacific Grove, California.

HIGH PRAISE was given to the Committee on arrangements, especially to Ellsworth Seibert, chairman, and to Jane Sugden, in charge of registration, for the efficient manner in which the multitudinous details were handled. Also much in evidence were the pastors of the San Francisco Bay Area and their wives, Mr. and Mrs. Tobisch and Mr. and Mrs. Eric Zacharias.

SLIDES AND FILMSTRIPS played an important part in making the far-flung activities of the New Church vivid to those attending Convention. The Rev. and Mrs. Tobisch made New-Church centers in Europe come alive with an illustrated talk about their trip to Europe last summer. A color film of 'European Centers' was shown at the public meeting of the Board of Home and Foreign Missions, July 17. . . . On the day before, Ralph Gauvey, President of Urbana Junior College, gave a talk illustrated by slides. . . . Another film strip showed the story of Convention.

GALES OF LAUGHTER were produced by a skit put on by members of the host churches at the Saturday outing.

The following officers of Convention were elected on Saturday, July 18: Stewart E. Poole, Vice President; Albert P. Carter, Treasurer; Horace B. Blackmer, Recording Secretary; Editor of the MESSENGER, Rev. Bjorn Johannson; Augmentation Fund Committee, George Pausch; Board of Education, Rev. Ernest O. Martin; Nominating Committee, Stewart M. Ayton.

Elected to the General Council were: Rev. Richard H. Tafel, Harvey M. Johnson, Earl P. Marshall; to the Board of Trustees of the Pension Fund: Rev. J. Zacharias, Daniel Nielsen, Mrs. Gideon Boericke; to the Board of Managers of the Theological School: Rev. Rollo K. Billings, Rev. Robert L. Young, Miss Dorothea Harvey, Stewart M. Ayton; and to the Board of Home and Foreign Missions: Rev. Othmar Tobisch, Rev. Wilfred G. Rice, Miss Margaret Sampson, Thornton O. Smallwood, Rev. Leonard Tafel (to fill the unexpired term of Rev. Calvin E. Turley). The Council of Ministers by a unanimous resolution voted to honor the Rev. Wm. F. Wunsch on the fiftieth anniversary of his ordination into the ministry of the New Church by presenting him with a scroll. The following will be inscribed on the scroll:

To William Frederic Wunsch on the fiftieth anniversary of his ordination into the ministry of the New Church. His brothers in the ministry honor him for long and faithful service as pastor, scholar, teacher and friend. His Breadth of vision, penetrating insight and challenging writing have been an inspiration to us all in the advancement of the New Jerusalem.

An active Young People's group was gathered at Asilomar during the 1959 Convention. Among other actions taken was appointment of Helen Saul to write a column of interest to young people, which will appear regularly in the MESSENGER.

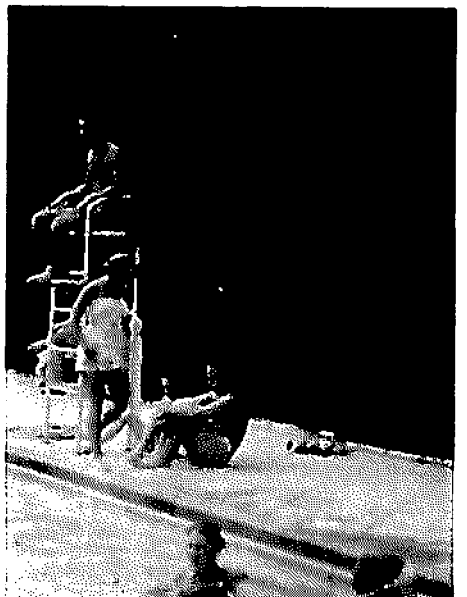
The Shaw Trophy was awarded to the two leagues from Kansas, Pretty Prairie and Pawnee Rock. This award is given to the league having the



ARRANGEMENTS Chairman,
E. Ellsworth Seibert



THE TOBISCHES





LEAGUERS



YOUNGEST visitor



BOYS' CHOIR



THE PERRY FAMILY

largest representation, distance considered, at the annual meeting. The Ceremony of the Keys, together with the awarding of the Shaw Trophy, took place at the Saturday evening outing in the Wagon Wheel Park. League officers elected were: Crystal Eastin, President; Gretchen Fraunberger, Secretary; Graham Seibert, Treasurer; Helen Saul, Corresponding Secretary.

An entrancing program of sacred music and spirituals was presented in the evening of July 17 by the Wayfarers' Chapel's Boy Choir under the direction of Dr. Robert W. Magin. The program opened with the Chapel's theme song 'In Wayfarers' Chapel I kneel down and pray' and closed with the Lord's Prayer in the Mallotte setting.

Dr. Magin is a well known musical director and writer of sacred music.

A NEW GROUP to meet at Convention was the Prayer Fellowship. The members met on Saturday afternoon with about 20 present, and a lively discussion took place. It was obvious that there was a keen appreciation of the value of prayer in dealing with problems of our everyday lives. . . . The Laymen's Fellowship held its meeting on Saturday afternoon also.

THE ALUMNI ASSOCIATION of the New-Church Theological School met in the San Francisco Church, July 12. Speaker of the evening was Stuart Leroy Anderson, President of the Pacific School of Religion.

The youngest Convention visitor was Robert Howe of San Francisco.

No one failed to greet Mrs. Esther Perry, still active and cheerful despite her 92 years. She was present at every session together with her three daughters: Mrs. Alice Van Boven, Dr. Esther Perry, and Mrs. Bateman.

THE BEAUTY OF CONVENTION SUNDAY SERVICE was enhanced by the fine choir from the San Francisco Church. Jane Sugden, music director of the Society, took time off from her duties at the registration office to lead the choir.

At the Annual Meeting of the National Alliance of New-Church Women, Thursday, the following officers were elected: President, Mrs. Richard H. Tafel, Philadelphia, Pa.; 1st Vice-President, Mrs. Robert L. Young, San Diego, Calif.; 2nd Vice-President, Mrs. Harold P. Berran, New York, N. Y.; 3rd Vice-President, Mrs. Wilfred G. Rice, St. Paul, Minn.; Recording Secretary, Mrs. Alice L. Dullea, Brockton, Mass.; Corresponding Secretary, Mrs. Robert S. Gass, Portland, Maine; Treasurer, Miss Frances D. Spamer, Baltimore, Md.; Mite Box Chairman, Mrs. John E. Lister, Philadelphia, Pa.; Chaplain, Religious Committee, Mrs. Alice P. Van Boven, Redlands, Calif.; Round Robin, Mrs. Louis A. Dole, Bath, Maine; Nominating Committee (5-yr.), Mrs. Stewart E. Poole, Wilmington, Del.

The sum of \$100. from the Revolving Fund was given by the Alliance to Miss Mutsuko Doi to help with her expenses in coming to Urbana. Mrs. David P. Johnson had been given funds to enable her to accompany her husband on two of his trips this year—one to St. Paul, Minnesota, and one to the Miami-Fort Lauderdale Society. The women of the St. Paul women's groups have been extremely active in social service work in the neighborhood of their church, and were very grateful for the opportunity to visit with Mrs. Johnson, and through her to make contact with other New-Church women's groups.

The group in Miami-Fort Lauderdale is new and small, but most interested in learning about the work of the National Alliance, and how to go about starting their own women's organization. Greetings were exchanged with Mrs. Erich Reissner, wife of the minister of the Berlin, Germany, Society, who was our guest last year, and from the Women's League of the British Conference. Miss Margaret Sampson spoke to the members of the Alliance about the needs of the young high school and college students in Korea, and ways in which we might be able to help them, as well as other foreign groups.

The years' Mitebox offering made to the Board of Missions by the Women's Alliance totaled \$1,033.50. According to Mrs. Stewart Poole this contribution was a record breaker.



BIG LOAD for a Rambler. Ministers arriving at the San Francisco Church from meetings in El Cerrito.



AFTER Sunday, Monday, and Tuesday's meetings in the San Francisco Bay area, people traveled to Asilomar Conference Grounds on the Monterey peninsula. This is the Administration and Recreation building at Asilomar.



SOME of the officers of the Women's Alliance.

AUGUST 15, 1959



REGISTRAR, Miss Jane Sugden



PUBLICITY CHAIRMAN
Edward Bosley



President of Convention,
DAVID JOHNSON and his wife

Most of the photographs in this issue are by Robert Kirven. A few are by Sophia Schmidt.

Ministers

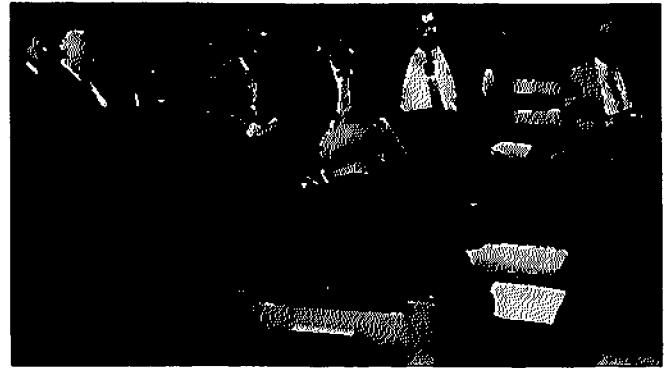


(1)



(2)

(1) Revs. Edwin G. Capon and Immanuel Tafel, Chairman and Secretary of the Council of Ministers, presided over meetings of the Council of Ministers, July 13-14, in (2) the El Cerrito Sunday School rooms, and (3) the San Francisco Church. (4) Committees of the Council met separately, as the Stewardship Committee, here, and (5) as a committee of the whole to develop new approaches to problems of the church. (6) Rev. Andre Diaconoff thanked the Council for a gift from ministers and their wives, intended to compensate for the theft of his wife's luggage shortly after arriving in San Francisco.



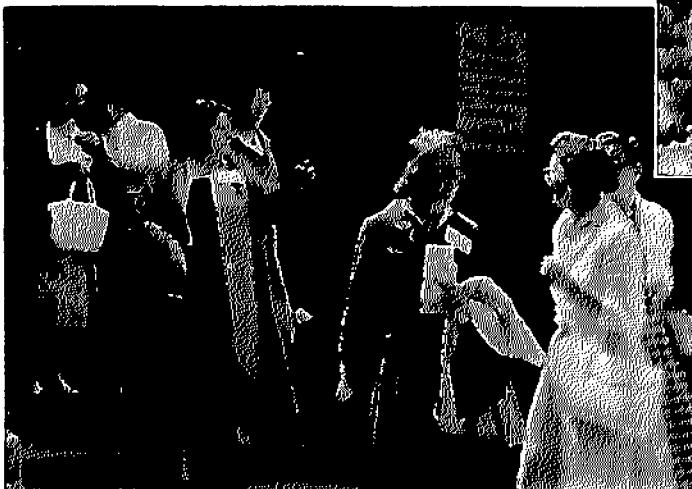
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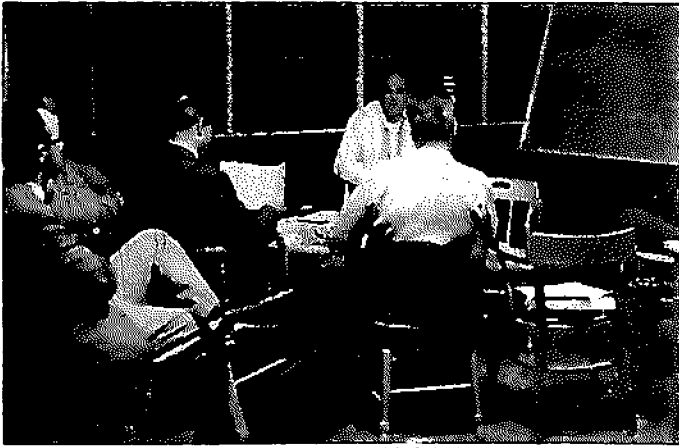
(1)



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(2)



(4)



(6)



(5)

Ministers' Wives

(5)

THE MINISTERS' WIVES had a full program during the Monday and Tuesday meetings of the Council of Ministers. (1) Monday morning, in El Cerrito, they had a discussion group on parish problems; (2) other times they went out for excursions and social gatherings. (3) There was a trip through the Botanical Gardens and other interesting points of the University of California at Berkeley, and (4) a bus tour of San Francisco. (5) Families joined for luncheons in the two churches, and (6) a festive dinner at a famous San Francisco restaurant.



(4)



(6)



(1)



HUGH BLACKMER speaks to one of the Groups



(2)

Interes

The Fryeburg Conference, Task Force
tutes, the nation-wide congregations
fruit at this Convention. Interest Gr
to Convention, met to discuss the maj
Rev. Richard Tafel of Philadelphia,
division into groups on (2) Aims and
Francisco, (3) Organization, led by t
(4) Youth, led by the Rev. Immanuel
by Adolph Liebert of Pittsburgh, (6)
Cambridge, (7) Publications, led by th



(3)



(4)



(5)



(6)

Groups

meetings, the Regional Training Institute meetings, all began to bear tangible fruits, looking toward recommendations in areas of our church's program. (1) The Interest Group Chairman, directed the efforts, led by Mrs. Robert Young of San Francisco, (2) the Ministry, led by Rev. William Woofenden of Detroit, (3) the Ministry of Education, led by Mrs. Edwin Capon of Chicago, (4) the Ministry of Social Welfare, led by Rev. Ernest Martin of Wilmington.

(7)





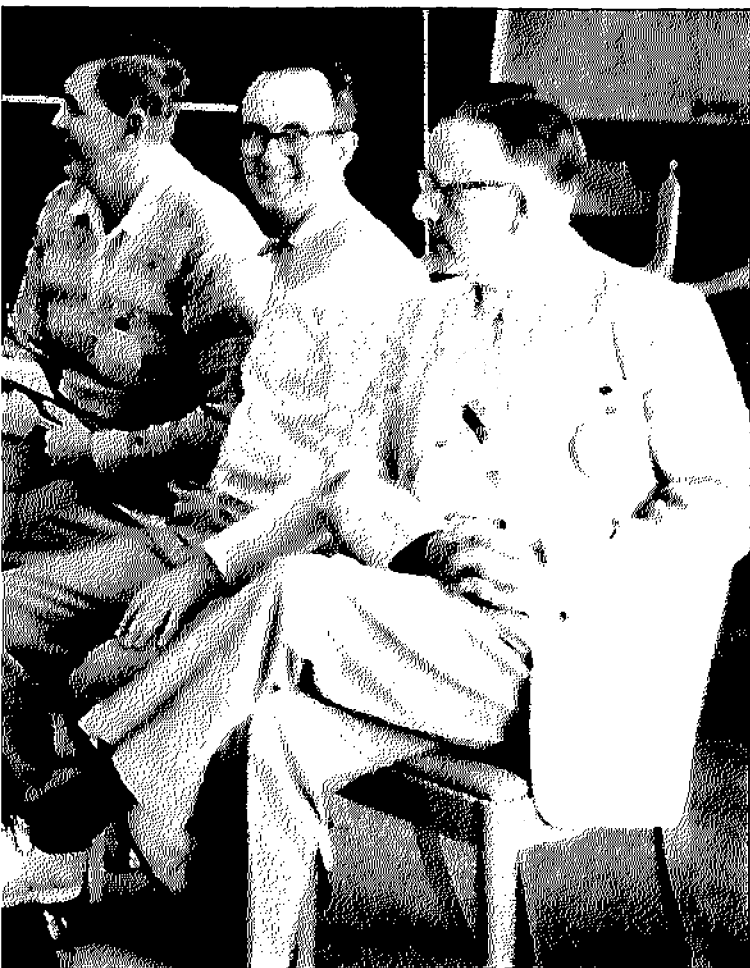
MEMBERS of the "B. O. M." take a break from their work, to have their picture taken.

Board Meetings and General Council

THE BOARD OF MISSIONS heard reports of new construction of the Mission Church in Bellevue, Washington, completion of the church in Edmonton, Alberta, settlement of our Missionary in the new Parsonage-Worship Center in Vienna, Austria, and gratifying progress in other fields.

1960 CONVENTION
TO BE HELD IN
CHICAGO

GENERAL COUNCIL, on recommendation of the Council of Ministers, voted to explore new avenues for clarifying our position to the National Council of Churches, granted seven new church expansion loans during the year, bringing the total to nearly half a million dollars, decided to print 2,000 new and corrected Books of Worship. It also created two new committees—the Project Committee and the Committee on Literature, and referred study of Convention's name to the Public Relations Bureau. The invitation of the Illinois Association to hold the 1960 Convention in Chicago was accepted.



BOARD OF MANAGERS of Theological School meets on the steps of Guest Inn



GENERAL COUNCIL (below) held one meeting before formal opening of the General Convention, and met again for an entire day, after Convention was over.



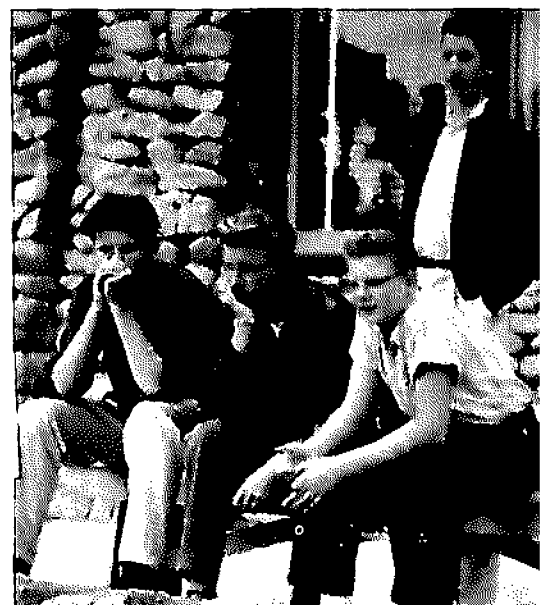


Vincent Ewald (Chicago), Revs. Antony Regamey (Boston),
Leonard Tafel (Frankford), Ernest Frederick (Miami)

Conversations



Rev. Clyde Broomell (Steamboat Springs, Colo.) and Mrs.
Malcolm Robb (St. Louis)



LEAGUERS



MESSANGER Editor interviews Esther
Perry, oldest delegate to Convention.

and Personalities at Convention



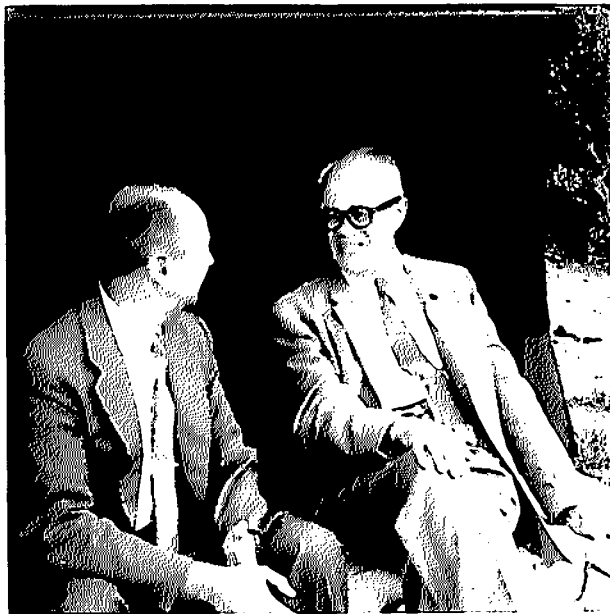
DAVID JOHNSON confers with Alice Sargent



Rev. and Mrs. William Fairfax (Harlem Mission, New York)



IS THIS Harpo or Mahn?



ANDRÉ DIACONOFF, left, Pastor of the Los Angeles Church chats with Rev. Ernest Frederick, Miami.



Mrs. Horace Blackmer, Boston



LEAGUERS →

AUGUST 15, 1959

Speakers and Displays



Dr. Gregory Batson, Stanford University, spoke to the Convention July 17 on "Perils of Communication."

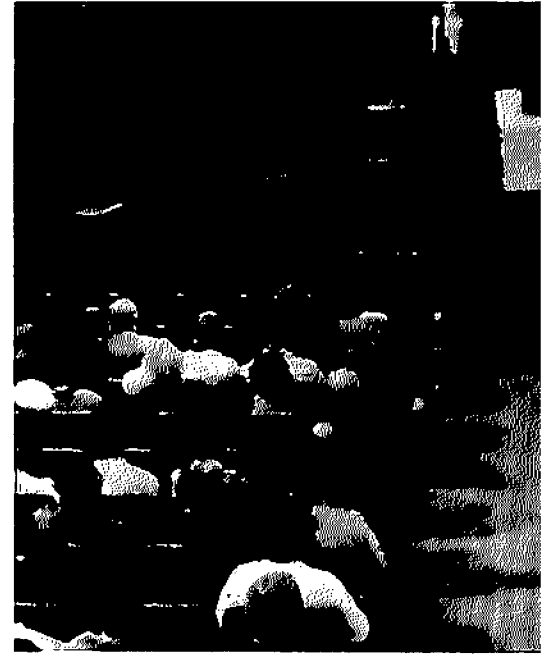


BOOK DISPLAY of the Board of Publications, Cecile Werben and the Rev. Richard Tafel.

FRYEBURG EXHIBIT

An exhibition and sale of selected paintings of the late Ann Cary Bradley of Fryeburg, will be held at the New Church, Oxford St., Fryeburg, Maine, from 3 to 9 p.m., August 14 to 17 inclusive. A cordial invitation is extended to persons attending the Summer School at Fryeburg to visit the display.

Dr. Stillson Judah, Professor of World Religions, Pacific School of Religion, spoke to the Ministers and their wives, July 14, in the San Francisco Church.



MR. TOBISCH welcomes Convention.

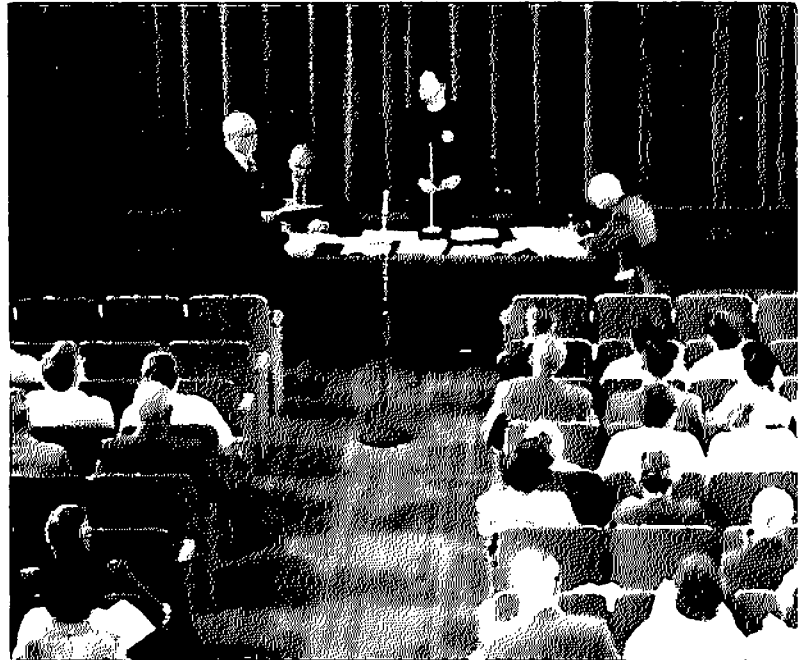
Convention



VICE-PRESIDENT Stewart Poole, confers with President David Johnson.

LONG-TIME Secretary Horace Blackmer and Stewart Poole working out a point of order.





CONVENTION in session

in Session

THE GENERAL CONVENTION did not open formally until Thursday evening, July 16, when there was a worship service, speech by the president, and a welcoming address by the Rev. Othmar Tobisch, pastor of the San Francisco Church.



DELEGATES



RECOMMENDATIONS of one of the Interest Groups being passed out to delegates.

SATURDAY'S outing

CHEFS prepare for Western style Barbecue

BUT they ran out of steaks !

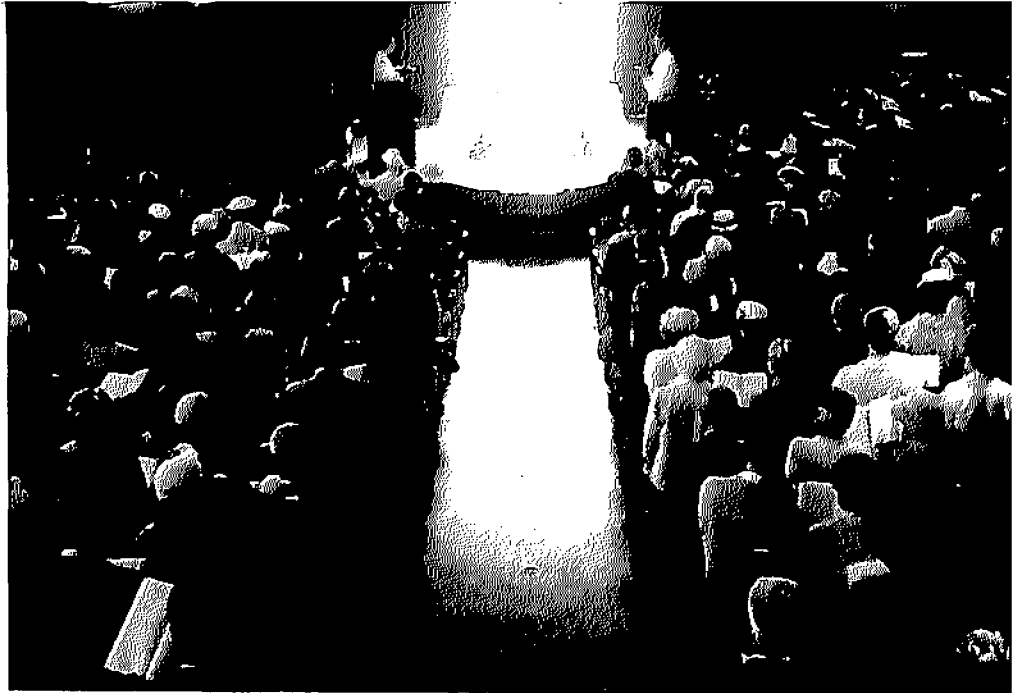




SAN FRANCISCO'S choir



"O GIVE THANKS UNTO THE LORD"



"MAKE A JOYFUL NOISE UNTO THE LORD"

SUNDAY —

last day of Convention

Money For Your Treasury

OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1958 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

PERRY NORMAL SCHOOL

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

Students graduating at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

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

F. GARDINER PERRY, President

For catalog write the Secretary

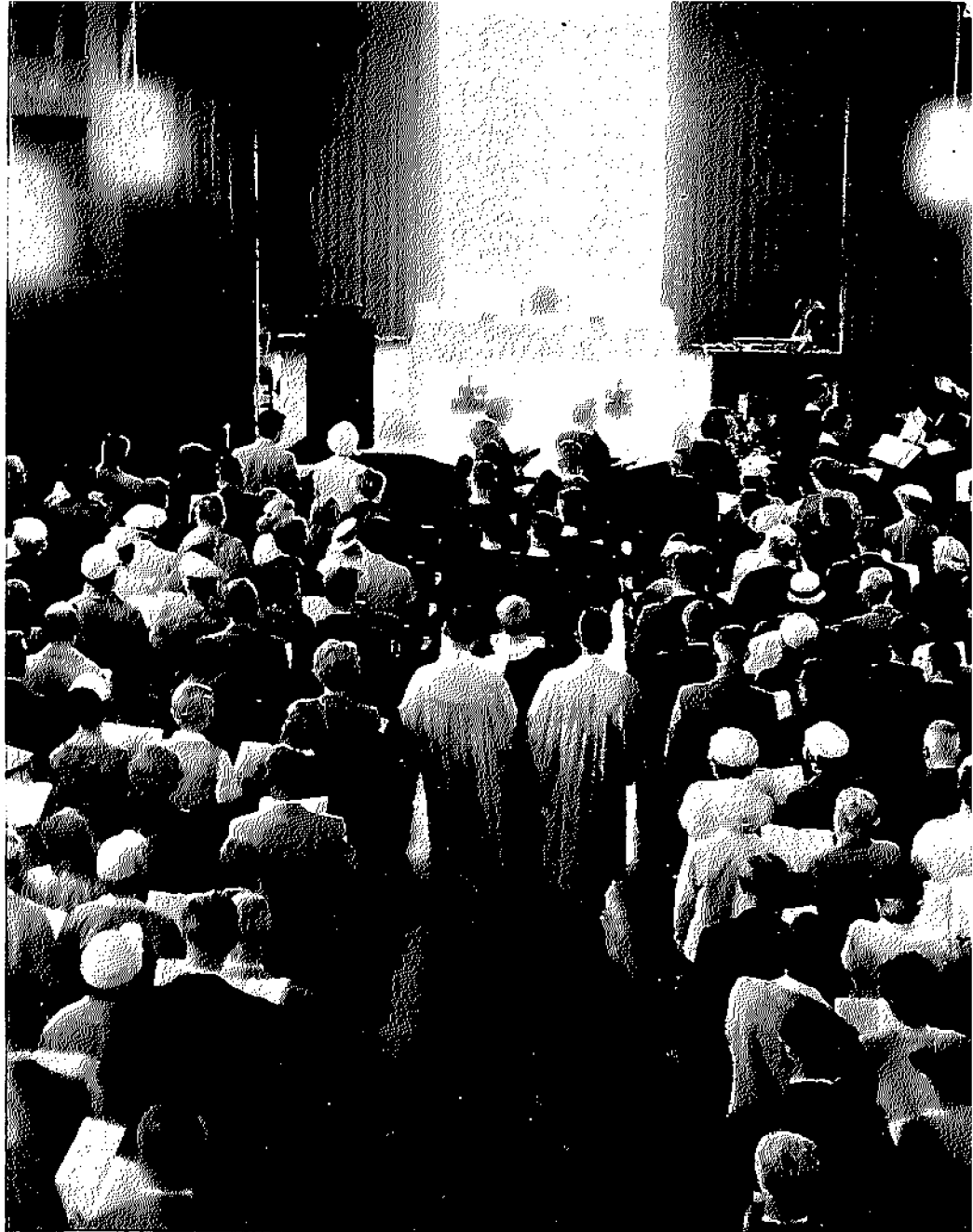
815 Boylston Street, Room M

Boston 16, Mass.

FAREWELLS



AUGUST 29, 1959



PROCESSIONAL at the Sunday service of the recent Convention of the Church which took place in California.

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CONVENTION DELEGATES

PARTIAL LIST OF CHURCHES

- | | |
|--|--|
| BALTIMORE, MD.
Calvert Street, near Chase | MONTEZUMA, KANS.
Main Street |
| BATH, ME.
Middle and Winter Streets | NEWTONVILLE, MASS.
Highland Avenue |
| BELLEVUE, WASH.
In Woodbridge Elementary School | NORWAY, IOWA
Lenox Township Church |
| BOSTON, MASS.
Bowdoin Street, opp. State House | NEW YORK CITY
35th Street, between Park and Lexington Aves.
Clark Street and Monroe Place, Brooklyn
New Christian Church Mission, 166 W. 136 St. |
| BRIDGEWATER, MASS.
Central Square | ORANGE, N. J.
Essex Avenue near Main Street |
| BROOKTON, MASS.
34 Crescent Street, near Main | PALOS VERDES, CALIF.
Wayfarers' Chapel, Portuguese Bend |
| CAMBRIDGE, MASS.
Quincy Street, corner Kirkland | PAWNEE ROCK, KANS.
Main Street |
| CHICAGO, ILL.
Chicago Society, 5710 South Woodlawn Ave. | PHILADELPHIA, PA.
22nd and Chestnut Streets
Frankford, Paul and Unity Streets |
| CINCINNATI, OHIO
Oak Street and Winslow Avenue | PITTSBURGH, PA.
Sandusky St. near North Ave. |
| CLEVELAND, OHIO
12800 Euclid Avenue, East Cleveland | PORTLAND, ME.
302 Stevens Ave. cor. Montrose |
| DES PLAINES, ILL.
9046 Home Avenue
Good-Shepherd-Community Church | PORTLAND, OREGON
S. E. 98th St., at Mill |
| DETROIT, MICH.
Meyers Road and Curtis Street | PRETTY PRAIRIE, KANS.
East Main Street |
| EDMONTON, ALB.
11408—71st Street | RIVERSIDE CALIF.
3645 Locust Street |
| EL CERRITO, CALIF.
1420 Navellier Street | SAN DIEGO, CALIF.
4144 Campus Avenue |
| ELMWOOD, MASS.
West Street | SAN FRANCISCO, CALIF.
Lyon and Washington Streets |
| FRYEBURG, ME.
Oxford Street | ST. LOUIS COUNTY, MO.
Garden Chapel, Dautel's Lane,
near Creve Couer |
| GULFPORT, MISS.
2608 Kelley Avenue | ST. PAUL, MINN.
S.E. cor. Virginia and Selby Ave. |
| INDIANAPOLIS, INDIANA
623 N. Alabama St. | ST. PETERSBURG, FLA.
1915—5th Street, N. |
| KITCHENER, ONT.
Margaret Ave. N. and Queen St. | SASKATOON, SASK. |
| LAKEWOOD, OHIO
Corner Detroit and Andrews Avenue | SEATTLE, WASH.
708 - 32nd St. N.W. |
| LAPORTE, IND.
Indiana and Maple Avenues | TEMPLE CITY, CALIF.
Masonic Hall |
| LOS ANGELES, CALIF.
509 South Westmoreland Avenue | VANCOUVER, B. C.
235 East 15th Ave. |
| MANSFIELD, MASS.
West Street | WASHINGTON, D. C.
16th and Corcoran Sts., N.W. |
| MANCHESTER, N. H.
Conant Street | WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street |
| MIAMI - FT. LAUDERDALE, FLA.
2701 Bond Rd. Miami | |

FRANK VERY

by M. V. Very

PART I

SALEM WAS STILL an unspoiled village. Everyone knew everyone else. Here were the unrivaled McIntire mansions, as well as the more humble dwellings, which for grace and charm could hold their own. Up until then, this Anglo-Saxon community of Puritans had yet to be swamped by industry and the influx of a new and alien people. The Salem pastures, full of wild flowers, these moorlands were within walking distance. Every boy had a fair opportunity to become the proud master of his own barque or brig, and this at possibly the age of twenty. Many many of these small ships were needed to carry the cargoes of the seven seas.

And here in 1852, was born Frank W. Very, in a gambrel-roofed house on Federal Street, a home whose beautiful garden sloped down to the North River, still navigable for sailing ships. In this garden were three bowers, 'Inspiration Point', for Uncle Jones, 'Boffin's Bower', for Aunt Lydia Louisa Ann, and 'Forget-Me-Not', for Aunt Francis Eliza.

His father, Washington Very, had not followed in the footsteps of the family traditions of sea captains, instead, upon graduation from Harvard Divinity School, he opened a private preparatory school for boys. He was an ordained Unitarian minister although apparently he never had a parish. Some of his sermons ('Forensics' of college days) show a deep understanding of the values of real religion, and are as modern as tomorrow.

Washington married Martha Needham Leach, the daughter of another sea captain, Samuel Leach of the Brig Belle Isle, who died in the West Indies of 'Yellow Jack'. It may be of interest to know that she had psychic gifts. Washington, her husband, died in the early years of their marriage, leaving her with two small children. In her grief, she was comforted by messages from him. "Martha", he would say, "This is Washington," then he would go on to give her advice in her business etc., as she had started a school for girls.

Two of his messages we cherish greatly—"Martha, you have good friends *but trust in the One*". And, "You have found a new religion. Hold fast to the faith of this new revelation". What was this New Religion?

Besides his father and mother, Frank's uncle, Jones Very, may have had an influence on him. It was he, who took the lad for long walks over the Salem pastures, thereby giving him an enduring love for flowers, trees, birds and insects. Uncle Jones was the Transcendentalist poet of nature, poet of religion. He has been called the 'living Transcendentalist in the flesh'. He lived his beliefs

for he had had a remarkable spiritual experience, perhaps it could be called mystical or a state of ecstasy in which he was led to believe that the Holy Spirit guided him, both in his poetry and in his daily living. Of his poems, Sarah Freeman Clark said, "they were remarkably spiritual and savored of Swedenborg."

In the days of hellfire and damnation, Jones Very, as a Unitarian Minister, had dared to defy his fellow ministers of Salem for their dogmatism and bigotry, thereby winning their enmity.

Emerson had called him, 'Our Brave Saint,' and had sponsored the first book of poems by the youthful Jones. Yet, his protegee was no disciple, no yes-man to Emerson. Instead, he endeavored to convert Emerson to his way of thinking, and had the temerity to say to him, "The Spirit tells me you are wrong." This from a young squirt to an older man was rather more than Emerson could take.

Emerson has been quoted for some good things he says about Swedenborg. Few realize that Emerson failed completely to understand, let alone accept, the *Heavenly Arcana*, Swedenborg's major work. There is however, one fine poem by him, which appeared in the *Dial*, it is called 'Correspondences.'

Is there anyone alive today who remembers the torch-light processions? Before the days of street lighting by gas or electricity, they must have been a beautiful sight. A century ago, Salem held one in honor of Lincoln, and along with other youngsters Frank Very marched, proudly carrying his paper lantern made by himself with loving care. When he told the story he always ended sadly with, "The big boys broke it."

High School days came along and it is noteworthy that from his class, four or five boys grew up to be astronomers, a rare profession at that time.

At an age when most boys are reading Indian and cowboy stories, the discovery of Swedenborg was made. "I began asking questions at the age of twelve, the same age as that of Christ in the temple," he would say. In attending the Unitarian Sunday School, he had as teacher, Gen. Henry K. Oliver, an outstanding citizen, a member of the Governor's council, and composer of the music known as *Federal St.* for the poem by Oliver Wendell Holmes, 'Lord Of All Being, Throned Afar—Whose Light is Truth, Whose warmth is Love.'

Yet, no one could answer his questions.

Salem had a New Church, which was spreading the *News From Heaven*, under the strong leadership of

Rev. Abiel Silver. Surely Providence had a hand in it. To Mr. Silver, he came inquiring and—"He answered all my questions."

Thus, he and his mother, Martha Very, became readers of Swedenborg and students of that new religion, Washington Very, from the next world, had foreseen for his wife and son.

From Salem, Massachusetts Institute of Technology was the next step. Graduating in 1873, he was sent to be an assistant to Samuel P. Langley, at Allegheny Observatory in Pittsburgh. Langley's name is commemorated in Langley Field and the Langley Airplane Carrier, because of his pioneer work in aerodynamics. "Prior to his time it was thought to have been mathematically proved that flying could never be accomplished and Langley first showed that the inertia of the air had not been taken into account" (he neglected the importance of viscosity of the air as a later paper by Very shows.) "Experimentally he demonstrated by his whirling tests that there was sufficient lift for flight."

An attempt to fly was made, using a launching catapult which Langley insisted upon in spite of Very's assertion that it would not work. Other things were to blame, a lighter and more powerful engine had yet to be developed. Mr. Manley (indeed he must have lived up to his name) ventured to take this test plane up at Washington, D. C., but fell with it into the Potomac. . . . "Neither of the Wrights were ever slow in expressing appreciation of Langley's work."

Very's long research on radiation began under Langley. He carried on independently with such work as solar radiation, atmospheric radiation, sky radiation and the thermal constant. The Utrecht Society of Arts and Sciences offered a prize for an essay on the 'Distribution of the Moon's Heat', a challenge he fulfilled.

There was also teaching of astronomy and geology; the Observatory being connected with Western University, the earliest school of higher learning in Pittsburgh. The name Western Penn. was changed and we now know it as the University of Pittsburgh.

I fear Bostonians looked upon this city, as a town of the wild and woolly, uncultured West. They would have been surprised to learn of the splendid Opera Company, with conductor and top-flight stars imported from Europe. Frank Very sang in the chorus to his great pleasure. (For lack of patronage, Boston has just seen fit to tear down its own Opera House.) He became a member of the Oratorio Society. Singing was always his delight and he was to regale his children, sitting at a 'pedal pusher' organ, (an organ once the property of 'Pastor' Russell, founder of the Jehovah Witnesses) by playing very indifferently, but singing lustily.

He observed some of the growing pains of the New Church in Pittsburgh. He writes, "We have been stigmatized as disorderly by our Academy Clergy, because we did not consult them first and give them highest honor, and my teachings at the Literary Club are denounced as 'Infernal', because they interfere with that great scheme of priestly dominion." The clouds were

G e m e i n d e Der Neuen Kirche, Wein Grundungsjahr 1849

*To the Assembly of the General Convention
in the U. S. A.*

The Vienna society sends their affectionate greetings to this year's meetings of Convention in California—it seems so far away, and yet we are close in spirit. From our hearts we wish you a good and harmonious and forward-looking meeting, which may mark a step ahead in the Road of our Faith.

May the Lord bring close the blessings which are promised to those who turn to Him from their whole hearts!

We will always remember Convention as our example and leader, and thank you for all that you have done for us.

HORAND GUTFELDT
PFARRER der NEUEN KIRCHE
Wien XIII, Heimschollegr. 30.

gathering for the coming dissension between the Academy and Convention.

In 1887, he severed his connections with the Church and formed an independent New Church Reading Circle, or as he called it, the Free New Church Society, with emphasis on freedom of thought. Meetings were held at his home, *Books of Worship* provided, even a silver Communion cup and, of course, the Russell organ. As a Lay Leader, he prepared the entire service, even to the sermon, which made good use of the *Arcana*. (Possibly this group was the forerunner of the Convention N. C. Society in Pittsburgh.)

Always he had had symbolic dreams about those things which deeply affected him. It is not surprising to find him recording the story of these events by means of a series of dreams.

From his 'Dream Journal,' kept over the years, are taken the following which illustrate his beliefs.

'The Redemption of The Hells'

"Dream of a battle, then a misty hillside is seen on which are flocks of goats. The scene changes to a barren treeless land and he is told it is reserved for a homeless people who were to come and cultivate it." (he interprets). "The battle was that of the Divine Hero for His lost sheep; and if *for the sheep, truly, for the goats as well*. There are waste regions of the mind waiting to be inhabited by the wrecks of humanity. Natural states and their literal interpretation of doctrine may bar the way, but there is a more living truth, and those who are to be of the Church cannot always be confined by artificial restrictions. *There is a way to reach the lowest which the Lord will open in due time.*"

(Continued)

Minister's Book On Faith Growing Draws Criticism

BOOK REVIEWS

THE POWER OF PRAYER ON PLANTS. By Rev. Franklin Loehr. Doubleday and Co., Garden City, N. Y. pp. 144. \$3.50.

Without a doubt there have been many who, in this day when faith in science is strong but faith in revelation relatively weak, have wished that there was some incontrovertible way in which religious doctrines could be substantiated. Among these is the author of this book. He had a good training as a chemist in his college days. For a time he wavered between the choice of the ministry and that of a research scientist as his life's work. Finally the decision was in favor of the former. But he did not give up his scientific attitudes, and often he felt a hunger for an answer to religious questions that could be made on the authority of science. This led him to undertake the research with which this book is concerned.

Mr. Loehr used plants to make an experiment to see whether prayer could influence the growth of plants. One group of seeds was prayed over, another group was not. The book supplies details of the experiment with photographs and tables. More of the plants that were prayed over grew, and more of the seeds given the prayer treatment sprouted than of those that were ignored. The mathematics involved in experiments were checked by a member of Dr. Rhine's staff at Duke University. The evidence strongly indicates that there is experimental evidence to show the efficacy of prayer.

Whether Mr. Loehr's experiments will be repeated by others under strictly controlled laboratory conditions which will verify the results he obtained we will not predict. It would seem that there is something indicated by these experiments which ought not to be lightly dismissed by either scientists or theologians. We hope to see important developments in this field. At least the book ought to raise the question for many as to whether or not the world has been taking seriously enough the use of prayer.

COME AS YOU ARE: 42 NON-PIOUS MEDITATIONS FOR ORDINARY PEOPLE. By O. H. Austin. Abingdon, Nashville, Tenn. 110 pp. \$1.50.

The sub-title of this book describes it as 'non-pious' meditations.

Maybe these meditations are not 'pious' in the ordinary use of that word, but certainly they are not impious. They are simple in style and content, yet quietly stimulating. There are touches of humor here and there that does not distract at all from the message.

The author reminds us that the Lord invites people to come to Him as they are. No need to dress up spiritually in order to have a visit with the Lord. Visit Him when you are bored, when the going is tough, and when temptations are strong. The Lord wants us to bring to Him our hopes and fears, our frustrations, our feelings of guilt and inadequacy just as they are. The worship of God should not be a week-end business but a daily affair.

The material of this book came from a radio program 'A Story to Tell', conducted by Mr. Austin.

It is a worth-while contribution to devotional literature.

WHAT JESUS REALLY TAUGHT. By Clarence E. Macartney. Abingdon Press, Nashville, Tenn. 176 pp. \$2.50.

A title such as the above rubs this reviewer the wrong way, because the word 'really' seems to imply that there is a welter of erroneous ideas about the teachings of the Lord, but here at long last is an accurate statement on the subject. In all probability Dr. Macartney did not mean this. What he has done is to take the principal texts of the Lord's utterances as given in the gospels that bear on certain topics such as: What Jesus taught about Himself, His death, His Second Coming, etc., and from these construct a set of doctrines. What Dr. Macartney seems to come up with is a sort of modified 'fundamentalism', which falls short of solving the problems that are inherent in orthodoxy as this has for the most part been presented. For example, the writer quotes passages about the Second Coming which indicate that it was to take place in the immediate future; and also passages indicating that it was a remote event. He faces frankly the difficulties involved here, and he cautions against any effort to fix the date. Yet he seems to believe that the Lord's Second Coming is a physical event.

His chapter on Satan seems vague in that the reader cannot be sure whether Dr. Macartney thinks Jesus regarded the devil as a personal being intent on overthrowing the moral order of the universe, or as a symbol of evil. He seems to lean to the former view.

On the other hand it is not hard to go along with the following on the Holy Trinity: "Jesus is able to give the knowledge of the true God because He is God, for He said, 'I and my Father are one' (*John 10:30*)" (p. 11).

Or even this statement: "All the hopes of mankind are centered in the truth of the Trinity, that God is our Father Almighty who loves us; that God the Son became flesh Christ and died for us on the cross; and that God the Holy Spirit comes from God the Father and God the Son to present Christ to us and to plead with us to be reconciled unto God" (p. 32).

There is fervor and inspiration in this book which will be appreciated even by those who differ with its basic outlook.

LETTERS TO THE SEVEN CHURCHES. By William Barclay. Abingdon Press, Nashville, Tenn. 111 pp. \$2.00.

In reading this book the reviewer felt he had come to its keynote in the following words: "The appeal of Jesus Christ is an *individual* appeal. He says: 'If any man hear my voice, . . . I will come in to him.' The appeal of Jesus Christ is not to the Church at large; it is to the heart of every individual man. The promise of Christ to the man who opens the door of his heart is: 'I . . . will sup with him' . . . supper (deipnon) was (for the Greeks) the main meal of the day. This was the meal at which a man sat and talked for long, for now there was time, for work was ended. There is something very lovely here. It is not a mere courtesy visit, paid in the passing, which Jesus Christ offers to us. He desires to

come in and to sit long with us, and to wait as long as we wish him to wait" (pp. 100-101).

The author states as his purpose 'to show that the book of Revelation can become not only intelligible but highly relevant when the help of the available background is brought to bear upon it' (p. 7).

So background material and verse-by-verse exposition of each letter by means of explanations of Greek texts and the symbols used constitute the main contents of this volume. The *Book of Revelation*, says Dr. Barclay, was deliberately written so as to be intelligible to the people of the Churches but not to outsiders. This was necessary in those days of the persecution of Christians.

This work will help much to an understanding of what the *Book of Revelation* meant to the people of the early Church. There is also an emphasis on the 'remarkable contemporary quality' of John's letters to the Churches.

The historically minded will welcome the wealth of information about pagan customs, Caesar worship, internal heresies, all of which form part of the background of the Christian Church in the gentile community.

UNDERSTANDING AND PREVENTING JUVENILE DELINQUENCY. By Haskell M. Miller. Abingdon Press, Nashville, Tenn. 191 pp. Paper, \$1.25. Cloth, \$2.75.

Is juvenile delinquency any worse today than in the past? What does research have to tell us about its causes? Why should the Christian be concerned and what can he do about it? These and many other questions are raised in this book. Maybe the reader will not always find the answers satisfactory, but they should, at least, stimulate serious thinking concerning this problem.

The causes of juvenile delinquency are not unrelated to an instability in present day society. Such a phenomenon as the 'best generation' has underlying causes. But to find what these are, and especially to find remedies for them, is more than a little baffling. Dr. Miller is undoubtedly right in saying in his 'Foreword', "The problem is largely one of juveniles in a delinquent society."

Best estimates place the number of juvenile delinquents at about 2,000,000 annually, not counting those who do not come to the attention of the police. A disproportionate number come from those in the low-income groups, but evidence that delinquents are subnormal mentally or physically is inconclusive. Research in this field is still so inadequate that no remedial program can be based on it.

Dr. Miller advocates social reform for the care of the maladjusted child, but realizes that this will come only slowly. In the meantime, what can parents do? Or churches? Or any concerned individual?

The author urges the churches to make their character training program more relevant to present day conditions, to be more sensitive to the human problems in our unredeemed social order, to make their fellowship more inclusive, to serve the areas of greatest need rather than the most comfortable suburbs, and to use their physical facilities generously and unselfishly. We wish the last chapter of this book could be made required reading for all churches.

A SHORT HISTORY OF CHRISTIANITY. By Martin E. Marty. Meridian Books, Inc., New York. 384 pp. \$1.45.

The art of condensing is anything but an easy one. To take the long history of the Christian Church and compress it into a small volume is a task that calls for no

little literary skill, judgment and impartiality. This is, however, the task that Dr. Marty, associate editor of the *Christian Century*, has undertaken in this book. He has done a good job although most readers will find places where they feel fuller treatment was required. The principle of selectivity that has guided the author is the effort of the Christian Church to 'achieve unity, sanctity, universality, and authentic witness'. With this there should be no quarrel. But the question arises if it is possible to understand the tension and the imbalance that has beset historic Christianity from this viewpoint alone. Must not political, social, and economic conditions come in for careful scrutiny if the history of the Church is to be understood? And what about the cultural and intellectual activities taking place in the secular world? What impact did these make on the Church? Despite an excellent chapter on 'The Acids and Assets of Modernity', which shows what a broad background of knowledge Dr. Marty is in possession of, we feel that he has not dealt adequately with these aspects. Perhaps the reason for this is the need for brevity.

The book catches the reader's interest from the start, and throughout there is no dullness in its pages. The account of what Dr. Marty calls 'the dialogue of Christianity' against worldly power, the intrusion of worldly ambition into the Church, and in spite of all the survival of the ideal, make a fascinating story.

Considering the brevity of this work, it is not hard to understand that the rise of numerous denominations inside of Protestantism does not come in for elaborate treatment. Enough is said, however, to indicate that even these divisions are, paradoxically, also a striving for universality. Yet the discussion of these divisions is disappointing. Consideration of whether freedom inevitably leads to schisms would have been in order. An historian with Dr. Marty's scholarship should be able to contribute something on the question of how to have unity in diversity. It is rather odd that he ignores so many sects which have arisen because of the neglect of certain truths by the established churches.

The book closes with a chapter on the ecumenical movement; 'the great new fact of our Era'.

SALUTE THY SOUL. By Clarence E. Macartney. Abingdon Press, Nashville, Tenn. 144 pp. \$2.00.

We learn from Oswald T. Allen's 'Foreword' to this book, that among the last utterances of Dr. Macartney were these words of advice to his brother, about to preach in a nearby church: "Put all the Bible you can into it."

Dr. Macartney was regarded as somewhat of an old-fashioned preacher. But he knew how to use words and how to weave biblical texts into his discourses. His skill will not be denied even by those who find his doctrinal stands somewhat antiquated.

Dr. Macartney does not try to give a formal definition of the soul, but he makes clear he is not talking about a mystical something attached to human personality. "It (the soul) is thyself; it is myself; it is that part in you that hopes, aspires, suffers, prays, loves, is tempted, sins, repents, and can be saved" (p. 11).

Angels, Dr. Macartney thinks, are created beings of a higher order than man; and he is convinced that there are guardian angels who help men. There are sermons on the loneliness of the sinner, on God's mercy and power of redemption, and on the revelation of God in Christ. All the sermons, however, bear upon the theme that the soul of man is precious to God.

BUREAU DISTRIBUTES THROUGH CHICAGO PRESS

A variety of printed material has been distributed recently by the Public Relations Bureau of Convention. This includes eight pamphlets of brief readings from Swedenborg's writings: on Marriage; Life after Death; The Lord God; The Bible; When Sorrow Comes; Body, Mind and Soul; Childhood and Youth, Sickness and Health. There are eight other pamphlets, a diagram of Swedenborg's life and works, as well as a reproduction of Ripley's famous Believe It or Not Column concerning Swedenborg. Free literature in quantity is available from the Bureau. Address THE SWEDENBORG PRESS, 5710 Woodlawn Ave., Chicago 37, Ill.



CONVENTION DELEGATES Saturday's outing

NEW S. S. HYMNAL READY

Called the *Service Book* and bound in red paper covers, the new Sunday School Hymnal made its first appearance at Convention. The hymns and Scripture readings are similar in nature to those of the present *Hosanna*; but the devotional services are more like those in the *Book of Worship*, and are particularly designed for church and Sunday School uses in Western Canada and other mission fields. There are no special services for Christmas, Easter, etc. Both the King James translation and the new modern version of the Bible are used in alternate services. If found acceptable, the new volume is designed gradually to replace the present *Hosanna*.

One of our mid-western readers has sent this clipping to us from MINNEAPOLIS TRIBUNE. It appeared shortly after our recent Convention.

NEW APPROACH VOTED

The General Convention of the New Jerusalem in the U.S.A. (Swedenborgian) voted at its annual meeting in Pacific Grove, Calif., to make a "new approach" to the National Council of Churches. It will seek affiliation with the council.

The New Jerusalem body was organized in this country in 1792 at Baltimore, Md., by followers of Emanuel Swedenborg, 18th century Swedish scientist, philosopher and theologian. It now has about 50 congregations (societies) with a membership of nearly 5,000.

DR. HINCKLEY TO FLORIDA

Beginning September first, the Southeastern Association will have a third minister in residence, when Dr. Edward B. Hinckley begins his new duties as Dean of the Faculty at Orlando Junior College. He has accepted the formal invitation of the Jacksonville-East Palatka New-Church Society to serve them as their minister, and the relationship will be similar to that of the present ministers in the Southeastern field with the societies of St. Petersburg and Miami. There Rev. Leslie Marshall and Rev. Ernest Frederick, respectively, give as much time as possible to the work of those Societies. When they are absent on other duties (they are both employees of the Board of Missions, and have missionary responsibilities at various points in the four States making up the Southeastern Association), laymen in the Societies act as leaders in the activities.

Although there are records, even in the North, of New-Church members in Florida as early as 1855, the Jacksonville Society has the honor of being the first Society in Florida to unite with Convention. This was in 1886, although services were held there regularly much earlier. The continuous record of activity in Jacksonville has been due in large measure to the family of Daniel Charles Warriner. Mr. Warriner, a native of Massachusetts, accepted the New-Church Doctrines in the 1840's. His home, and later the homes of his descendants, were always open for services and study groups. Two granddaughters (Miss Florence Hughes and Mrs. T. C. Parker) and a great-grandson (George Hughes) hold offices in the Southeastern Association. Since Mr. and Mrs. Louis Benedict, of East Palatka, accepted the Doctrines in 1930, there have been regular services and study meetings held at their home. Joint meetings of the two groups are also held from time to time, and their primary interest lies in missionary activities of all kinds. The latest of these is the regular weekly New-Church radio service over the Palatka station, which rebroadcasts the services from WSUN, St. Petersburg, conducted by Mrs. Charles H. Kuenzli. Mr. Louis Benedict is president of the corporate organization of the Southeastern Association, which owns and operates the New-Church Center in St. Petersburg. His younger son, Edgar, is now an accepted candidate for the New-Church Theological School, where he is in residence while completing his undergraduate work at Boston University.

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LETTERS ^{to} the EDITOR

WANT A PEN-PAL?

To the Editor:

At Christmas time, the San Diego Society sent a letter of greetings to our New-Church groups in Lausanne and Geneva; Seoul, Korea and Kwanju, Korea. In succeeding correspondence with these groups, we have accumulated a list of young people who are anxious to have pen-pals from among New-Church young people in the United States. In each case, the school grade shown is as of the Fall of 1959.

Miss Kyungja Chough	16	2nd yr. high school
Miss Mikongja Kim	15	2nd yr. high school
Yungsup Soh	16	3rd yr. high school
Byungwoo Kim	16	3rd yr. high school
Chanwoo Lee	16	3rd yr. high school

all the above may be addressed:

c/o Rev. Chungsun Lee
170-8 Hugsugdong Yungdungpoku
Seoul, Korea

Mr. Eh Song Kwak
Scientific Research Institute
Ministry of National Defense
Seoul
Republic of Korea

Mr. Kwak is a metallurgical engineer, graduate of 1958 from the Engineering College of Seoul National University.

I can think of no way to better encourage our young people to be interested in our church's missionary field than to have them actually write to New-Church young people in other lands.

Robert L. Young
San Diego, Calif.

MOSCOW SEES OUR CHAPEL

To the Editor:

The issue of NEWSWEEK, July 27, 1959, page 81, contains pictures of three churches, including the Palos Verdes Chapel. The article states that the State Department has selected seven photo blowups (4½ x 3½ feet) of modern churches for the United States exhibition in Moscow. Other pictures shown are of a Hebrew synagogue and an Episcopal Church. Some of us may have seen the article. In any event, it is a mark of distinction for Palos Verdes to be selected for this exhibition.

George Pausch
Baltimore, Md.

I WILL GIVE YOU THE LAND OF YOUR SOJOURNINGS

We travel out as strangers
upon the Word of God.
We sojourn on His promises,
they seep into our blood.
Through trials and temptations
we cling with hope and love
To the everlasting covenant
as angels do above.
And the land where we, as strangers,
could only search and roam
At last becomes, through God's great love
our dear familiar home.

—ALICE HOEY SHAFFER

Available to Ministers, Scientists and Educators

The Committee on Religion and Science, 11 West 42nd Street, New York 36, N. Y., a non-denominational group of ministers, scientists, educators and writers dedicated to furthering religious progress in the present scientific era is giving free literature, including their bulletin *The Satellite*, to ministers, scientists and others in fields of leadership who might wish to use scientific and religious materials in combating materialism among those whom they serve.

The Satellite contains digests of magazine articles, news items, book reviews, poetry, hymns, sermons and quotes. Ministers and others are invited to send in their own sermons and articles for possible inclusion in future issues.

The spring issue features the possibility of a Geo-Spiritual Year which the Committee on Religion and Science is advocating. The Summer issue is being planned with 'evolution' as its theme to provide materials for sermons to be prepared this fall during the 100th anniversary of the *Origin of Species* by Darwin. A questionnaire will be sent to the membership to get their reaction to the evolution theory by Darwin.

There is no charge for literature or membership in the Committee on Religion and Science as it is being financed at present by a grant from the Swedenborg Foundation in honor of the Swedish scientist and theologian, Emanuel Swedenborg.

The "log-jam of public ignorance and indifference" on the subject of population growth and family planning is "beginning to break up and cannot long persist." Dr. Richard M. Fagley told the U. S. Conference for the World Council of Churches at a recent meeting in Buck Hill Falls, Pa.

Dr. Fagley, executive secretary of the Commission of the Churches on International Affairs attended a small study conference held at Mansfield College, Oxford, England, on the subject of responsible parenthood and the population problem. It was called to advise officers of the World Council of Churches and the International Missionary Council on possibilities of common action.

"Soon people will wonder how it was possible that so many churches and governments had previously been silent on a social and moral issue of such world-wide and crucial importance," he said.

He told the 150 delegates to the U. S. Conference that the attention that had given to the subject at their last meeting has had wide repercussions. A resolution passed at the 1958 conference urged the churches to devote more attention and study to the problem of the 'population explosion' and related factors.

"It is no exaggeration, I think, to say that the U. S. Conference initiative of a year ago by stirring up public attention for the responsible parenthood question helped to trigger the chain reaction of public discussion which is now beginning to take place and which will soon or late bring the critical issue of population policy into the forefront of governmental and intergovernmental debate," he declared.

Noting that he told the conference last year that during a two hour session, the world's population increased by 10,000, he said the "stakes have gone up." This year the net increase every two hours is 11,000 persons.

"This year the annual increase will reach fifty million for the first time in history, an increase equivalent to the total population of the United Kingdom or of Italy," he said.

The Swedenborg Student

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

ARCANA CLASS I—September, 1959 Volume V, 3878—3939

September 1—7	3878—3886
8—14	3887—3901
15—21	3902—3923
22—30	3924—3939

THE READING for this month falls into four sections, all closely related. The first section is about the birth of Reuben, Simeon, Levi, and Judah, the first four sons born to Jacob by Leah. These four sons may be thought of as the orderly progression from learning truth, through willing to obey the truth and then actually obeying it, to a state of enjoyment in doing good without thought of self. All this part of our progress is in the plane of our natural life in the world, the plane with which we are concerned primarily in the story of Jacob. The final step, represented by Judah, involves not only the love of doing good but the "confession" or acknowledgment from the heart that "none is good save one, that is God." As we read in number 3882, this is the ascent of Jacob's ladder, which must be accomplished before the descent from the Lord can begin. That is, we must learn the truth, and must practice it in our lives to the point of coming to love what is good because it is from the Lord before we can begin to understand spiritual truth and its applications. We are reminded of the creation story, in which the work of the first three days leads up to the appearance of the sun, moon, and stars on the fourth day, and it is only then that living creatures can be created. In other words, with Judah we have not reached the end of our spiritual development, but only the first real achievement necessary to further progress. It is to be noted that all Jacob's sons except Benjamin were born in Haran.

The second part of our reading, which is about the Grand Man, contains many interesting statements, and is of use in helping us to understand why the sons of Jacob were born of different mothers and in a particular order.

The third part of our reading, the explanation of *Matthew* 24:23-28, illustrates the truths given in number 3895 by showing the result of studying the truth from a selfish motive. Note the statement in number 3900 concerning "false prophets."

Finally in chapter 30 our reading takes us through the birth of the sons of the handmaids. The difference between Leah and Rachel is clearly brought out in number 3906. We should note that the impulse toward conjunction of the natural and spiritual comes from the spiritual. It is Rachel's "indignation" ("zeal" 3909) which leads to the provision of the first means. These first means are Dan—"judgment" defined as the affirmative attitude toward belief in the Lord's justice and mercy—and Naphtali—"wrestling" or temptation leading to victory. The means then provided by Leah, the natural, which match or meet these provisions of the spiritual are Gad—the "quality" of the feeling developed by the "good of faith and of works"—and Asher—the sense of the blessedness of eternal life.

Notes

3898. The Lord spoke in parables so that the people of that day might not understand the Word and then

profane it. Conditions today are still such that the opened Word is acknowledged by but few.

3900. Here we note a definite statement that few within the First Christian Church will accept the New-Church teachings. As always, the new dispensation is to find its major growth among the Gentiles. There are striking evidences of this in the rapid development of the New Church in Africa and in Korea.

3900, 3901. These two numbers are especially helpful in throwing light on the meaning of verses in other parts of the Word.

3923. Note the reason why the tribe of Dan is omitted in Revelation 7:5-8. There is nothing accidental in the Word.

3938. Note this clear and useful explanation of the terms *esse* and *existere* which we meet so frequently in the writings. Whenever we come to such explanations of Swedenborg's terms, it is a good thing not only to study them carefully but to note the number, so that we may reread the explanation whenever the terms puzzle us.

ARCANA CLASS II—September, 1959 Volume XI, 9861—9938

September 1—7	9861—9885
8—14	9886—9915
15—21	9916—9928
22—30	9929—9938

THE READING for this month is a continuation of the explanation of the meaning of the garments to be made for Aaron, the High Priest, and is in the main concerned with the breastplate which was attached to the ephod. The ephod, we recall, was the outer garment with a border of golden bells and pomegranates. These garments were very ornate, representing the beauty of true thoughts, which clothe the affections. At the resurrection of the Lord angels appeared in shining garments, picturing the bright thoughts which the resurrection brought to mind. Aaron's garments represent the beautiful forms of Divine truth in which the Lord's love is clothed.

The ephod represents religion in life. The onyx stones on the shoulders, on which were inscribed the names of the twelve tribes, were for a testimony to the fact that all principles of religion are to be applied with power in life.

Stones represent truths, and the precious stones, of which there were twelve in the breastplate, are the spiritual truths seen in clearness, the inner conviction of the truths of the Word. These were called the Urim and Thummim, and from them, by flashings of light, the Lord gave answers and instruction to the high priest. The word *Urim* in the Hebrew is the plural of the word for "light," and *Thummim* means "truth." By means of truth the Lord's will is made known. As we go to the Word in our perplexities and sorrows, we receive from it light and help.

The order of the stones and their positions were exactly prescribed. There were to be six on the right and six on the left. On the right the first three stones were of reddish color and the second row bluish. The first three represent the truth that the Lord is love and that His

wisdom of love. The stones in the second row represent the depth and clearness of the Divine truth proceeding from the Divine love. The third and fourth row were stones of less value, bluish in color and not so clear and sparkling as the others. They are truths of faith rather than truths of charity. It is from charity or love that we see truth in clear light.

Aaron's garments and the breastplate were not provided directly by the Lord. They were made according to instructions. The "wise in heart" were to make them. We must make our own spiritual garments out of the materials the Lord provides in His Word. And when we come into the spiritual world, our garments will be beautiful according to the truths that we have acquired from the Word and wrought out in life.

The bells of gold were attached to the border of the ephod, that the high priest might be heard when he ministered before the Lord, and pomegranates were embroidered on the hem between the bells. The hem represents the outmost of character, the golden bells the voice of love in act, and the pomegranates, which are full of seeds, the fruitfulness of truth when planted in the life. We are to live among others, and our affections and thoughts should come forth in deeds that they may be known. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Note

9981. Gold corresponds to good. There are different kinds of good: "Pure gold" is celestial good, and there are also spiritual and natural good. In the Word all these goods are distinguished as the "gold from Uphaz," the "gold from Sheba," the "gold from Havilah," and the "gold from Tarshish."

9905. When answers were given by a shining forth of light through the Urim and Thummim, "then at the same time an answer to the subject of inquiry was given in an audible voice." See here number 4562.

9915. The "embroiderer," the "thinker," and the "weaver." The weaver is the will, the thinker is the understanding, and the embroiderer is the memory-knowledge from which is the thought and imagination of the natural mind.

✠ HIERO GLYPHICS ✠

There is a unique opportunity for New-Church people to interpret the hieroglyphics of ancient art (now being pictured in such magazines as *The Geographic*, *Life*, etc.,) according to Mrs. H. M. Herrick, Denver, Colo. Outside of correspondences, these can not be correctly understood, but we have this key, which, however, has not previously been applied in a consistent study. Now, however, one of our New Churchmen, Edwin Herrick, Florida, has been making an intensive study of this application and has written a series of papers with illustrations embodying the interpretations of these pictures. These are to be made available in a Round Robin, open to membership of any students of Swedenborg who wish to join. Paper No. 1 will be sent to one member who will, after studying it, mail it in three weeks to the next on the list, with or without comments and/or questions, as he desires. Paper No. 2 will be sent around in a similar way. There is no fixed time between papers. They will be sent when they are ready, but not too close together. Anyone wishing to join this Hieroglyphics Robin please send name and address to Mrs. H. M. Herrick, 407 Corona St., Denver 18, Colo.

COSMO-SPIRITUAL YEAR

by Fitch Gibbens

MUCH ATTENTION has recently been drawn, and properly so, to the forthcoming cosmo-spiritual year. It is hoped that this will help to bridge the gap between the varieties of ecclesiastical institutionalism.

The dangers presented by such a gap are obvious in a world threatened with communist domination. It is important that we New-Church people consider another gap which constitutes a clear and present danger to the fulfillment of the Two Great Commandments.

Unlike the institutional gap, the gap to which we have need to direct our immediate attention is not even being given serious attention by Buddhist, Christian, Jew, Hindu, Moslem, Confucian, Shinto, Taoist, Zoroastrian nor Communist. It is, on the other hand, consistently ignored and is continually widening.

Unlike the institutional gap, the more dangerous gap is not even being reduced on the surface. This gap gives little or no speculation as to whether Satan and his hordes will exploit it to their advantage. They are exploiting it right now to the very limit of their evil capacities. Such exploitation is to the detriment of God, Vishnu, Brahma, Siva, Allah, Karl Marx or Buddha. The mighty forces for right belief, right resolve, right word, right act, right life, right effort, right thinking and right meditation are being hit below the belt.

The gap referred to is that ever-widening chasm between 'Sunday-go-to-meetin' ideals and the actual work-a-day application of right principles to ways of life. This problem is neither regional nor temporary. It has become a pernicious habit of international (if not inter-planetary, who knows?) proportions.

Rhetorical grandiloquence cannot *make* people, especially in U. S. A., cast out the devils and give the angels an opportunity to use their efflux.

The golden rule can never become an axiom until it is diligently practiced.

Worship of God (the Lord Jesus Christ) is a perpetuating way of life, not a spasmodic lip-service.

FIGHT AGAINST MAILED OBSCENITY GROWS

The Post Office Department drive to stamp out the mailing of obscene materials to children is receiving widespread support from the press, radio and TV commentators, public-spirited organizations, and Members of Congress, the Post Office Department reports.

"We are most gratified by the wholehearted editorial support being accorded by the press," Postmaster General Arthur E. Summerfield said recently. Mr. Summerfield said that he personally is receiving many letters from parents and other interested citizens who are becoming aware of the scope of the mail order obscenity racket and are horrified by its implications.

Good progress toward solution of the problem is being made, he stated, but added that "persistent, intensive action on a nation-wide scale will be necessary for a long time to come, to cope with the determined plans of the filth racketeers to continue expanding their business." These plans, he said, are aimed in large part at children.

In recent reports, as well as testimony before Congress, Mr. Summerfield has pointed out that the traffic in obscenity has doubled in just the last five years, and can double again by 1963 if the parents of America do not take a concerted stand within their own communities to wipe out this evil.

MOON LANDINGS—WHAT?

WHAT COLUMBUS did to a flat-minded world . . . could it not be dwarfed to a mere incident? As a long-time believer in the teachings of the General Church, and a relatively new subscriber to the *MESSENGER* may I add a few thoughts to the encouraging extension messages it has contained of late.

As custodians of *Earths in the Universe* both branches of the New Church seem surprisingly uninterested in space age possibilities of verifying this divine work, and thereby the indisputable authenticity of the New Revelation. For example: "This writer thinks there is no spiritual significance in the present craze about space travel. He thinks it is idle curiosity—materialistic thinking." But we read in *Arcana* 5846–47, "Influx in general from the spiritual world into men is of such a nature that man cannot think or will anything of himself, but everything flows in." Would it not seem likely that God might have a deeper reason for providing us descriptions of people on other worlds than merely an interesting geographical enlightenment?

Similarly, *The Secret of Human Life on Other Worlds* by A. C. Ferber, a scientist, received a most discouraging review in the official organ of the General Church. The discovery of life on other planets would enable us to advertise the doctrines in a new way, and they would be accepted by those who have a love for spiritual truth. All this accords with the teaching in the *Apocalypse Explained*, 732, "There are several reasons why this New Church that is called the Holy Jerusalem will first begin with a few, afterwards to be with more, and finally to reach fullness. First its doctrine, which is the doctrine of love to the Lord and charity towards the neighbor, cannot be acknowledged and thus received except by those who are interiorly affected by truths, and those only can be interiorly affected by truths who have the ability to see them, and those only see truths who have cultivated their intellectual faculty, and have not destroyed it in themselves by the loves of self and of the world. . . ."

Yet the paralyzing fact remains that the New Revelation is moving too slow and too little in this one-world age of mass production, mass selling, mass information and propaganda. Are earth's billions to be left without even a report of the Second Coming for endless years?

In the commercial world two fundamentals precede mass selling: (1) Awareness of existence. (2) Backing by some authority, or some generally acknowledged proof of genuineness. True, we have limited promotional

capital. What is not fully realized, especially by those born into the Church, is how seriously it lacks the second requisite—in the hardheaded, factual minds of those it seeks to interest. I admit that a thorough New Churchman can dig up enough abstract and material proof to interest a patient listener. But how few have the patience? They've been fooled too often by the dozens of mushrooming sects. Too often men have stood on hill-tops awaiting the Second Coming. People want an immediate introductory presentation of infallible proof that doesn't depend on an involved and time-consuming argument. Their first thought, 'Is this thing true or false' demands a self-evident "yes" or "no".

But a far greater obstacle than this is the vicious calumny that was spread by so-called leaders of Swedenborg's time who went all out to destroy his work. Their poison-brew has seeped through our historical and religious records to an extent that it may be said men are no longer free to consider the Writings with an open mind. And until this is changed a believer can spend his lifetime talking and writing and only be heard by those who already know more than he does.

A personal experience

Forgive a personal illustration. At the age of 12 I first contacted the Writings on my own by answering a classified ad for a 25¢ edition of *Heaven and Hell*. I wanted to get to the bottom of religion, the incongruities outraged my youthful horse sense, and this book sounded interesting, but so unusual and fantastic that on conclusion of a few chapters I headed for that established all-embracing authority, the encyclopedia. The unchallengeable compendium of facts pronounced a death sentence. It said the author of my new book was an admittedly learned man, a promising scientific genius who, as was often the sad case with such men, became subject to fits of hallucination in later life. This one had turned to writing about wild visions and spiritual contacts he claimed to have made with the other world. A thin vein of ridicule was cleverly obscured by the unfortunate facts. Well! . . . Who wanted to waste time on a madman's book? So I'd been duped out of a whole 25¢!

Fifteen years rolled by before, in a most roundabout way, I happened to be in the library of Jacob Stroh, a member of the General Church in Kitchener, Ontario. A business matter concluded I turned at the door to express surprise at the sudden recognition of the name Swedenborg on a long shelf of thick volumes. The Britannica had given no impression of such a substantial

INDIVIDUALITY

Am I an iron pig
to moulten be and poured
into a sandy jig
to size; and later bored?
Am I naught but a link
hand-fashioned to a chain
to with an anchor sink
in depths of common pain?
I must myself devise
and fashion to a form
perhaps unsane, unwise;
at worst not to a 'norm'!
Alas those normal (?) ones
do not appeal to me
nor do those native sons
who like their dads must be.
My pain must be my own
to bear and try to cure.
I must work-out alone
my rocky road unsure.
I am circumference
embracing outer space
without a reference
to any time or place.
I do not chose to lean
upon another soul;
in him cannot be seen
my total inner whole.

—LEWIS GIBBENS WARREN

literary output. Besides, this was all out of context with the sane, intelligent stranger I had come to respect and like. After a couple of hours I accepted his invitation to church . . . and met the girl.

So at long last I was given the enlightenment which I tried to get on my own 15 years sooner; but was blocked by the libellous falsehoods I innocently absorbed from the world's highest authority of absolute facts. Add to

this the well-disseminated poison in all the Old-Church textbooks and references to Swedenborgianism that every minister and many laymen are familiar with, then multiply by the millions who have contacted these 'strange' Writings on library shelves and elsewhere and, like myself, rushed to the encyclopedia.

Not in the foreseeable future can this universal, authoritative misrepresentation be reversed by the ordinary means of truth flying on its proverbial leaden wings. If after 25 years exposure to the Writings I have developed any worthwhile motive it is to help remove this shroud so that never again would a youth or adult who might inquire be driven away. But the job requires help from a Higher Source. It seems unfortunate that the Church most concerned about freedom and the harmful compulsion of miracles appears not to realize that the super-educated people of today lack the mental freedom to hear their message.

No miracle involved

All this preamble is supposed to bring us to the subject title. We know that men ahead of their time have always been laughed at to some extent. But the test of truth is in its fulfilment, and their stature increases in the degree that their 'fantastic visions' materialize. Each new edition of the encyclopedia gives Swedenborg a more respectful rating as his scientific proclamations are verified. Is there a doubt that this would not also apply to his spiritual stature if a moon landing should substantiate his 200-year-old description of the people who live there—at the very peak of a science that scoffs at the idea? Would it be harmful to have the name of Swedenborg echoed around the world with respect instead of ridicule? Would not every news columnist and manufacturer concerned with space exploration be reading *Earths in the Universe* to find out what type of people and conditions they might expect to find on the next planet they were preparing to land on?

All this involves no more of a miracle than the voyage of Columbus. No compulsion to accept the Writings. Just that the door would be opened and men given the freedom to discuss and consider the Second Coming without a squint in their eyes and a thick cloud of prejudice in their minds. There would be no rush to the New Church altar as in the days of emotional evangelism, but the world would at last know that a new truth existed which could set them free—by the slow process of teaching and discussion, acceptance and rejection; success and failure in living the life that comes so hard to the inhabitants of the planet Earth. All the mediums of mass distribution of thought provided by Providence would immediately be opened like rivers of living water to the 'news right fresh from Heaven' whose pages Johnny Appleseed so frugally distributed among the early settlers—a fact which the movies of Johnny are ashamed to mention, even though it is the heart and essence of the historical epic about him. A name that for 200 years has been synonymous with 'crackpot' would at last be familiar to all—and with respect.

Mr. Hawley is a writer living in Oregon.



FROM HERE AND THERE

by Merle Haag

REV. EVERETT K. BRAY conducted the Sunday service and preached at the Greater Boston Union Services in the Cambridge Chapel, July 12. What made this occasion especially interesting to those present was the fact that he was assisted in the Chancel by Edgar Benedict, from Palatka, Florida, who read the Scriptures, announced the hymns, etc. Edgar is an accepted candidate for the New-Church Theological School, who is living at the School while completing his undergraduate work at Boston University. Two Floridians thus joined forces, for the Rev. Mr. Bray's native state is Florida. His parents and maternal grandmother established one of the oldest New-Church societies in Florida at Merrimack in 1887. When a 'freeze' near the turn of the century wiped out the settlement's orange groves, the Bray family moved to Tampa, where their active New-Church missionary work continued and was the foundation of the present Tampa-St. Petersburg New-Church Society.

THE WESTERN CANADA CONFERENCE was held in Vancouver, B. C. July 4-5.

THE DETROIT, MICH. SUNDAY SCHOOL sponsored a movie "Eyes for Ears" (the story of two little Japanese girls—one blind, one deaf) on June 21. Proceeds were given to the John Milton Society for the Blind (producers of the film) to further the work they do all over the world.

ATTENTION ALL MINISTERS!!! Your correspondent has moved. Please address all future bulletins to: Merle Haag, 852 Bayberry Lane, Buckingham Park, Levittown, N. J.

THE REV. BJORN JOHANNSON and the Cincinnati choir presented church services over TV Channel 12 on June 14.

MANY OF OUR CHURCHES will be closed for the summer, but others will hold services with a lay reader. Cincinnati is particularly fortunate in having as its summer replacement, Charles J. Coch. Mr. Coch is a very earnest, devout young man and an able speaker. He is Chaplain for the Disabled American Veterans.

BOSTON IS LOOKING FORWARD to welcoming Mr. and Mrs. George Dole in the fall. Mr. Dole, a student at the New Church Theological School, will assist the Rev. Regamey and the Boston Society.

BARBECUE SUPPERS are becoming increasingly popular. The Wilmington, Del. Society held one June 20 at the home of Nell and Gunnar Nilson. The San Diego, Calif. Society held one June 22 at the home of the Rev. and Mrs. Robert Young.

SARA MAY BURDETT of the Boston Society received the Dr. Ralph R. Stratton Award, which is given annually to the three student nurses who have best demonstrated the application of scientific principles to their work, as well as showing kindness and consideration to their patients.

THE ELMWOOD, MASS. SOCIETY played host to the Rev. David Garrett, guest minister on June 21.

THE EDMONTON, ALTA. SOCIETY held its last service in the Howard and McBride Funeral Chapel on May 24, after seven years of holding services there. Edmonton's new church was completed in June and dedication services will be held some time in the fall.

MEMORIALS

FELBER—Mark L. Felber, 85, who attended services at St. Petersburg for sometime, passed away June 4 following a brief illness. Of a rugged constitution, to the end he had brushed aside any feeling of indisposition, a characteristic of the newspaper profession, in which he stood high, as also in industrial public relations. Following a printer's apprenticeship he became editor of a small Nebraska weekly, soon advancing to the editorship of one of Ohio's leading newspapers, the Akron Press. There he came to the notice of Harvey S. Firestone who brought him into his organization principally, at the time, in connection with certain crude rubber legislation under consideration in Washington. There he became well acquainted with Herbert Hoover, then Secretary of Commerce in Woodrow Wilson's cabinet. He had more than one appointment with the President. Returning to the home office he filled an executive position for sometime in public relations, the writer of this memorial working with him at the same desk. A few years later he joined the Goodyear tire concern in Akron, where although most executives retire at 65 he continued to edit that organization's house organ and have other executive duties for nearly twenty years, when he felt it time for a rest, and at this writer's suggestion, came with Mrs. Felber to St. Petersburg. He was the author of at least one book, a humorous autobiography of his early days in or near his birthplace, St. Helena, Neb., pop. 92, entitled for some whimsical reason "Felber's Tavern," although the village had no inn. He is survived by his wife, Hazel, formerly with Firestone, and numerous family members and relations. Interment was at Memorial Park Cemetery, St. Petersburg, Fla. — L. M.

UNRUH—The service of resurrection for Mrs. Virgil Unruh was held in the Beckwith Chapel in Larned, Kans., July 6. She is survived by her husband Virgil, her son Arvid, her father, Carl Polson; two sisters, Mrs. Harlan Lill of Plainville, Kans., and Virginia of Rozel; four brothers, Chester of Prairie Village; Raymond, Melvin, and Hadley, all of Rozel, Kans. Mrs. Unruh was a dedicated teacher in the elementary grades and a very devoted wife and mother. She had endured a year of suffering from several major operations bravely and without flinching from the possibility that she might never regain her health. The services were conducted jointly by the Rev. Alfred Lindberg and Lay Leader, Galen Unruh, with interment in the Pawnee Rock Cemetery.

HALLETT—Arthur Hallett, a long time member of the Detroit, Mich. Society, passed into the higher life June 10. Resurrection services were conducted June 12 by the Rev. William Woofenden, followed by Masonic Rites at Acacia Park Cemetery.

SUTHERLAND—Resurrection services for Mrs. Grovenia Sutherland, wife of the late Dr. John P. Sutherland, were conducted May 18 in Dorchester, Mass.; the Rev. Antony Regamey officiating.

WEDDINGS

REGAMEY-SWITAJ—Patricia Ann Regamey, daughter of the Rev. and Mrs. Antony Regamey, became the bride of Mr. Frank Switaj, West Haven, Conn., in the Boston Church, June 6. The father of the bride officiated at the ceremony.

ARRINGTON-CLARK—Audrey Arrington and Dave Clark were married June 27, in the Cherry Park Community Church (Swedenborgian), Portland, Ore.; the Rev. Paul Zacharias, assisted by the Rev. Calvin Turley, officiating.

SCELLENBERG-SIGURDSON—Eleanor Runa, daughter of Mr. and Mrs. Stefan Sigurdson of Riverton, Man., became the bride of David Lorne Schellenberg, son of Mr. and Mrs. John Schellenberg, Transcona, Man., on May 2.

BAPTISMS

EIDE—Alice Justine, daughter of Mr. and Mrs. Harald Eide, baptized June 21 in the Los Angeles, Calif. church; the Rev. Andre Diaconoff officiating.

GALBRAITH—Bonnie Joe, daughter of Mr. and Mrs. Galbraith, Atherton, Calif., baptized June 7; the Rev. Othmar Tobisch officiating.

HAINLINE, BRIGHT—Chad William and Tamara Kim, son and daughter of Mr. and Mrs. Wm. Hainline, Wakeeney, Kan.; and Tracy Lee, son of Mr. and Mrs. Lawrence Bright, Great Bend, Kan., baptized June 28; Lay Leader, Galen Unruh officiating.

THOMAS—Marion Virginia, daughter of Peter and Daisy Thomas, baptized June 9, at her home, New Martinsville, W. Va., the Rev. Leon C. Le Van, Pittsburgh, Officiating.

ELAM—Erik Anthony, son of Mr. and Mrs. Richard Elam, baptized May 17 in San Francisco, Calif.; the Rev. Othmar Tobisch officiating.

NELSON—Michael Reed, born Aug. 30, 1958 to Mr. and Mrs. Gordon Nelson, baptized May 24 in San Francisco, Calif.; the Rev. Othmar Tobisch officiating.

DIBB—Randall Eugene, son of Joan (McElroy) and Wallace Dibb, Jr. baptized May 17 in San Diego, Calif.; the Rev. Robert Young officiating.

MARQUES—Ferdinand and Irene, children of Mr. and Mrs. Joseph Marques, St. James, Man., were baptized by the Rev. Henry Reddekopp on May 31.

BIRTHS

ZACHARIAS—Born June 22 to Mr. and Mrs. Paul Zacharias, Portland, Ore., a daughter, Joy Kathleen.

BALL—Born May 15 to Mr. and Mrs. Cassius Ball, Boston, Mass., a daughter, Alice Kimberley.

ALDEN—Born May 17 to Mr. and Mrs. Thomas Alden, Boston, Mass., a son, Peter Lawrence.

MARQUES—Born May 12 to Mr. and Mrs. Joseph Marques (Esther Friesen), St. James, Man. a son, Ferdinand.

CALDWELL—Carolyn Virginia, born Aug. 9, 1958 to Gerald and Ilona Caldwell, was baptized May 10 by her grandfather, the Rev. Othmar Tobisch, in San Francisco, Calif.

CONFIRMATIONS

HENNEY, HOLLINGSWORTH, LUNDBERG—Elvira Paula Henney, Josephine Davie Hollingsworth, and Patricia Leslie Lundberg confirmed June 21 in the Los Angeles Church; the Rev. Andre Diaconoff officiating.

THOMAS—Marion Virginia, daughter of Peter and Daisy Thomas, confirmed June 9 at her home, New Martinsville, W. Va., the Rev. Leon C. Le Van of Pittsburgh, Pa., officiating.

ZEHNER—James Smith, son of Mr. and Mrs. Thomas S. Zehner, confirmed into the faith and life of the New Church June 9, at her New Martinsville, W. Va. home; the Rev. Leon C. Le Van, Pittsburgh, officiating.

“No Room at the Inn”

by Henry Reddekopp

AFTER HIS SERMON on the mount, the Lord descended and cast out devils and healed many that were afflicted with all manner of infirmities and disease. Then a certain scribe came to Him and said, “Master, I will follow thee whithersoever thou goest.” When our hearts have been touched by some deep and stirring experience and we are resolved to change our old way of life and follow in the steps of the Master, it is then that we are made aware of the many things that must be cast out of our minds before we are able to do so. This is what is meant by the Lord saying to the willing scribe, “*The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head.*” There is no room in the unregenerate mind for Him to lay His head. It is a habitation for unheavenly affections and thoughts which correspond to wild animals and birds.

Swedenborg tells us in *Arcana Coelestia*, 715, “As the most ancient people knew, and when they were in self-humiliation acknowledged, that they were nothing but beasts and wild beasts, and that they had it from the Lord alone that they were men, therefore whatever pertained to themselves they not only likened to but called beasts and birds; things of the will they compared to beasts, and

called beasts; and things of the understanding they compared to and called birds.” When the Lord spoke of the cunning King Herod He said, “*Go and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected.*”

That evil feelings and false thoughts are put into our minds by infernal spirits we cannot help, nor will this

condemn us, but the lamentable part is that they are too often cherished so that they can make their homes there. These are called dens and nests in which they increase, and until they are cast out there is in the mind no permanent dwelling place for the Lord.

Another of the Lord's disciples came to Him with what appears to be a reasonable and humane request when he said, “*Lord, suffer me first to go and bury my father.*” But the Lord, instead of granting his request said, “*Follow me; and let the dead bury their dead.*” It is obvious that the Lord had in mind, not the immediate physical events, but that He looked to the eternal welfare of all, and that He used these natural images to convey spiritual lessons. The father, like other members of the family whom we are elsewhere admonished

to hate before we can become disciples of the Lord, is the ruling principle of self-love. It is the origin from which spring all subsequent evils. This is the father from which all the miseries of the world are the offspring.

But why is it wrong to bury this? Because burial does not mean the end. On the contrary, it means resurrection. We never bury a seed or a root in the ground with the intention of disposing of it. The very purpose of doing so is to renew its life with increase. We see this kind of resurrection in nature all around us. The desire of the disciple to go and bury his father expresses a lingering fondness and desire to resurrect and bring to life that which he should leave behind and have nothing more to do with. He is told to 'let the dead bury their dead.' Literally speaking, this we know, is physically impossible. Who then are the dead that bury the dead? The dead are evil spirits who try to drag us down to their own lifeless existence in the kingdom of darkness and misery. They are spirits who, during their probationary period as men on earth, have chosen death to life, evil and falsity instead of good and truth. In other words, they have become dead to all good and truth. They are spiritually dead and in the light of heaven appear cadaverous and deformed because they invert the life that flows into them from the Lord.

Yet, in order to bring about our regeneration, the Lord permits such spirits to agitate our inclinations to evil so that we are made aware of them. While it is their burning desire and intention to destroy us they are actually the means whereby evil is removed from us. When they excite temptation and we overcome in it they defeat their own purpose as they go down with the evil that we are willing to be rid of. But as long as we embrace evil they cling to that evil and will not leave us. That is why the Lord says to us all, *"Follow me, and let the dead bury their dead."* When we let go of the evils which such spirits excite in us they go with it to their own dark world from which they came. In this way we are redeemed and (they) become the 'dead that bury their dead.'

This, we know from experience, is not easy. There are waves after waves of tribulation and temptation as we try to follow in the steps of the Master. And in the most difficult situations He seems far away and indifferent to our struggles. This is so clearly depicted in the storm upon the sea which the disciples tried to cross in a ship. The wind which agitated and roused the water into

threatening waves are the persuasive unseen influences from the world of darkness. Wind which is so powerful as to move ocean vessels and uproot giant trees, is not only invisible but it actually is silent as a subtle influence. The only reason that it can be heard at all is because it sweeps over objects which react to it and cause, what appears to be, the wind making a sound. We react in the same way to the subtle influences from the evil regions of darkness. When we are tempted by the silent influence from hell there is often a raging tempest in our hearts which we ourselves cannot bring under control. At such times the Lord seems to be asleep as He was in the ship on the stormy sea. Yet He is then most near but we are

School Invites Inquiries

Never have the opportunities for the New Church been greater. Never has its message been more needed. Yet there have been too few preparing for its ministry.

We earnestly invite inquiries from those who have considered the ministry as their possible vocation. Twelve is not too young to contact us. Depending upon circumstances, sixty may not be too old.

EDWIN G. CAPON, *President*
NEW CHURCH THEOLOGICAL SCHOOL
48 Quincy Street
Cambridge 38, Mass.

so taken up with our inner conflicts and depend so much on our own strength that we are not aware of His presence. Though He appears to be asleep to our danger He carefully watches over us and waits for us to turn to Him. When at last we become fully aware of our helplessness and say as did the disciples, 'Lord save us, we perish,' He rebukes the winds and waves in our hearts and then there is a great calm. After He calmed the storm on the sea of Galilee, 'the men marvelled saying, what manner of man is this, that even the winds and the sea obey him?'

In this day, we have the answer as to what manner of man this is. He is a Divine Man. Having overcome in all temptation whereby He glorified His human nature making it Divine, He has power and control, not only of heaven, but also over the kingdom of darkness which at that time was demonstrated by His power over the raging elements. His great power over the spiritual world as well as over the natural world became even more

evident in a most striking way when He crossed over into the country of the Gergesenes. He was met by two men possessed with devils coming out of the tombs. They were exceeding fierce so that no man might pass by that way. Devils are evil spirits and these evil spirits knew better than men in the natural world did what the Lord was accomplishing in the world of spirits, and that He had power over them. And that they suffered torment in His presence is obvious from their crying out, *"What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"*

At that time the influence from evil in the world of spirits, depicted by the wind and the raging sea, was so strong that it threatened the entire human race with total destruction. Consequently, evil spirits took possession of men not only of their minds but of their physical organs. They used men as passive instruments at their pleasure. They spoke and acted through them causing them to do such insane things as hiding away in lifeless tombs which corresponded to their own lifeless states in the spiritual realm. It was the stupendous work of our Savior to bring about the casting of such wicked spirits from their self-exalted positions in the world of spirits down to their proper places in hell. Hence, they could no longer infest the good spirits nor possess men's bodies on earth.

All this the Lord was gradually bringing about though His divine Human-nature while He was in the two worlds at the same time. Yet there was very little physical evidence of this because, except on this occasion, it could not be seen through the natural eyes of men on earth. As a matter of fact there is a period in the Lord's life on earth of which there is no record. Nevertheless, He won the great victory over the hells in silence. His combats were not audible to men's earthly ears. This was accomplished by resisting the temptings of the worst infernal spirits which He was bringing under control.

The way in which evil spirits cast themselves into the hells at the Lord's approach is vividly demonstrated in the account of the devils and the swine. The men possessed with devils, now in the presence of the Lord, had the power to go to Him but apparently with no intention to harm Him as they would an ordinary man. The evil spirits which dwelt in them had up till now made them act according to their pleasure, but now they had not only lost control over them but they were in torment as well. They

knew that they were going to be cast out and in their fear they spoke through the men whom they possessed and said to the Lord, "If thou cast us out, suffer us to go away into the herd of swine." "There was a good way off from them a herd of many swine feeding." Animals as well as men have their life from the spiritual world through their souls, but unlike men their souls are not immortal. Clean animals live by virtue of influx from heaven, but unclean animals by influx from hell. They were therefore subject to an extraordinary influx from hell and could be possessed. Swine are greedy, unclean animals which rend and tear whatever they come into contact with, and love to wallow in filth and mud. They correspond to unclean affections in the minds of human beings.

The evil spirits, attracted by the nature and stench of the swine, desired to enter them because these corresponded to their swinish affections. They asked for this permission of the Lord when they could no longer torment their victims, and the Lord said only one word, 'Go.' After entering the swine, the swine ran violently down a steep place into the sea and perished in the waters. Though the

swine perished in the water, the spirits who are immortal merely descended to the region of darkness in the spiritual world and dwelt there. This account in the Sacred Scripture demonstrates more clearly than anything how infernal spirits cast themselves into the hells of their choice at the Lord's approach. They cannot endure the presence of the Master who is the very essence of goodness and truth, nor can they bear the sphere of the angels who are above all swinish affections.

Here also, in the sacred pages of the Divine Word, we are shown in a picture language how evil spirits cling to us as long as we harbor unheavenly affections in our minds. When these are cast out with the Lord's help, there is a place for Him to lay His head. Furthermore, we are shown in the same symbolical language that

when we let go of cherished evils, the infernal spirits who have excited them then go with them down the steep place where the swine went and they became the dead who bury the dead. How solemn, and how sublime the inner sense of the Divine Word becomes as it teaches us about the Lord's constant presence and protection. How comforting to realize that His strong everlasting arms are ever around us. When we are tempted and discouraged we would do well to remember His words to the disciples on the stormy sea: "Why are ye fearful?" And then to our doubting hearts we might hear Him say, "O ye of little faith." We can have the assurance that no longer can evil spirits do us any harm if we place our trust in Him and do His will.

The writer is a missionary minister in western Canada.

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