

PREPARING FOR CONVENTION—Members of the national public relations committee of the Church of the New Jerusalem conferred recently. They are (left to right, seated) the Rev. David P. Johnson, Kitchener, Ont.; Roger Paulson, St. Paul, Minn., chairman; and (standing) Robert Kirvin, Cambridge, Mass.; and the Rev. David Garrett. Information concerning the coming convention to be held in Chicago June 21-26 may be found on page 183.

# *The* NEW-CHURCH MESSENGER

JUNE 4, 1960

# THE NEW-CHURCH MESSENGER

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

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JUNE 4, 1960

## Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

# EDITORIAL

## Glorious Light

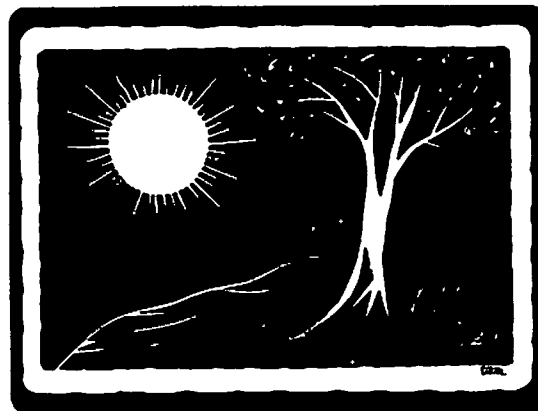
A STORY ABOUT the power of light on the human spirit comes from an account of one of the polar explorations of the famed Sir John Franklin. His ship was caught and imprisoned by heavy ice just as the long Arctic night fell. Nothing could be done but to hopefully wait. The strain was difficult for everyone; some fell sick and had to be retired to their quarters. Then came the wonderful morning when the sun showed itself briefly over the rim of the horizon. Sir John felt not only his own spirits rise but he sensed the feeling of elation that swept over the crew. He thought of the sick men below the deck who would not be privileged to glimpse the sun; and hurriedly he improvised an arrangement of mirrors by which a gleam of the sun was reflected down to them. It was the best medicine that could be given. Hope was revived. Soon the sun's rays would free the ice-bound ship. Some of the sick were even able to get up the next day.

Florence Nightingale wrote feelingly about the longing of the ill for the light. They will lie on the side towards the window even if it hurts, she said. Even in their sleep or in their fever they will unconsciously turn to the light.

There is something here that is more than a physical impulse. Perhaps it is a realization in the depths of the soul that light symbolizes God's truth—the truth that can deliver man from pain, gloom and fear. The sunflower turning ever towards the sun has a spiritual message for us. How often have not poets and artists been inspired by the dawn. How rare it is to see that word "dawn" used in some evil association. If we speak of the "dawn of a new age" we are usually thinking of an age bright with hope and promise. Who would ever speak about the dawn of evil days? We may talk about the dawn of the Renaissance but hardly about the dawn of the dark ages.

Light does more than bring hope—it brings meanings. The light from the far-off star tells much about its chemical composition. A man-made satellite has recently been shot into space, equipped with instruments, prepared by the magic of science, to capture, as it were, a few rays of light in that vast beyond and transmit them to earth. There keen eyes and keen minds will study them, and perchance find meanings that may be of vast import to mankind.

Surely Swedenborg was right when he tells us that "light signifies the truth of faith, and the sun and the moon the good of love and charity" (*Apocalypse Revealed*, 908).



Copy deadline for July 2 issue of *THE MESSENGER* is June 13.

THE NEW-CHURCH MESSENGER

# A statement

## from the office of the president

**T**HROUGH MY TERM as President, in fact I was approached even when I was President-elect, but ethically could not enter into the problem and did not, I have been called upon to devote uncounted hours in repeated efforts to understand and resolve a problem which has become increasingly intense in our Southeastern Association. Not only have I been so engaged, but so have also the President and the Secretary of our Board of Missions, Mr. Philip Alden and Dr. Leonard I. Tafel; the immediate past and present Presidents of the Southeastern Association, the Rev. Messrs. E. Frederick and L. Marshall; the Chairman and Secretary of the Council of Ministers, the Rev. Messrs. E. Capon and I. Tafel; and the respective Boards and Councils with which all are associated, have been called upon to devote many faithful and earnest hours in efforts toward conciliation and resolution of the problem.

It now seems apparent that it will be impossible to work out any program of compromise or conciliation with a group controlling the so-called Incorporated Southeastern Association. All of us who are most immediately concerned, after further and extended prayerful consideration, have unanimously concluded that it is essential for the welfare of our church that the basic issue and the steps that have been undertaken be outlined in the official organ of our church, *THE NEW-CHURCH MESSENGER*, by the means of giving publicity to the actions that have been undertaken.

To begin with let us note that as far back as Nov. 6, 1958 the Board of Missions viewed with grave concern the fact that funds raised for the Southeastern Association were being held by a board which had made itself self-perpetuating and thus not responsive to the wishes of the Association membership. No publicity was given to this matter at the time except for contacts with the parties involved, but recently Mr. Philip M. Alden, President of the Board of Missions, felt it was best to insert Minute 27 of the Board of Missions meeting in the *MESSENGER*. (See *MESSENGER*, May 7, p. 154.) This minute reads as follows:

"The secretary reported on his recent 5-day visit to the Southeastern Association. The chair was also in receipt

of considerable correspondence in the matter. A long discussion ensued as to just what action, if any, the Board should take. The Board finally decided by a unanimous vote on the following:

It being reported that Mrs. Vivian Kuenzli had made missionary visits to Jacksonville and E. Palatka, it was VOTED that the secretary send her the following letter:

'The Board of Home & Foreign Missions has learned, with surprise and regret that, despite her resignation as a worker of the Board, Mrs. Vivian Kuenzli has recently conducted services in Jacksonville and E. Palatka, Florida. The Board feels that such visits, in a quasi-official capacity within territory assigned to a missionary minister of the Board are disorderly and trusts they will not be repeated'.

b In the same matter the following also was VOTED: 'That the Board of Home & Foreign Missions requests the President of Convention to inform Mrs. Kuenzli that her authorization as Lay Leader is confined to work with her radio audience, and does not extend to work within established centers in the Southeastern Association which, since her resignation, are now in charge of the Board's two missionaries in the Field, Revs. Messrs. Leslie Marshall and Ernest Frederick'.

c The recent amendment to the Charter of the S. E. Association Inc. making its Directors or Trustees a self-perpetuating body was discussed with concern by the committee. It was voted that the following be sent to Mr. Louis K. Benedict, acting president of that body:

'It was MOVED AND UNANIMOUSLY CARRIED that the Board of Home and Foreign Missions inform the officers of the Southeastern Assoc. Inc. that it strongly disapproves of the action taken by those members of the Incorporated Association who voted to amend Article VI of the Charter originally granted on October 31, 1945, to make the directors of the Incorporated Association a self-perpetuating body, considering such action as contrary to the best interest of its work in the southeast, and to the policies of the General Convention. It hopes that the directors will reconsider and rescind the action'.

No change took place as the result of these actions so the Board of Missions, jointly with the Southeastern Association, took the matter to the Executive body of Convention, the General Council, at Asilomar, California,

July 15, 1959, for consideration, advice, and possible action. I quote below the action of the General Council at that meeting:

#### MINUTE 15

*Southeastern Association*—By invitation, Rev. Leonard I. Tafel, Secretary of the Board of Missions, and Rev. Ernest L. Frederick, President of the Southeastern Association were present. A communication from Mr. Frederick, setting forth some of the difficulties and differences that had developed within the Southeastern Association had been in the hands of the members of the Council sometime previous to the meeting. Mr. Frederick now reviewed the history of the Southeastern Association from its organization and admission as a unit of Convention in 1934. Dr. Tafel spoke of the support that the Board of Missions had accorded the Association in the way of ministerial assistance and general supervision. After a long discussion, the following resolutions were unanimously voted:

- (a) RESOLVED: That the General Council endorses the position of the Board of Missions through its employment of its two missionaries, Rev. Ernest L. Frederick and Rev. Leslie Marshall, in the area covered by the Southeastern Association, as the sole representatives of the General Convention in this area; and that the Board of Missions' recognition of the Rev. Ernest L. Frederick as its chief representative be endorsed.
- (b) RESOLVED: That the General Council notes with concern the undemocratic system of electing directors in the incorporated group known as the "Southeastern Association of the New Jerusalem Church, Inc.", a system which in fact makes the charter group a self-perpetuating board, free to disregard the wishes of the rank and file members of the New Church in the Southeastern field.

And be it further

- (c) RESOLVED: That the General Council censures this method of operation as alien to the principles, traditions, and practices of the General Convention.

Once again, examining carefully the documents of the Southeastern Association, Convention personnel concerned were reassured that there was and could be but

one Southeastern Association and that its board could only be elected by vote of all members of the Southeastern Association. In this light, at the Southeastern Association Annual Meeting in St. Petersburg, October 30-31, 1959, the following officers were elected:

President, Rev. Ernest E. Frederick; Treasurer, Mr. James Howard; and Secretary, Mr. Herbert Young, as well as a Vice President and other board members. The former Treasurer, Mrs. Vivian Kuenzli was requested to turn over the treasurer's books and funds to the new treasurer, but refused to do so. Subsequently "complaints", signed by Dorothy Hinckley, Secretary of the so-called Southeastern Association Incorporated, were filed in court charging our ministers, Rev. Messrs. Ernest Frederick and Leslie Marshall and the elected officers and board members with fraud and attempted grand larceny.

#### General Council takes action

Pursuant to this the Board of Missions felt obliged to make certain resolutions and present the same to the General Council for consideration and action on January 22, 1960, in Philadelphia.

The following extract from the Minutes of the meeting of the General Council of the General Convention on that date speaks for itself:

*Southeastern Association*—The order of the day calling for consideration of Southeastern Association matters, and Rev. E. L. Frederick being within call, he was invited in to the meeting. In response to a request of the Chairman, he gave a resume of his experiences since being assigned to the Florida Field. He told of the sharp division which had developed between a small group and the majority of Association members, which majority group he strove to encourage and by whom he was elected President of the Association. Various unfounded rumors directed against his work he had with difficulty traced to their source. He had tried diligently to examine both sides of the controversy, but found the conflicting views irreconcilable. Finances being in the hands of the smaller group, funds were refused for projects which the Association voted to carry out. The legality of the meeting which voted such projects was challenged by eleven dissenters, as was also his election to the presidency, and recourse to court action has now been taken by the minority group.

President Johnson told of the attempts he had made to effect conciliation but to no avail. Mr. Vincent Ewald, who had been retained by the Board of Home and Foreign Missions as legal counsel, pointed out the legal aspects of the matter. A question being raised as to whether there was general knowledge among the ministers of Convention regarding the situation in the Southeastern Association, the Secretary of the Council of Ministers, Rev. Immanuel Tafel, read a minute in this regard from the record of a recent meeting of the Ministers Council.

Mr. Philip Alden, President of the Board of Home and Foreign Missions, then read the following minute of the Board's meeting on January 20, 1960: "By invitation the Rev. Ernest L. Frederick attended a part of the meeting of the Board on the

### TALKING WITH GOD— THE HEALING POWER OF PRAYER

by Gwynne Dresser Mack

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**GWYNNE D. MACK**

Route 1, Box 295

Pound Ridge, New York

above date and gave an account of recent and present conditions in the Southeastern Association.

"After a long discussion the following action was taken by the Board:

- (1) That the Board of Missions recognizes the Rev. Messrs. Ernest L. Frederick and Leslie Marshall as its sole ministerial representatives in the area of the Southeastern Association.
- (2) That the Board of Missions recognizes only ONE Southeastern Association, the officers and directors of which are:  
Ernest L. Frederick, President; Rev. W. N. Giebel, Vice President; Herbert Young, Secretary; James Howard, Treasurer, and the Rev. Leslie Marshall; Leroy Hurford; Arthur Alden and Warren Westcott, Directors.
- (3) We deplore the assumption and continued use of the name 'SOUTHEASTERN ASSOCIATION OF THE CHURCH OF THE NEW JERUSALEM (Inc.)' by those not recognized by the Board of Missions and Convention; and their statement that they are the legitimate Officers and Directors of said Association, viz:  
Louis K. Benedict, President; George Hughes; Mrs. Edward B. Hinckley; Mrs. Charles H. Kuenzli and Mrs. T. C. Parker, and their further control of the bulk of the assets of said Association.
- (4) The Board looks with grave concern, and greatly regrets the fact that Mr. Louis K. Benedict; George Hughes; Mrs. Edward B. Hinckley and Mrs. T. C. Parker, with the apparent support of Rev. Edward B. Hinckley, a minister of General Convention, have seen fit to have filed a complaint in the Circuit Court of the sixth Judicial Circuit of the State of Florida in and for Pinellas County against the duly elected Officers and Directors of the Southeastern Association.
- (5) It was VOTED that the above action be communicated to the Council of Ministers and the General Council for their information and possible action."

It was thereupon unanimously VOTED: the General Council of the General Convention of the New Jerusalem in the U.S.A., meeting in Philadelphia, Pa., on Friday, January 22, 1960, has heard a motion approved unanimously by the Board of Home and Foreign Missions with regard to a most unfortunate situation which has developed in the Southeastern Association, and after due consideration and deliberation fully confirms, ratifies, and agrees with said motion and by so doing states that the only Southeastern Association of the Church of the New Jerusalem recognized by the General Convention is that of which the duly elected officers are: Ernest L. Frederick, President; Rev. W. N. Giebel, Vice President; Herbert Young, Secretary; James Howard, Treasurer; and further that it has always been our understanding that the body incorporated in 1945 as the Southeastern Association, Inc. is the same organization as was originally organized and recognized by the Convention in 1934 on an unincorporated basis, and of which Rev. Ernest L. Frederick is now President.

Because several of the persons against whom the charges were made, including the minister, were members

of the St. Petersburg Society that body took the following action:

"Probably for the first time in the long history of the Church in the South circumstances have required a Society to act on the removal from its roll of three of its members. Such was the position of the St. Petersburg Society at its recent annual meeting. It voted to drop the names of the Rev. and Mrs. Edward B. Hinckley and Mrs. Charles H. Kuenzli for cause as required by the Society's Charter."

Similarly, the Executive Committee of the Southeastern Association on March 5 took the following action:

"The Southeastern Association of the Church of the New Jerusalem at its March 5, 1960 Executive Committee meeting suspended Dr. and Mrs. E. B. Hinckley and Mrs. Charles Kuenzli from all the rights and privileges of membership in the Southeastern Association. . . . This suspension shall remain in effect until such time as the Southeastern Association shall, at one of its annual meetings, rule further on the matter.

Signed, Ernest L. Frederick  
President."

Meanwhile the Council of Ministers under its officers had specifically requested the Rev. E. B. Hinckley to be present at its midwinter meeting in Palos Park, near Chicago, March 21-25, 1960. This was a further effort to clarify and if possible help to resolve certain specific concerns as well as what turned out to be an effort to look toward the resolution of the problem as a whole.

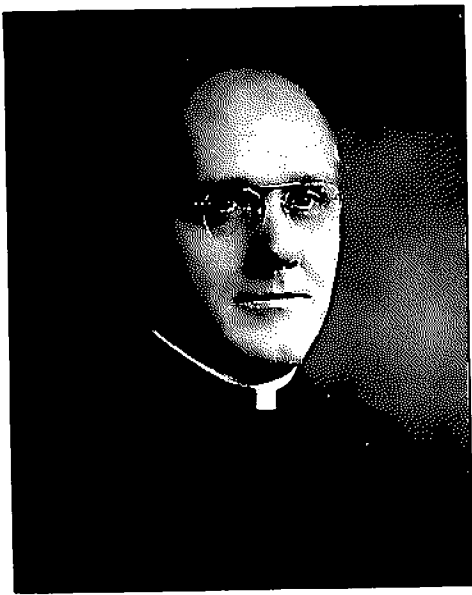
After considerable preliminary discussion in which the difficulties in the Southeast Area were set forth by the President of Convention, by Dr. Hinckley, the Rev. Leslie Marshall and others, the Council voted to appoint a committee to try to draw up plans that would be satisfactory to the parties involved in this dispute and thus restore amicable relations again in the church in the Southeast, which would lead to a withdrawal of the lawsuit instituted by the incorporated group. This committee reported a number of plans which may be briefly summarized as follows:

Plan A—This plan proposes that the building fund be turned over to trustees selected from the incorporated group; that all members of the Southeast Association be included in the incorporated group; that the present self-perpetuating board which has control of the funds of the Association be abolished by an election of one director this year by the entire membership, and two each year thereafter until the entire board is elected by the membership.

Plan B—This proposal suggests that the Southeast Association, Inc. change its name but that ownership of the New-Church Center in St. Petersburg, Fla., be given to it, and that a proportional division of the funds now held by this group be made, except for such funds as have been designated for a specific purpose, between the Association and the aforementioned incorporated group.

Plan C—This plan is much like Plan B. with some minor variations.

Plan D—This plan proposes that the property of the Association shall be sold to the larger group "for a sum



Rev. Immanuel Tafel

## THE CHICAGO SOCIETY

### Host to Convention—1960

The Chicago Society is one of the older societies in the United States—first church services being reported about 1835. The Society was formally organized in 1843, with incorporation being effected in 1884. The Society expanded as Chicago expanded in the years before 1900, reaching a total of four separate parishes. The two most recent parishes effected a reorganization in 1957 wherein the present Chicago Society consists solely of the former Kenwood Parish.

The present society has as its pastor, the Rev. Immanuel Tafel, who has served the Society since 1950. The president is Thornton O. Smallwood who has served the Society in many capacities for many years. The vice-president is Leonard I. Tafel II, and the secretary is Mrs. Immanuel Tafel. Vincent R. Ewald is the treasurer and chairman of the Local Committee on Arrangements for the 1960 Convention.

mutually agreed upon", and that the originally undesignated funds be divided as proposed in Plan B. The present corporation will then change its name and function independent of the Southeastern Association.

It was hoped by the Council of Ministers that one of these plans or perhaps a combination of these plans, or even one that was different but worked out in the same spirit would bring peace in the Southeast Association. The committee which worked out these proposals consisted of the Rev. David P. Johnson, Rev. Ernest L. Frederick, Rev. Edwin G. Capon, Rev. Edward B. Hinckley, Rev. Richard H. Tafel, and Rev. Immanuel Tafel.

The report of the committee, together with the following concluding statement was unanimously adopted by the Council of Ministers:

"By mutual consent, all charges and court actions shall be immediately set aside while the various Boards and Committees of General Convention are considering

these or other proposals. When one of these plans or some other similar plan is adopted, the Council of Ministers then strongly urges the General Council and the Board of Missions to officially withdraw all censure actions, and urges the Southeastern Association and the Southeastern Association Inc., to do likewise. The Council of Ministers feels that any one of these plans offers an amicable solution to the work of the New Church in the Southeastern Association, and will greatly strengthen the work of all ministers in this area. The Council of Ministers offers the services of its officers to the Southeastern Association, and the Southeastern Association Inc., in any capacity which will facilitate the achievement of harmony."

The above is signed by the Rev. Immanuel Tafel, Secretary, Council of Ministers.

Present at the meeting of the Council were the following:

Henry Reddekopp; Dr. Edward Hinckley; William Woofenden; Leon Le Van; John Spiers; John King; Thomas Reed; Louis A. Dole; Everett K. Bray; Bjorn Johannson; Calvin Turley; Erwin Reddekopp; Ernest Martin; Richard Tafel; David Garrett; David Johnson; Edwin Capon; Eric Zacharias; Owen Turley; Kenneth Knox; Ernest Frederick; John Zacharias; Paul Zacharias; Immanuel Tafel; Visitors for a day: Leslie Marshall; Rollo Billings; Also Council voted to invite the two full time Lay Leaders, Ellsworth Ewing and Galen Unruh.

In spite of these earnest efforts by the Council of Ministers and of many other efforts made by others to find a peaceful solution, and in spite of the generous and liberal concessions made to the Board of the so-called Southeastern Association Incorporated this group has refused to drop or to postpone until the fall of 1960 its legal action to give representatives of all the persons concerned an opportunity to sit down together to consider the proposals of the Council of Ministers; and the above named board proceeded with the first steps on its complaint in court on May 16.

It is with sincere regret that after the efforts of the many individuals noted herein and the bodies they represent, and after many hours given as President to correspondence, telephone calls, meetings, and special visits to Florida to see Dr. Hinckley and various persons representing both points of view, I with my colleagues, who have spent like hours and efforts, feel obliged to present this sad state of affairs, in which officers of our Southeastern Association and members of its Board of Directors, and thus in effect, our Church is now being taken into the courts of law.

Regretfully but most sincerely,

David P. Johnson, President

Philip M. Alden, President, Board of Missions

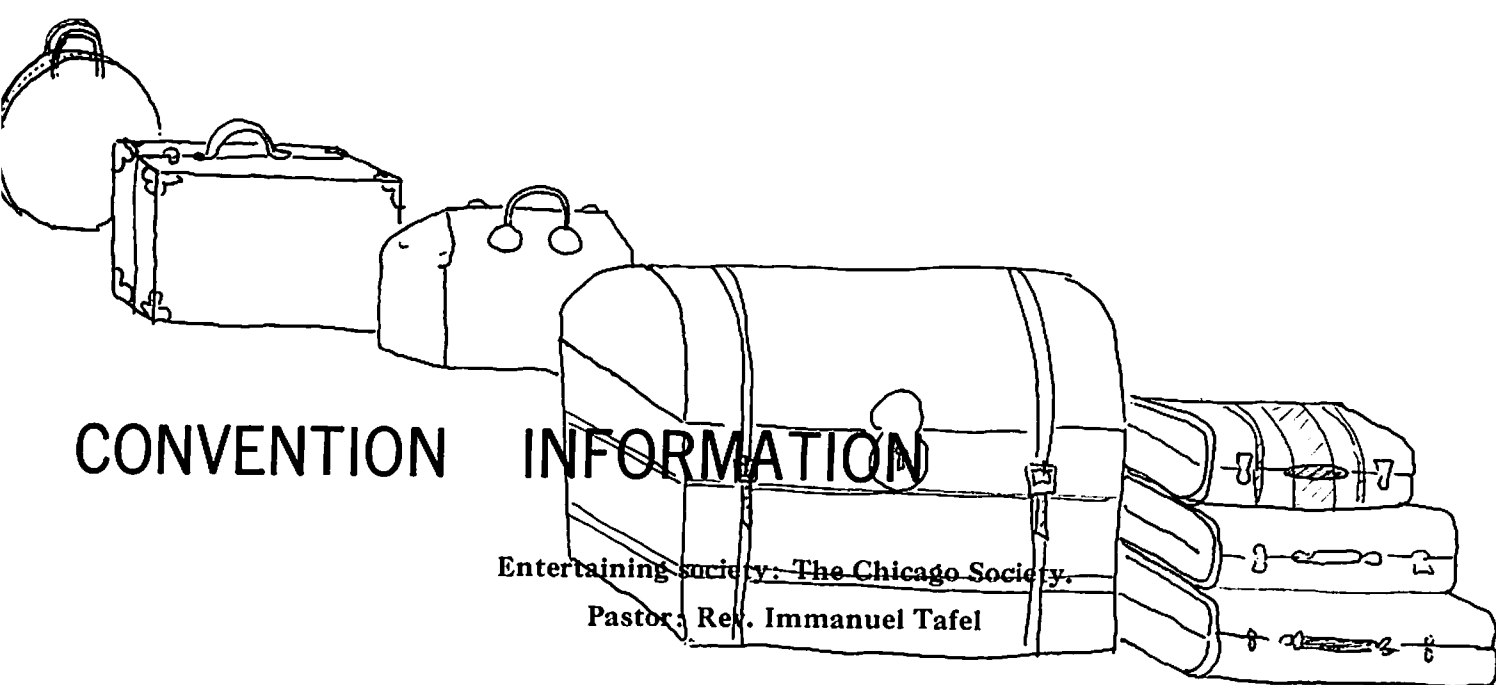
Leonard I. Tafel, Secretary, Board of Missions

Edwin G. Capon, Chairman, Council of Ministers

Immanuel Tafel, Secretary, Council of Ministers

Ernest L. Frederick, President, Southeastern Association

Leslie Marshall, Resident Minister, St. Petersburg Society



**WHERE:** Lake Forest College, Lake Forest, Illinois.

**WHEN:** June 21-26

**HOW MUCH:**

\$8 per day plus a one-time registration fee of \$2. This price includes room and board. (An additional charge will be made for special meals, such as the Women's Alliance luncheon and the Saturday night banquet.)

**HOW TO REGISTER:**

Write to Mr. Thornton O. Smallwood, 7808 South Union, Chicago 20, Illinois. Information pamphlets have been mailed to everyone on Convention's mailing list. However, from the number of pamphlets that have been returned to us marked "Moved, left no address," we assume that some people will not have this information. Please write for information pamphlets to The Chicago Society, 5710 Woodlawn Avenue, Chicago 37, Illinois.

**HOW TO GET THERE:**

*If you come by train:* You will probably arrive at Union Station. If you have purchased your ticket through to Lake Forest College, it will include the cost of transfer to Northwestern Station, where trains to Lake Forest leave at the following times, Mondays through Fridays: (*day-light saving time*). *a.m.*: 6:30, 7:25, 8:05, 10:10; *p.m.*: 12:32, 1:30, 3:10, 4:15, 4:30, 5:07, **5:10**, **5:35**, 5:45, 6:00, **6:30**, 6:35, 8:00, **9:00**, 10:05, **11:30**; *a.m.*: 12:29. The trip takes approximately an hour and fifteen minutes except for the times shown in *bold face*, which are expresses and take about 55 minutes. Take a taxi from the Lake Forest station to the Field House, which will be the registration center. Five trains each weekday to Deerpath Station (near Lake Forest) also are available on the North Shore Line, 223 S. Wabash. However, this station is farther

from the college than the Northwestern station, and it is necessary to telephone to town for a taxi. This line is not recommended for those arriving at night.

The Highland Park Limousine Service, by appointment, will pick up persons at Union Station and take them direct to the College Field House. (See "If you come by airplane.")

*If you come by airplane:* O'Hare Field is much closer to Lake Forest than Midway. However, the Highland Park Limousine Service, *by appointment*, will pick you up at either airport. Its address is 315 Waukeegan Avenue, Highwood, Illinois. We can send you a card for use in making an appointment, if you will let us know that you want one. The rates are considerably reduced if several persons share the ride.

**WHAT TO BRING WITH YOU:**

If you like to swim, bring a swim suit and beach robe. There is a nice beach nearby where you can swim in Lake Michigan.

You may be doing considerable walking. Bring comfortable shoes.

Chicagoland weather is unpredictable. Bring a warm coat. Evenings are likely to be cool, especially if there is an off-the-lake breeze. Days are likely to be quite warm.

Except for ministers and their wives, and others whose way is paid by Convention, we ask that you come prepared to pay for your accommodations upon arrival.

Bring with you your Convention theme pamphlet, "The Bible in a Changing World," which has been mailed to all members of Convention. There will be some available at the Field House for those who did not receive their copy.

Do not be alarmed at the "no private bath" arrangement. The bathing facilities are very nicely arranged to insure privacy. The only difference is that you will need to walk down the hall to get to them.

# GENERAL CONVENTION

Tuesday, June 21 to Sunday, June 26

*Entertained by t*

## COMMITTEES for CONVENTION MEETINGS

Host Pastor — Rev. Immanuel Tafel

### Local Committee Chairman and Treasurer

Mr. Vincent R. Ewald,  
4701 115th Place,  
Oak Lawn, Illinois.  
Phone, FU 8-9030

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Mrs. Thornton O. Smallwood,  
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Chicago 20, Illinois.  
Phone, ST 3-1462

### Meals:

Miss Agnes Cowern,  
219 N. 2nd Avenue,  
Maywood, Illinois  
Phone, FI 4-6016.

### Young People:

Mr. Robert Tafel,  
5710 S. Woodlawn Ave.  
Chicago, Illinois  
Phone, DO 3-7141

Mr. Leonard I. Tafel,  
5423 S. Woodlawn Avenue,  
Chicago, Illinois.  
Phone, HY 3-1980

### Hospitality:

Thornton O. Smallwood,  
7808 S. Union Avenue,  
Chicago, Illinois.  
Phone, ST 3-1462

### Entertainment of Ministers' Wives:

Mrs. Immanuel Tafel,  
5710 S. Woodlawn Avenue,  
Chicago, Illinois.  
Phone, DO 3-7141

## CONVENTION PROGRAM

### Tuesday, June 21

12:30 P.M. Luncheon.  
2:00 Council of Ministers Meeting.  
Ministers Wives program meeting.  
6:00 Dinner.  
7:30 Meeting of Theological School Alumni.  
Ministers wives.

### Wednesday, June 22

8:00 A.M. Breakfast.  
9:00 Council of Ministers meeting.  
Ministers wives.  
12:30 P.M. Luncheon.  
1:30 Council of Ministers meeting.  
National Alliance Executive Board Meeting.  
2:00 Trips to nearby points of interest to be arranged for ministers wives and others not attending meetings.  
Swimming also available.  
6:00 Dinner.  
7:30 Open meeting of the Council of Ministers.  
8:30 Board of Missions meeting.  
Other committee meetings.

### Thursday, June 23

8:00 A.M. Breakfast.  
9:00 General Council meeting.  
9:30 National Alliance meeting.  
Board of Education meeting.  
Trips to nearby points of interest to be arranged for ministers and others not attending meetings.  
Swimming available.  
12:30 P.M. Luncheon  
Luncheon, National Alliance.  
1:30-3:00 P.M. General Council Meeting.  
3:00 Sunday School Association meeting.  
6:00 Dinner.  
8:00 Opening session of Convention.  
Worship service.  
Address by the President.  
Welcome and greetings.  
9:30-10:00 P.M. Swedenborg Philosophical Centre Meeting.  
9:30 Social hour.  
League gettogether.



# Church of the New Jerusalem

## Chicago Society

Lake Forest College • Lake Forest, Illinois

### CONVENTION PROGRAM

#### Friday, June 24

- 7:30 A.M. Communion service
- 8:00 Breakfast.
- 9:00 Convention business session.
- 9:30 American New Church League business meeting.
- 10:00 Report of the Nominating Committee and nominations from the floor.
- 11:30 "Your Vice-President Reports."
- 12:30 P.M. Luncheon. ANCL LUNCHEON.
- 1:15 Convention business session.
- 1:30-2:00 P.M. Speaker.
- 2:15-4:15 P.M. Theme discussion groups.
- 4:15-5:00 P.M. Reports; theme discussion groups.
- 6:00 Dinner.
- 8:00 Board of Missions open meeting.
- 9:15 League Gettogether.
- 9:15 Social hour.

#### Saturday, June 25

- 7:30 A.M. Communion service.
- 8:00 Breakfast.
- 9:00 Project committee reports.
- 10:30 Convention business session.
- 11:00 Final report of credentials committee. Election of officers.
- 1:00 P.M. Luncheon.
- 2:00 ANCL picnic luncheon and outing. Business session of Convention, if necessary, followed by, Nat'n'l Alliance Exec. Board meeting, Pension Board meeting, Board of Mgrs. of Theological School, Trustees of the National Church meeting.
- 6:30 Banquet. Speaker. ANCL Ceremony of the Keys. After banquet there will be a social hour and a YPL gettogether.

#### Sunday, June 26

- 8:00 A.M. Communion Service.
- 9:00 Breakfast.
- 11:00 Worship Service.
- 1:00 P.M. Luncheon.
- 2:00 Board of Missions meeting.
- 4:00 General Council meeting.
- 6:00 Supper (Accommodations, including supper, except for members of General Council and their wives, will not be available Sunday night)

#### Monday, June 27

- 8:00 A.M. Breakfast.
- 9:00 General Council meeting if necessary.

**Site of Convention:** Convention to be held on the campus of Lake Forest College, Lake Forest, Illinois. It can be reached by coming into Chicago by plane, railroad, or bus, and transferring to either the Chicago Northwestern Railroad or the North Shore Electric direct to Lake Forest. It can be reached by car on US 41 - By helicopter or limousine from O'Hare Air Field.

**Accommodations:** No specific accommodations can be guaranteed in advance. Accommodations will be allocated on a "first come, first served" basis. Dormitory accommodations may be had by writing:

T. O. Smallwood,  
7808 Union Avenue,  
Chicago 20, Illinois

at following rates

Registration fee,	\$2.00
Room per day:	4.00 single,
	2.00 child under 8
	8.00 double
Meals per day:	4.00
Banquet: Up to	4.00 additional

These accommodations do not include rooms with lavatory provisions, there being a large bathroom on each floor.

People desiring private lavatory accommodations in their rooms can be accommodated by their writing direct to the

Shoreline Lodge                      The Deerpath Inn,  
3330 Skokie Valley              or              Lake Forest, Ill.  
Highland Park, Ill.

People using the motel must provide their own transportation between the motel and Convention meetings.

Special arrangements have been made with the College to provide free meals for young people waiting on tables in return for their services. This is for a number up to twenty young people. Further information will be published in the League Journal.

As most of the Convention expenses must be paid in advance, delegates are expected to pay for their accommodations upon arrival at Convention.

## Saturday Night Banquet at Convention to Feature Choral Group

One of the highlights of the Saturday night banquet at Convention this year will be a concert by "Musichorale," known as "Chicagoland's Busiest Singers," under the direction of Arthur Silhan. "Musichorale," an organization unsponsored and unaffiliated in any way, having no paid performers or workers, including the director, supports itself entirely by singing for churches, clubs, civic groups, and conventions. Members of the Chicago Society who have heard the group perform feel that we were indeed privileged to secure the services of this group to sing for us at Convention. About twenty-four members of the choral group of sixty or more will stay over Saturday night to sing the anthems during the Sunday church service.

### To Those Attending Convention

Send parcels and express packages, NOT TO THE CENTER, but to General Convention (or any individual)

in care of the Field House  
Lake Forest College  
Lake Forest, Illinois

marked "hold for June 21".

The phone number of the registration desk (beginning June 21) will be CEDar 4-9266. This number may be dialed direct.

—Margaret Tafel

### CONVENTION INFORMATION FOR LEAGUERS

See "Convention Information" (p. 183) for general information. The attention of Leaguers is called to the fact that twenty "scholarships" are available covering room and board during their stay at Lake Forest College in return for clearing tables at meal times. The meals will be served cafeteria-style, and all that will be required of the scholarship holders is table clearing. There is also some money available to help out with room costs for young people. Scholarships and funds will be allocated on a first-come, first-serve basis, and on the basis of need. Send in your application promptly.

### APPLICATION FORM

To Robert Tafel, Chairman  
Subcommittee on Youth Activities  
1960 Convention Business Committee  
5710 Woodlawn Avenue  
Chicago 37, Illinois

I should like to apply for a scholarship to pay for my room rent and meals during Convention at Lake Forest College. In return, I shall clear tables at mealtimes as needed.

Arrival date:..... Name.....

Departure:..... Address.....

League member:.....

Age:.....

## ORIGINS OF PENTECOST

The Christian Pentecost had its origin when the Christian community of Jerusalem (120 people) gathered together fifty days after the resurrection to celebrate an age-old religious festival. At that time, according to the second chapter of the Book of Acts the Holy Spirit which Jesus had promised His followers descended upon them, and some 3,000 converts were made to faith in Christ. Many historians date from that event the beginning of the Christian Church, and in particular, its sense of world-wide mission and responsibility. It is a time of renewal and revitalization, a time of promise fulfilled and of setting out to share this good news with all one's fellow-men, even in distant parts of the earth.

For the World Council of Churches, because of its ecumenical or world-wide nature, Pentecost has special significance. Many of its 172 churches in 53 nations use this day as an opportunity to help the local congregation better understand the world-wide fellowship of the local church. The Message issued by the Presidents of the World Council of Churches is designed to be read in the member churches around the world on this day.

Pentecost is probably the most ancient religious festival which we celebrate today. In the early Jewish calendar, Pentecost, or the Feast of Weeks, was dedicated to gratitude to God for the gift to Noah of the "Covenant" (involving the regular and orderly sequence of events in the physical universe—"seedtime and harvest"). Later, Pentecost became associated with the giving of the Law to Moses at Mount Sinai. While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including the stranger, or those of other faiths, who happened to be in the home or community at the time.

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REV. EDWIN G. CAPON, *President*  
48 Quincy Street  
Cambridge 38, Mass.

# LETTERS to the EDITOR

## FOR ASSOCIATION LESSONS

To the Editor:

In regard to the Rev. Wm. Woofenden's letter in the Feb. 13 *MESSENGER* and the Rev. Ernest O. Martin's article in the issue of Jan. 2 on the subject of the lessons for the New Church Sunday Schools may I say that as an isolated Newchurchwoman it has not been my privilege to see the lessons Mr. Martin sponsors. I have, however, been the happy recipient of Mrs. Dole's lessons and have found them to be most helpful. They are excellent for sharing with non-New Church people as a demonstration of what we believe and teach and why we are distinctively a *New Church*. Mr. Martin's lessons may be different, and may meet the need of some people but they are not necessarily better.

I am also in favor of using the King James Version of the Bible in the new *Hosanna* because the difference in the Elizabethan English from the vernacular of the Revised Standard Version immediately sets the Bible apart as a special kind of book even to the ears of the littlest child.

Evelyn W. Woods  
Watertown, Conn.

## SUNDAY SCHOOL MATERIAL

To the Editor:

I would like the opportunity of expressing my feelings on two vital subjects in the field of our religious education, namely, our Sunday School material and our new Sunday School Service Book.

Some of your readers will know that the New-Church Society in Edmonton, Alberta, has started a missionary church in a new subdivision of the city of Edmonton. (See *THE MESSENGER*, Feb. 27.) We have now been in operation, as far as the Sunday school is concerned in this district, for about a year and a half. The Sunday school and the congregation is being built up mainly from the people of this new district. Of the 135 regular attendants at Sunday School, only 11 are children of former New-Church families. Our average Sunday attendance, of children, is approximately 104. The children range in age from 4 to 13, these being divided into 9 classes. Five of our teachers have New-Church background.

My letter has been prompted by Rev. Ernest Martin's article in the *MESSENGER* of January 2, and by Rev. Wm. Woofenden's reply to it in the issue of February 13.

We are using in our Sunday school, lesson material from the American New-Church Sunday School Association for grades two and up; that is, from ages seven to thirteen. We use also Presbyterian material for the two kindergarten grades, ages four and five; the beginners have this material too. Other hand-work for the kindergarten and beginners is purchased from a local Bible store.

We recognize the limitations of our own ANCS materials, but, as far as we are concerned they are not unsatisfactory. I base this conviction on the number of comments from parents and staff members. For example, one mother said, "My children have learned more about the Bible and its meaning in one and half years in this

Sunday school than they did in their previous years in the Sunday school of another Protestant church." In spite of the fact that another well-known and popular church has started a Sunday school, since the New Year, in the local school, we have not lost any of our regular pupils to them. On the contrary, we still continue to admit a few more regulars. The reason for this being, as parents have said, they like our Sunday school and the way the children are taught.

We like very much the new lessons and are happy to note that they are being printed in better form. I would like to see this continued, but would also like to see more and better colorful material for our smaller children so that we would not have to send for "out-side" material. We are spending more money for this material than we do on our own.

The Sunday School Service Book, we believe, is good in general, though we would suggest some changes. While we believe it is desirable to use the Revised Standard Version of the Bible for study purposes and for lectern reading to the children in the worship service, we would prefer to have the Psalms and the Ten Commandments in the Service Book printed in the King James version.

We would also like to see more children's hymns in the new book, as well as other children's choruses. I believe this book will become, in the future, more of a Sunday school service book than one for missionary purposes. Therefore, let us go all out to make this primarily a hymn book for the children of our Sunday schools.

Most of the orders of service in the book are not too practical for use in a brief Sunday School worship service. We do use the first one with some omissions. My husband would agree that as far as missionary services are concerned, that is, in rural areas visited irregularly, very little can be expected from a congregation in the responses, particularly the musical ones.

Elsie Reddekopp  
Superintendent, Edmonton New-Church  
Sunday School, Alta.

To the Editor:

There is in the world only one Universal Church, the Church of the Lord Jesus, wherein there are pure, not falsified, Divine truths. Denominations of the old Christian churches have often perverted the Lord's teachings, and in their wheat fields are many weeds of their own inventions. Those denominations or sects will disappear before the light of Divine truths, and there will be only the one Lord's Church without the absurdities of men's false inventions or teachings. Nor can there be Swedenborgian or Lorberian churches because neither Swedenborg nor Lorber has established any church. Merely by their hands the Lord wrote His Divine truths, which were inspired or dictated to them.

All the churches of today have the necessary duty to clean their "Augean stables" of the dirt which has collected during many centuries. The New Church; erroneously called "Swedenborgian", has also as a church organization, some failures, because it has neglected the

main aim of the organization—to teach in the spirit of the Lord's genuine disciples who should be not only hearing but also doing the Lord's will, and so fulfill His commandments.

I believe that through prophet Lorber the Lord speaks: "Or do you think that I dwell in walls, or in ceremonies, or in prayer, or in veneration? Oh, no, you are much mistaken, for I am nowhere there,—only where love is, there I am also; for I am love and life itself; I give to you love and life; I conjoin Myself only with love and life, never with matter or with death.

"Yet what really concerns the worship of Me with the lips and in built temples, as was the case until now, I shall dwell no more there than man's understanding can dwell in his little toe.

"You have read that My Spirit has spoken through the mouth of a prophet who said: 'Those people honor Me with their lips, but their hearts are far from Me.' And Myself repeat to you: all lip prayer in such manner is aversion to Me."

These words mean that the New Church should eliminate the responsive services. All performances of church service are duties of the ministers. The congregations can sit peacefully, listen to the ministers, and engrave the Lord's teaching in their hearts without changes of sitting and standing. The Lord does not need nor like them. All responsive services and shifting of position reduce the necessary attention to the Lord. Every exterior physical act diminishes the spiritual depth and light. For the congregations it is enough to express their affections to the Lord by singing of hymns.

The main worship of God has to be the love of the Lord above all things and of neighbors as ourselves in good will and deeds.

The church organization as a whole with all its parts has to teach the people how to plant in their hearts the love of the Lord and of their neighbors by all available means. And that is accomplished not by dry studying of the "correspondences" in Holy Scriptures, but by considering the questions of life in the light of Divine truths, which we find in the Lord's revelations.

Herman Mierins  
Chatham, N. J.

## CAN AFRICA BE CHRISTIANIZED?

To the Editor:

I have just listened to a report on a visit to Africa. . . . The speaker was a leader of a large and influential religious movement whose chief work seems to be investigation of native needs, particularly the need of religion. He stressed the fact that if Africa is to be kept democratic it must believe in Christianity. He did not mention any particular denomination or form but insisted that Democracy and Christianity could not be separated. He said that after considerable investigation he had to realize that a large number of the natives contacted would be difficult to win over to Christian ethics. Their native religions were steeped in many superstitions and their belief in and estimate of marriage could by no means fit into, let alone harmonize with Christianity.

This obstacle in the way of any true conversion, while great, was not wholly discouraging. However, mention was made of the fact that Christians are not the only group striving to win over the hearts and minds of Africans. There are many others whose leaders, both religious and political, are working hard to bring the Africans under their yoke. As far as religion goes the Moslems may have the best chance because they can

offer the natives a plurality of wives—but no alcohol. (Christians can offer them but one wife—and very limited alcohol, if any.) . . .

Swedenborg had much to say about the Africans. Of course a great many years have passed since he spoke with them in spirit.

These quotations are from the Writings of Swedenborg: "The Africans are the more receptive of the Heavenly Doctrine than any others. They are of a celestial nature." "I said something to them about the Lord. They said that they await information and that they love to know truth."

Marie Lussi,  
Kingston, New York

## LITERAL SENSE MISUNDERSTOOD

To the Editor:

The apparent disagreement between Science and Religion is due to misinterpretation of the literal sense of the Word. If the internal sense of the Word is understood the discrepancy is largely eliminated.

Science in some cases, is still groping in the dark as to certain facts upon which Swedenborg has revealed the truth. Such is the case regarding the scientific speculation as to whether the planets are inhabited. Science states that no inhabitants are possible on the moon because there is no air. Swedenborg states there are inhabitants on the moon but that they have a different physical structure, making external breathing unnecessary.

There have been men of science like Frank Very of the Massachusetts Institute of Technology who wrote two volumes, *The Epitome of Swedenborg's Science*, comparing Swedenborg's science to current scientific views. In Science, Swedenborg was far in advance of his time.

The late Rev. Thomas French was a man of science before entering the ministry of the New Church. He was, for many years, a professor of physics at the University of Cincinnati. While he did not write extensively for publication, he frequently explained physical laws and their correspondence to spiritual laws.

L. E. French  
Sebastopol, Calif.

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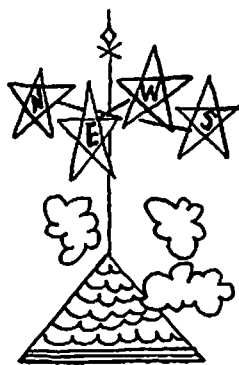
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by Merle Haag

**The St. Louis Society** is not changing its regular service to 8:00 a.m., as we were erroneously informed. Instead it is adding an 8:00 a.m. "come as you are" service. The regular service will still be held at 11 a.m.

**Mrs. Jackson** of the Riverside, Calif., Society recently flew to Hawaii with the Senior citizens of Riverside. Shortly after her return, Mrs. Jackson was the hostess for the March luncheon of the Swedenborg Study Group.

**At Detroit's Mite Box Tea** over \$60.00 was collected for the Vienna Society. At the Senior League's Cinderella Ball Dorothy Laitner was chosen as Cinderella with Irma Guest and Rose Korff as her attendants. On May 5 the annual Mother and Daughter Banquet was held.

**Mrs. Carl Schuster** was in charge of the Lakewood, Ohio, Altar Guild Bake Sale on Apr. 23. That same evening Mr. Robert Sirl was the host for the Men's Club. The Altar Guild held a Rummage Sale on May 11-12.

**In June** the members of the Pawnee Rock, Kans., Society will collect used clothing to be sent to Austria.

**The San Francisco Society**, to correct a possibly erroneous impression announces that it collects clothing for the New-Church missionaries of Africa only from its own members. Other societies which wish to participate in this work should send the clothing collected directly to the Rev. Brian Kingslake, 12 Wemmer Drive, Discovery, Transvaal, S. A. Or they may ask Miss Margaret Sampson, 112 E. 35th St., New York 16 for further information. Miss Sampson, a member of the Board of Missions, is in charge of assistance to societies abroad.

**Swedenborg** in a "dim vision" saw the New Church advancing through Africa: "The angels were glad that the Lord's Advent was at hand and that the Church, which perishes in Europe (sic) will be established in Africa." When we read about the turmoil in South Africa, it seems very remote to us; but it has been brought very close to us through the Rev. Brian Kingslake, Supt. of the New-Church Mission in South Africa. In a personal letter to the Rev. Othmar Tobisch of San Francisco, the Rev. Mr. Kingslake, who has just recovered from a serious and painful illness, wrote: "The strain of living is increasing in a country which is on the verge of revolution. Everyone is in a state of jitters, expecting to be murdered in his bed, and you will see life is not very restful. Rev. and Mrs. Mooki had a narrow escape last Monday night. They were driving home after a distant funeral when they were attacked by 20 men who hurled rocks at the car. The roof is all dented in, and the metal all around, but by a miracle the glass was not hit. He accelerated and drove past, only to find the road blocked by a car with the driver

lying bashed to pieces in a pool of blood. They drove past and were stopped by another car surrounded by a gang of men who called him to come out. He jammed the gears into reverse and backed into an alley, turning off from the main road, and by devious paths, safely home. That night 8 people were murdered in Orlando."

**The Rev. Othmar Tobisch** was interviewed on television, May 15, in the course of a series entitled: "What faiths men live by."

**Now that summer** is almost upon us, we've been getting news about summer camps. In California we have "Sunshine Camp" in the Mt. Diablo foothills. Camp fees are \$18.00 per week. Camp dates: June 20-26. For more information write to the Camp Director, the Rev. Eric Zacharias. In Canada we have a camp at Lake Wabamun, 45 miles west of Edmonton near Fallis, Alta. Camp fee: \$12.00, this includes transportation from Edmonton. Camp dates: July 24-30. For more information write to the Rev. Erwin D. Reddekopp.

**Miss Grace Broomell** has been very busy this past year compiling information about the history of the Philadelphia Society. She read a portion of her report at the annual Spring Meeting. At the same meeting several new members were welcomed: Vllademar Jantzen, Christopher Imhof, Raymond Small, and Robin Tafel. A resolution was passed thanking Josephine Moos for her singing in the Philadelphia choir 25 years. John M. Smailer was unanimously reelected President of the Society. Mr. Smailer appointed the following to the new Standing Committee on the Building Proposals: Myrtle Hopkins, Robert Tafel, Philip Alden, John Lister, Peter Larson as consultant, Edward Glifort, Rev. Richard Tafel. Stanley Small was elected Sunday School Treasurer.

**The Portland, Ore. Society** has all its plans set for a Kindergarten for children between the ages of 4½ and 5, opening Sept. 6. Tuition will be \$15.00 per month. The school year will coincide with the Cherry Hill Public School year. The teacher, Mrs. Sylvia Bouchard, has an excellent background which includes 7 years of public school teaching and 6 years of Sunday School work in the Presbyterian Church.

**Results of Church elections:** In Bridgewater, Mass.: Moderator, H. Page Conant; Clerk, Mrs. Rosemary Lefeber; Treasurer, Herman F. Wheeler; Auditors, J. Henry Young and Frank N. Houghton; Church Comm. for 3 years, Albert Lemee, James Crocker, and Francis Copeland. Lakewood, Ohio, Altar Guild: President, Mrs. W. Armstrong; Vice President, Mrs. A. Melchreit; Recording Secretary, Mrs. J. Poxon; Corresponding Secretary, Mrs. N. Bestor; Treasurer, Mrs. R. Kirke; and Chaplain, Miss Dora Pfister. In Wilmington, Del. the Rev. David J. Garret has accepted an invitation to join the Council of Churches' Committee on Ministers' Life and Work. The Wilmington Society is forming its own Boy Scout Troop. Jack Billett will be the Scout Master and Peter Greeley his assistant.

**The Kitchner, Ont., Society** would appreciate discarded toys in good condition for their nursery class.

**Happy birthday** to Daniel Kréhbiel of the Pretty Prairie, Kans. Society who was 84 on May 19.

**The Southeastern Assn.** has launched its "Package Advertising Program". So far they have received over 60 letters, requesting literature or inquiring about the teachings of our Church.

**Mrs. George Chapman and Mrs. Fred French** were the hostesses for Brockton's Fellowship Guest Night on

Apr. 21. Tom Keith spoke on "Trade Wind Wanderings".

**The El Cerrito, Calif., Society** held its annual retreat on Apr. 24 at Sunshine Camp. The day started with services. After a picnic lunch, they divided into four groups. Group leaders led the discussion about the strength and weakness of their Society. Following a coffee break, the group leaders summed up the conclusions their particular group had come to.

**Our Churches** continue to make improvements, both physical and spiritual. The Bridgewater, Mass. Church has been repainted white. Kitchener, Ont. plans to renovate its kitchen and install a new entrance off the parking area, to remove the center rail on the inside stairs of the front entrance and replace the stair treads, to pave the side drive and regrade the parking area with fine stone rolled level. Elsa Kauer and Dolores Ludwig made a Mission Map for the Wilmington Parish Hall which will help parishioners keep abreast of the activities of the New-Church outposts abroad. In Washington, D. C. the dining room and kitchen of the Parish House are being redecorated. Such extensive improvements are contemplated that a committee was appointed to oversee the work. Members are: Perry Martin, chairman; Janet Harms, Henrienne Early, Ola Hawkins, and Dorothy Pearse. In the realm of spiritual improvements, the Miami, Fla. Society is forming a young people's league. The Rev. Ernest L. Frederick reports good results from their advertising campaign. Over 130 pieces of literature have been mailed out and several new people have been coming to Sunday services.

**The Washington, D. C. Society** has inaugurated a weekly class to study prayer, spiritual healing, and personal immortality. Considering that more than 40 people attended the initial meeting, it looks as though this class is going to be very successful.

**Mrs. Ernest Simonsen**, of the Washington, D. C., Society, was the hostess for the Chancel Guild's Silver Tea on May 22.

**The St. Louis Alpha Omega League** sponsored a Luncheon-Card Party on May 21. The Women's Alliance held a silver tea on May 14, the highlight of the afternoon being the reading by Mrs. Theresa S. Robb of some of her recently published poems. On May 15 the St. Louis Society began its experiment of having services at 8:00 a.m. A cordial invitation was extended to everyone to wear casual clothes so that immediately afterwards, they could go to the beach, do their gardening, or anything else.

**The Kitchener, Ont., Women's Auxillary** and the Samaritans jointly sponsored a dinner on Apr. 27.

### FLORIDA APARTMENT

**For Rent at the New-Church Center  
St. Petersburg.**

After March 15 this view-of-the-lake apartment will be available. Off-season rate begins May 1. Large bedroom, twin beds; Florida-type living room, kitchen, bath, all modern.

*For Further Information*

**Write Rev. Leslie Marshall  
Box 386, St. Petersburg.**

## BOOK REVIEWS

**IT BEGAN ON THE CROSS.** *Guy Schofield, Hawthorne Books, N. Y. 1960, \$5.00, 255 pp., end maps, index, bibliography.*

Almost sufficient might be said about this remarkable book were one merely to quote the opinion of the *London Times Literary Supplement*: "A genuine and readable book about one of the most vexingly difficult periods of Christian history . . . a surprising achievement." And it surely is. The research accomplished; the deductions from internal evidence; the textual criticism of both Scriptural renderings and quasi canonical books; the fitting together of Josephus, Eusebius and going on to Lightfoot, et al, seemed to this reviewer as setting a new mark in magnificently presenting the "vexingly difficult period of Christian history" to which the *Times* refers. Not only do we have new light, but there is an atmosphere of Gibbons in which it is presented, such as at p. 180. If the scenes in the Colosseum seem too graphic for a queasy stomach, or if the love lives of one emperor or general and another appear rather too redolent, the writing is such as to keep the reader striding along in the atmosphere of the day. It is a book for the student as well as for him who would be entertained, so that we cordially recommend it both to clergy and the general reader.—L.M.

## NEWS FROM SAN DIEGO

The women of the San Diego Society are planning a series of parties to raise campships to aid our San Diego young people to attend Split Mountain Camp which is meeting at Barton Flats in the San Bernardino Mountains August 13-19. Our young people are looking forward to the opportunity to attend Split Mountain Camp again for it has been "dark" for two years. Split Mountain Camp welcomes young people from the age of 14. Anyone desiring information, please contact Walter Brown of the San Diego Society at 3845 35th Street, San Diego 4, Calif.

The San Diego Society notes that the Kitchener Society is asking for Betty Crocker coupons. We also are collecting Betty Crocker Coupons. We are getting stainless steel tableware for our church.

The San Diego Society was presented a beautiful pair of 7-branch candelabra in the pyramid shape by Mrs. Walter Dibb in loving memory of her husband, Walter Dibb who was one of the charter members of the church and participated in church activities for over 50 years. They were used for the first time on Easter Sunday and were much admired by all present. They will be enjoyed in our church services for many years to come.

From the "Christian Progress" of San Diego comes this thought:

Do more than exist —LIVE  
Do more than touch —FEEL  
Do more than look —OBSERVE  
Do more than read —ABSORB  
Do more than hear —LISTEN  
Do more than listen —UNDERSTAND  
Do more than think —PONDER  
Do more than plan —ACT  
Do more than talk —SAY SOMETHING

—Mrs. Orville Smith

## BIRTH

**BELKNAP**—Born Mar. 29 in Hingham, Mass., to Louis S. and Judith Leavitt Belknap, a daughter, Susan Lewis.

## BAPTISMS

**FALYS**—Kimberly Jane, Kelly Jean, and Greory Patton, children of Mr. and Mrs. Stan Falys, were baptized April 3 in the New Church, Vancouver.

**GWILT**—Sharon Elizabeth, and Carol Anne, children of Mr. and Mrs. Frank Gwilt, of Bowser, B. C., were baptized April 3 in the New Church, Vancouver.

**BUSH**—Gordon Curtis Jacob, son of Mr. and Mrs. Edgar Bush, was baptized April 3 in the Vancouver Church, New Church, Vancouver.

**NEILSON**—James Stewart, Robert Scott, and Sharon May, children of Dr. and Mrs. T. H. Neilson, of New Westminster, B. C. were baptized May 1, in the New Church, Vancouver.

**DREISSE**—Mrs. Leona Dreisse, of Richmond, B. C. was baptized May 1 in the New Church, Vancouver. Rev. John E. Zacharias officiating at all the above baptisms.

**DESJARDINS**—Desiree Anne, and Dale Abram, children of Mr. and Mrs. Howard F. Desjardins, were baptized April 19th at Abbotsford, B. C., Rev. John E. Zacharias officiating.

**POLL**—Randy Douglas, son of Mr. and Mrs. Douglas LeRoy Poll, Kitchener, Ont., Society, baptized Apr. 10 by the Rev. David P. Johnson.

**POLL**—Victor Alvin, son of Mr. and Mrs. Douglas LeRoy Poll, Kitchener, Ont., Society, baptized Apr. 10 by the Rev. David P. Johnson.

**POLL**—Deborah Grace, daughter of Mr. and Mrs. Douglas LeRoy Poll, Kitchener, Ont., Society, baptized Apr. 10 by the Rev. David P. Johnson.

**BRENNEMAN**—Corinne May, daughter of Mr. and Mrs. Donald Gideon Brenneman, Kitchener, Ont., Society, baptized Apr. 17 by the Rev. David P. Johnson.

**RICHARDSON**—Wanda Ruth, infant daughter of Mr. and Mrs. Baxter P. Richardson, Bridgewater, Mass. Society, baptized Apr. 24 by the Rev. Harold R. Gustafson.

**GILLETTE, HOEFER**—Sharon, daughter of Mrs. Edna Gillette, and I. Dorothy, daughter of Mr. and Mrs. Frank Hofer, San Francisco Society, baptized Apr. 10 by the Rev. Othmar Tobisch.

**MANSFIELD, TIETZ**—Lori Louise, daughter of Mr. and Mrs. Norman Mansfield, and Wilhelm Valborg, son of Mr. and Mrs. Wilhelm Tietz, San Francisco Society, baptized Apr. 3 by the Rev. Othmar Tobisch.

**GERBER**—Linda Suzanne, daughter of Mr. and Mrs. Lee Gerber, San Francisco Society, baptized Apr. 10 by the Rev. Othmar Tobisch.

## CONNECTICUT ASSOCIATION MEETS

The annual meeting of the Connecticut New Church Association was held at the Center Church House in New Haven on Thursday, May 12th. The Rev. Edwin G. Capon came from Massachusetts to conduct the morning worship service and administer the Most Holy Sacrament. For the members of this Association, many of whom can attend only the two yearly New-Church services of the Association, the sermon about love as the food to offer our spiritually hungering neighbors, was especially inspiring.

Following the social hour, that as usual featured the sharing of good will and of good literal food from capacious containers, the business meeting was called to order by the president, Mr. Capon. The reports of the secretary and the treasurer were received.

Mr. Capon had advised the Executive Committee that he could no longer serve the Association as its minister, and the Rev. Clayton Priestnal's letter, signifying his willingness to assume the ministerial duties, was read. A sincere and unanimous vote of thanks was extended to Mr. Capon for his services during the past two years. Because it was agreed that there were disadvantages to having the only minister of an Association serve also in the capacity of its presiding officer, the following slate was nominated and elected to serve one year: President, Mrs. Foster G. Woods; Vice President, Mr. Clayton Priestnal; Secretary, Mrs. Martin F. Lynn; and Treasurer, Miss Emma V. Bancroft.

It was voted to authorize the treasurer to make a payment of \$100 towards the expenses of any regular member of the Association who could act as delegate from Connecticut to the New-Church Convention in Chicago in June. If no such delegate makes use of this expense allowance, the treasurer was authorized to send \$100 to the Board of Missions for the use of the New-Church Society in Vienna.

The business meeting was adjourned and a question period and discussion brought the session to a close.

—Mrs. F. G. Woods

## CONFIRMATIONS

**ANDERSON, AUZ, AZADIAN, BROWN, BOWMAN, BOUCHER, GABOURY, KARPPI, YOUNG**—Apr. 10, San Francisco Society, the Rev. Othmar Tobisch confirmed the following: Charlene Anderson, Andra Auz, Carol Azadian, Kenneth Brown, Sara Bowman, Lani Boucher, Kathleen Gaboury, Susan Karppl, and Abby and Lisa Young. The following were received into Junior Membership and presented with a Book of Worship: Sheron Gillette, Andra Auz, Carol Azadian, Lisa Young, and Wayne Collins.

## MEMORIAL

**CASE**—Ralph W. Case, Bridgewater, Mass. Society, passed away on Feb. 10 at the age of 73. He is survived by his widow, Helen Ferguson Case; 2 sons, Arthur P. Case of Easton, Mass. and William F. Case of Southampton, Pa.; 2 daughters, Mrs. Samuel Alfieri and Mrs. Milton Skillings, both of Bridgewater; and 6 grandchildren. Funeral services were held Feb. 13, the Rev. Harold R. Gustafson officiating.



*The following is an advertisement which is suggested for publication in the Religious Section of a daily newspaper. It is one of a series of similar advertisements to appear at semi-monthly intervals. These, also, will appear in subsequent issues of The Messenger in the hope that friends will send in their suggestions and criticisms, or even complete substitutions preferred. Your comments will be very helpful in the project.*

*Just address them to: Advertisement Project, c/o The New Church Messenger, 300 Pike St., Cincinnati 2, Ohio. Please state whether or not you will permit the publication of your views in The Messenger.*

## True Christian Religion

Are we truly Christians if we do not have a correct idea concerning Christ? Consider the following, from:

### THE NEW TESTAMENT

That the Father and He are One; that all things of the Father are His and all His, the Father's; that He is in the Father and the Father in Him; that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that he who believes in Him has eternal life and that the wrath of God abides on him who does not believe in Him; that both the Divine and the Human were taken up into heaven, and that, as to both, He sits at the right hand of God; that is, that He is Almighty; and many other things in great abundance from the Word concerning His Divine Human, which all testify that God is One as well in Person as in Essence, in Whom is a Trinity, and that God is the Lord.

### ATHANASIAN CREED

Our Lord Jesus Christ, the Son of God, is God and Man, and although He is God and Man, still there are not two, but there is One Christ. He is Divine because the Divine took to Himself the Human; yea, He is altogether One, for He is One Person, since as soul and body make one man, so God and Man is One Christ.

### HUMAN REASON

It falls within reasonable acceptance that the Father, Son, and Holy Spirit, in the Divine Trinity is imaged in the soul, body, and life of man, much more readily than the unexplainable mystery of a Godhead of three persons which are nevertheless, one God. This latter is all the more unbelievable when horrible doctrines are based thereon, such as that of the Atonement.

### CONCLUSION

The present Christian Church, of all denominations, cannot become a Church such is envisioned in the Apocalypse until misconceptions, humanly derived, are humanly corrected. The time to do this is now. All current events cry out for a true Christian religion.

### HILLSIDE CHAPEL

....., President

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THE ABOVE IS A PICTURE of the committee chairmen of the Chicago Society who are making the necessary preparations for the 1960 Convention to be held in Lake Forest, June 21-26. Reading from left to right the above are: Agnes Gower, Meals; Mrs. Immanuel Tafel, Entertainment of Ministers' Wives, and Secretary Convention Business Committee; Edmond Bouchelle, Public Relations; Vincent Ewald, Local Chairman and Treasurer; Mrs. Thornton Smallwood, Information; Thornton Smallwood, Hospitality.

# *The* NEW-CHURCH MESSENGER

JUNE 18, 1960

# The NEW-CHURCH MESSENGER

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JUNE 18, 1960

## Essential 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.

## MESSAGE OF JUNE 19

**F**OR THE NEW CHURCH June 19 is a holy day. It is made so by an event in the spiritual world recorded in a terse note in a huge work written by one who had been specially prepared by the Lord to report on things and events which in their nature were transcendental. (See *True Christian Religion*, 791).

According to this note, it was on June 19, 1770, or nearly two hundred years ago, that the Lord called together "His twelve disciples who followed Him in this world" and sent them forth to proclaim "throughout the whole spiritual world" that "THE LORD GOD JESUS CHRIST reigns."

This is the essence of the message of this day of June 19, a day which goes unnoticed in human history. Perhaps we may say it is the essence of the New-Church message as this is proclaimed here on earth. If this message were graven on the minds and hearts of men, then human life would be transformed. The history of the future would be as different from that of the past as day is from night. Cold wars and the menace of nuclear weapons would disappear. The religion of love would become the strongest force in the world.

But the world does not yet seem ready to hear this message. One day we believe it will. In the meantime, those who have caught at least a faint appreciation of its import must cling to it with a firmness that no external circumstances can shake.

## TWO GREAT WOMEN

**T**WO GREAT WOMEN, Helen Keller and Jane Addams, will be honored this year: the former on her eightieth birthday, June 27, and the latter because it is the hundredth anniversary of her birth. Both women were richly endowed with spiritual gifts, and the inspiration they have given to countless thousands stems from those gifts. Perhaps Miss Keller is mostly admired because, despite the great handicap of blindness and deafness, she was able to win for herself a big place in the world. But more important than her conquest of these handicaps is the fact that she used her talents to help make the world a better place. She gave of herself to help others, especially those who were handicapped. She has sought, and is still seeking, to instill love of one's fellow creatures into the hearts of her contemporaries.

Jane Addams had no handicaps. She was the offspring of a wealthy family with an assured social status. She was attractive, magnetic, talented. She could have, had she so wished, lived luxuriously seeking only her own pleasure. Instead, moved by compassion for the people who were in degrading poverty and ignorance, she established Hull House in the slums of Chicago. Here she sought to bring enlightenment and beauty to blighted lives. The story of her accomplishments during her long and active life would take several pages to enumerate. But especially is she remembered and honored for her efforts in behalf of a warless world. From her experience with people of many different national backgrounds, she came to believe that disagreements between nations could be settled rationally around the conference table. And for this ideal she battled.

One could picture many similarities between Miss Keller and Miss Addams, but we must content ourselves by mentioning one: In both lives we find the religious inspiration and motivation.

Readers of the *MESSENGER* are familiar with Helen Keller's religion, for it is drawn directly from the Writings of Swedenborg. Although we knew Jane Addams personally, we do not know to what religious view she formally subscribed. But we do know that she lived the doctrine of charity as only few have.

# Man and his Maker

by J. P. Corbett

**I** AM A MAN, and count nothing human as indifferent to me': that is a great saying; but if, really and truly, I do count nothing human as indifferent to me; if, recognizing the extremes of man's behaviour, I do insist that his strength and his weakness, his intelligence and his folly, his nobility and his baseness are all alive within me, what is this man that I assert myself to be?

Those extremes, after all, are remarkable. For instance, the official report on the activities of a Nazi extermination squad in eastern Europe contained the sentence: 'The operation was the work of a special S.S. commando which, out of idealism, conducted the entire extermination without recourse to schnapps'. So it is possible for me, as a man, not only to exterminate men, women, and children who are guilty of nothing but their race, but to see my action as a duty, a duty so painful that to do it without the help of the bottle testifies to my nobility of character. I am one, in grief and horror, with the innocent and helpless victims; but I am also their virtuous executioner.

Again, I sat the other day with an old friend who, at eighty-six, was dying. He could hardly talk; and yet his eyes still shone with the joy of life. But if his unquenchable hope is my hope too, so also is his physical debility; sooner or later, swifter or slower, my tongue also will falter and my wits will vanish in the dissolution of my body. Again, joining my fellow men in science, industry, and administration I look forward to limitlessly fruitful increases in our common power over inanimate and animate nature; but I am also conscious that it now needs little more than an accident for all our dreams of progress to disintegrate in nuclear war.

## *Living with Our Divided Nature*

How, then, are we to live with our divided nature? Usually, in fact, we contrive not to notice such unpleasant facts; or, if we must notice them, contrive to picture them as something else. Was not the wickedness of the S.S., we say, the taint of a particular race or party—something that could not happen here? Of course we have to die; but how pleasant our superiority in not being the man who is dying now! The world is certainly becoming dangerous; but perhaps just one more revolution will equip us with institutions whose inherent rectitude will save us, automatically, from ourselves! And so, if *joie de vivre* or a cultivated thoughtlessness are not enough to take our minds off the unpleasant facts of life, we draw a curtain of optimistic doctrine between ourselves and the evil, weakness, and folly which, we must admit, we are capable of; and so we get along. But it must be admitted that there is

something unsatisfactory in these 'solutions'. Can we not live without telling ourselves lies? Can we not face the unpleasant facts? Would we not live better if we did?

These questions form the point of departure of a book by an Italian Protestant, Giovanni Miegge, which has recently been published here under the title *Visible and Invisible*. Miegge is deeply concerned with the present plight of Christianity, its diminishing status in the world; and recognizing that that plight is at least partly due to the traditionalism and the intellectual complacency of the Churches, he is prepared to purge Christian doctrine drastically in order that its associations with dying forms of culture should not stand in the way of its acceptance by modern man. He is prepared to reduce the content of Christian revelation to the one central point that God is love. But in doing that he is not merely sweetening the pill of Christian teaching; he believes that that central doctrine is both true and essential to mankind; and his book attempts to show why.

Like most liberal theologians, Miegge abandons the visible universe to science—apart from a few references to the inspiration of its beauty—and builds his argument for belief in the loving God of Christianity upon our moral experience. He draws attention to dramatic human situations of the kinds I have described. He invites us to contemplate our inhumanity, our transitoriness, and our catastrophic folly, and asks us: how are we to face these facts? Surely we should still love our fellows, no matter how bestial and corrupt? Surely we should be hopeful for ourselves, in spite of our admitted weakness and mortality? Surely we should keep a faith in the human future calm and firm enough to withstand the vertigo of 'brinkmanship'? For with such love and hope and faith we can do much that we think good; without them, nothing. Plainly there is truth in this. The risk of nuclear war, for instance, originates mainly in the blindness of the drift towards it; we drift blindly because we dare not look it in the face; and we dare not look at this particular horror because we lack, in general, what Miegge calls the 'tranquil optimism' that all these shadows will in the end be scattered.

Such is a typical point at which his arguments for Christian faith begin. To paraphrase him: we can face the hazards and atrocities of the world in the way we should only if we feel that they are already conquered, not merely as of right, but as of fact. Only the belief that the world was created by God and is ruled by his loving wisdom can give us that tranquil optimism. 'If', he says, 'the respect and care of man for man do not

rest upon the foundation of a self-giving of God to man, it is no longer possible to recognize in man such a value as will protect him against those attacks on human worth that man is always prepared to carry out upon the person of his fellow man'. Again: human solidarity, depending as it does upon the humility of individuals, is only possible in so far as the key to the universe is seen in a God who 'submits to being refused, contradicted, rejected by men; who does nothing against those who reject him; on the contrary, who affirms again that his will is mercy and nothing but mercy'.

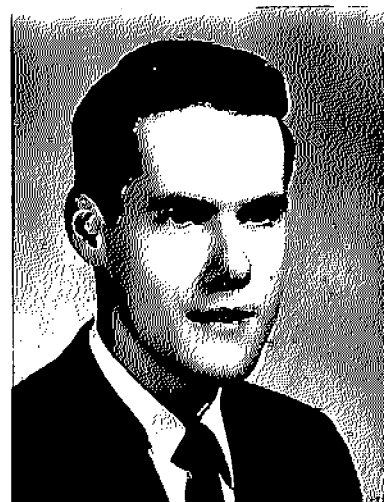
The crux of Miegge's argument, to which such quotations do no justice, is that belief in God depends on the capacity to feel profoundly, painfully, and persistently the demands for perfection and eternity which are deliberately rejected nowadays; that if only we will press those demands hard enough, God will reveal himself actively to us as the source of all our faith and hope and love. Except in so far as we accept that revelation, expressed in Christian doctrine, however shorn and simplified, we cannot achieve the goods to which we acknowledge ourselves to be committed when we make those demands for perfection and eternity, as implicitly we all inevitably do.

Thus, advancing to the distinguishing ideas of Christian theism, he says: 'The ideas of a mutual relationship between sin and suffering, of a solidarity in suffering of the righteous and the unrighteous, and of the redemptive value of the suffering of the righteous freely accepted and endured in the spirit of devout self-surrender . . . commend themselves [immediately] to the consciousness of men . . . [and] it is in this region of profound intuition that we must locate the power of the Cross to win the hearts of men and to deliver them from their sins'. Christian doctrine, in short, arises naturally out of our moral consciousness; and its explicit acceptance alone makes it possible for the demands of that consciousness to be fulfilled.

Hostile critics, obviously, could make short work of the logic of this sort of apologia. It runs, they would say, like this: Find everything which disturbs your peace of mind; define God as whatever, if he existed, would show that that disturbance is unwarranted; believe that he exists; and do not let your belief be shaken by any seeming contradictions. An easy way out of trouble! And on the last point they would find support in Miegge himself when he says: 'We must not allow the affirmation of the goodness of the world to be evacuated of its force by the thought of the infinite distance which exists between God and the world . . . [or] be jeopardized by the problems, always serious and perhaps in the last resort insoluble, of the goodness of God'.

Is religious belief then—hostile critics may inquire—confessedly just wish-fulfilment on the cosmic scale? And they would then go on to rub in the notorious facts that many men whose lives have conspicuously exemplified the virtues of love and courage have had no inkling of Christian doctrine, or have even explicitly rejected it, while many believing Christians, in applying their beliefs to other men, have been guilty of inhumanities hardly less extreme than those of the S.S. But while I feel that something has gone seriously wrong with Miegge's argument, I do not feel it can be dismissed as peremptorily as that. I sympathize with his beginning, yet feel no conviction in his end, and want to find the place where we diverge.

What is the point of taking up these extreme, dramatic situations? What do I learn by fixing my attention upon the extreme evil of conscientious extermination? I imagine myself present at it. The S.S. man, to follow



**ROBERT TAFEL**

**Young Mr. Tafel, son of the host minister, is the chairman of the Subcommittee on Youth Activities for the coming Convention.**

another description, makes his victims strip themselves naked, men and women, old and young, then makes them stand on the edge of the pit which is to be their common grave, tumbles them into it with a shot in the nape, and turns round and faces me. We are confronted: he who has done that, and I who, or so I believe, would suffer anything rather than do it; he who has violated every principle in terms of which I normally recognize another creature as a fellow man.

What am I to do and think? No doubt, if I can, I should restrain him, if necessary kill him; but that is not the point. How am I to think of him and feel towards him? Am I, since he has broken my holiest principles, to spurn him? To thrust him out of the circle of mankind? Or am I still to accept him as my fellow, to pity him, even if, to avert a greater evil, I must take his life? To love him—as he stands there with his victims still warm in the pit below? If my neighbour hurts me trivially I do indeed believe, however often I may fail, that I should not harbour vengeful thoughts towards him but by truly seeking to forgive should do what I can to reconstruct our common sense of our common humanity. So why not with the S.S. man as well—in spite of the terrible motto of his order: 'To give and to get death'? The arguments in favour I know, in the abstract, to be overwhelming; I know the strength and peace and joy to the forgiver, and I know how the seeds of a new life are sown in the forgiven; I know how vengefulness dries up the soul and breeds still greater evils. Yet I also know that even if hatred does not overcome me in this instance there must be others, still more terrible, in which it would; and the force of taking cases of evil which are extreme in relation to my own power to love is just to remind me that that power is limited not merely in the sense that here and now there are men I cannot love, but in the sense that that will always be the case, no matter how my power of love may grow.

What the S.S. man reveals is not just his degradation, but my own. In those feelings of fascinated disgust that he awakens I recognize the infirmity, the corruption, of my own self. So in the other cases. However hopeful or intelligent I may be, I live on the brink of despair and folly; and the glaring cases, the inventions of a

Dostoyevsky if history or my own experience do not suffice, remind me that at any time I may fall into the pit.

What, then, does the S.S. man, that great unconscious moralist, teach me? That for my own sake, as for his and yours, I must dig still deeper into human passion, and go on digging till I find ground so firm that on it I can contemplate him as my brother, even though an erring brother, even though a brother whose errors must be checked by death. Moreover, the moral shock that he administers is so great that it teaches me, more clearly than lesser shocks could do, that there is no end to such shocks, nor therefore to such digging. But how can I excavate my passions if I admit that there neither is nor can be any end to the work?

It is somewhere in this desolate region that the Christian takes one road and I another. He says: 'When you have seen as much of the way as this, you cannot go on if you do not let yourself believe that someone, somewhere, that God Himself, in the lineaments of man, has travelled to the end. The horror, the fear, the weakness are otherwise too great. Only if you believe that God, who loves everything and governs everything, by treading the road before you has already brought you in principle to your destination; only if you put that belief in words, our words and so apply it to your actions; only if, in common with your neighbours, you accept an institution, the Church, in which the doctrine is embodied, and through which it is applied—to education, for example—only then can you receive the power to persevere, only then can you be saved. Belief is the absolute condition of your rising to what you admit to be an absolute obligation: and so you must believe!'

But I remember that the saving doctrine is no sooner stated than it threatens to destroy. Miegge tells me that if I am not to be inhuman I must believe in God as Father; but I remember that fathers, although they sometimes welcome back the prodigal, sometimes cut him off with a shilling; that that, according to the theological version of the doctrine of *apartheid*, is what God has done to his black sons in Africa; that the S.S. man wore '*Gott mit uns*' upon the buckle of his belt. And standing across the end of the road of doctrine I see the gaunt shape of the Grand Inquisitor, ready for humanity's sake to burn out everything that makes us man.

#### *The Razor's Edge*

Miegge does not want to lead us there. He tries to tread what he himself calls 'the razor's edge between mystical subjectivity and dogmatic objectivity'. But still, as a Christian theologian, he does, he must, believe that there are some religious truths which can and must be stated and accepted: truths from which all good, and no evil, follows. That such truths can be found is, to me, the ultimate and most sinister illusion to which our human infirmity gives rise. I see that in order to be able to talk with one another about our human condition we must make use of myth and metaphor. For example, in order to express our conviction, if we have it, that the world is not ultimately hostile to what we deeply feel is good, it may be helpful, illuminating, and suggestive to say that the world was created by a fatherly God, rather as it may be helpful, when we are noticing the way in which social forms persist through changes in their membership, to compare society to a living organism. The metaphor brings out, with force and conciseness, the particular point that we are after.

But trouble starts when we begin to treat our metaphors as truths, and as exclusive truths; as things in which we must believe rather than as useful linguistic devices. For then we begin to surrender our conscience

and our judgment to these creatures of our imagination; they grow; they soon bestride the world; they summon us in majestic terms to do their bidding; and all experience shows that no matter how carefully they may be formulated, with no matter how many qualifications to protect them against abuse, what they bid us do is as often the prompting of our baser, as of our nobler, nature. In this respect religious and political doctrines are at one. Since fathers can be angry, and since organisms can dispense with some of their members, to take those metaphors seriously is to give oneself a general permission to harden one's heart, upon occasion, against one's fellows; and when men have been keen enough to do that, theologians and political theorists have never been wanting to prove, in terms of the metaphor, that they were justified. That, if anything, is writ large throughout the history of the race.

How, then, when we are under stress, can we avoid the path of doctrine? How can we be firm without fanaticism, and tolerant without weakness? Is there any other path, or are we doomed to oscillate for ever between the extremes of hardness and indifference? I cannot enter here on that inquiry; but, as a suggestion, I seem to remember a story of Gautama which I cannot now place. It may be fictitious; but it will do. Some point of doctrine having been raised, one of his followers, being asked his opinion, simply smiled; at which Gautama said: 'You have begun to understand'.

—From the *Listener*, London

*The author is a professor of philosophy at Oxford.*



#### IN THE GARDEN OF THE LORD

The Word of God came unto me,  
Sitting alone among the multitudes;  
And my blind eyes were touched with light,  
And there was laid upon my lips a flame of fire.  
I laugh and shout, for life is good,  
Though my feet are set in silent ways.

In merry mood I leave the crowd  
To walk in my garden. Ever as I walk  
I gather fruits and flowers in my hands,  
And with joyful heart I bless the sun  
That kindles all the place with radiant life.  
I run with playful winds that blow the scent  
Of rose and jessamine in eddying whirls.

At last I come where tall lilies grow,  
Lifting their faces like white saints to God.  
While the lilies pray, I kneel upon the ground;  
I have strayed into the holy temple of the Lord.

—HELEN KELLER





*The Rev. Gutfeldt*

*at the back of the room in the YMCA*

*where the Vienna New-Church group, (some members shown above)*

*holds worship services every Sunday.*

## BY THE BLUE DANUBE

### The Mighty Mite pops up far afield

VIENNA, old city by the Danube, formerly the center of a tremendous Catholic empire, is now the capital of the small individualistic Austrian democracy, pressed against the Iron Curtain. Somewhere here, close to the center of the city, little known, is the house of the YMCA, a Protestant stronghold, and within this building there is a little meeting room, which our New-Church group rents for an hour each Sunday morning.

May I invite you to accompany me to one of our services? You will have to get up early,—we start at 9 o'clock in the morning, because many want to go on excursions afterwards, or want to have time for family activities. Even if you arrive early, it may well happen that somebody is already there: Mrs. Machac, one of the three faithful ladies who take turns playing the little reed organ for the services. She comes a whole hour earlier to practice—so that she will be sure not to hit a wrong note. She has no other chance to practice and enjoy playing. She had an old reed organ from her father, which he wanted to give to the society; so she decided to send it to the minister's home.

The first people who come set up the little altar upon a table with a white cloth and candlesticks and the Bible—this transforms the drab little room into a place of worship. Very soon a few other members arrive. Mr. Pleschner, a pensioned railroad-engineer, is one of the first. Punctuality is inborn into him. The New Church has spread here especially among the railroad personnel, and some of our members still work there, like Rev. Mr. Tobisch's brother, Rudolf. Apparently the work at the railroads gave a good chance to contact people, and to share deep convictions. In a tiny little car, a Goggomobile, comes the president of the society, Mr. Schlossarek, the former president of the local New-Church League. In his quiet and understanding way he has done much to keep our people together. A broad-shouldered, energetic-looking gentleman appears with

his wife, it is Mr. Engelmann, the dynamo of the society, who has been its president in the hardest times. He succeeded in arranging the situation that the society was at least tolerated by the Austrian government. It is almost impossible to obtain full official recognition, so the society has still no legal status; most of our members are formally still members in other, state-acknowledged churches. But there is no question where their hearts are!

From far away you recognize already a tall, impressive looking man. It is Rev. Peterffy, who has become one of our faithful followers. He had begun to translate the Writings into Hungarian independently until the Board of Missions and the Swedenborg Foundation of New York employed him as a translator. Now come two little ladies, one of whom is blind. She is the oldest member, 85 years old, and remembers well all the struggles the society has had, when the government had forbidden the existence of the New Church—twice during her lifetime, the last time under Hitler.

They listen carefully to everything that is said, some read it over in the Bible and in the Writings. The sermon has to be written in a number of copies, so all those who want can take it with them for the family or their friends.

The service begins—the form is not too different from the American one—we are all united in worship. After the service we do not have much time to talk to each other—we have to hurry, because the room is used for a Hungarian Lutheran service that begins soon after ours. On some occasions we cannot have our room on Sundays, because it is used for other purposes. And yet—it is amazing, how long the society has held out under such difficult circumstances, often coming together in private living rooms, behind locked doors. Now that the Board of Missions of Convention has been able to send a minister, they are happy about it. So many dreams and hopes go towards having a place of our own, where we

can meet when we want, where we can have social gatherings and lectures, and which we can decorate after our tastes and needs. But we are a poor society, we know it well, and so there is hardly a thought to build something on our own. Yet not all of our people lose their hope. A faithful old couple, who live outside the city in a little apartment, long retired and living on a small pension, surprised me one day. They said that they wished to give all their savings towards a room of worship. When I heard how much it was I hardly believed my ears. They had lived so inexpensively, partly from the fruits of their garden, that they had been able to save. They walked on foot to save streetcar fares. I knew how modestly they lived, so I almost refused to accept the gift, and did so only under the condition that they promised to feel free to take a part

back, if they should come into necessity, for I knew this was all they had. Other smaller gifts from individuals in Germany, Switzerland and America have joined collections from the society, and now we have the hope that, with some help from America (the Women's Alliance has promised us their mighty help, their "mite box", of which I have heard wondrous tales) this dream may come true.

Our young people, among them a promising student of architecture, are dreaming already of all the things they are going to do some time in the future, when their hopes may become reality—and their fulfillment has come closer than ever through this unexpected assistance from the ladies of the New Church.

—HORAND GUTFELDT

## LETTERS to the EDITOR

### THE ANSWER IS YES !

To the Editor

I note in your Feb. 27th issue that a Mrs. Martin has taken exception to my letter of Jan. 30th. Some of her statements need correcting.

She states in effect "Does Mr. French believe that Swedenborg can clarify the mysteries which theologians have been pondering for centuries". The answer is *yes!* Swedenborg, of his own reasoning, before his enlightenment could not, but as a specially prepared messenger of God he has made revelations that have explained hidden truths that theologians have been unable to fathom from their own reasoning, during past centuries.

It is not sufficient for one to make a superficial reading of some of Swedenborg's writings. It is a provision of the Divine Providence that an understanding of the higher spiritual truths be hidden from those whom Providence foresees cannot be kept in the good of those truths during their earth life. Truth is a guide to right living. To gain an understanding of such truths and not to abide in them, is to profane those truths. This leads to a far worse final lot than to remain in ignorance of those truths. This is one reason for the slow growth of the New Church.

Mrs. Martin states "When are we going to awake from our dream world and face the fact that our little particle of Christianity has no monopoly on truth." She evidently refers to the New Church which in reality represents the second coming of our Lord. On the first coming of Christ similar skeptics sneered at His teachings and claimed He had no monopoly on the truth.

Swedenborg's revelations are not man-made but are God's revelations made through a human instrument, and the truth thus revealed, cannot and has not been arrived at by the merely human reasonings of the theologians.

There are eminent scientists in our time whose minds have been open to spiritual truth. One of these is Frank W. Very S.B. of the Mass. Inst. of Tech. and a member of the American Astronomical Society. He has written two comprehensive volumes entitled *An Epitome of Swedenborg's Science*.

Mr. Very writes (p. 79-Vol. 2) "The only sort of

religion, for which I have any use, is that of Emanuel Swedenborg and summarized in his memorable epigram "All religion is of Life and the life of religion is to do good." Further quote "There have always been atheistic scientists, but I refuse to be numbered among them. Even light can deceive but the remedy is more light." Further quote "It seems to have been the commonly accepted view that there is an opposition and divergence between science and religion. On the contrary I maintain that science and religion will be bound to be in essential harmony and will mutually assist one another whenever their true relations are perceived and when a basis is laid for their mutual understanding through the reception of a philosophic view which is wide enough to embrace both in a universal law."

Swedenborg was not "smug" in his superior knowledge but called himself "The humble servant of the Lord" The true New Churchman has no conceit in his knowledge of the truth but realizes that he has assumed a greater responsibility to live up to that truth than those who remain in ignorance of the higher light.

L. E. French  
Sebastopol, Calif.

### MRS. MARTIN REPLIES

To the Editor:

Mr. French misquotes my question: "Does Mr. French believe that *by parroting a few paragraphs of Swedenborgese* he will clarify the mysteries. . . ." I believe that Swedenborg's writings contain much that neither the theologians nor New Churchmen have yet fathomed. But we do only harm to our cause when we suggest that every question has a simple answer to be found in a numbered paragraph of Swedenborg's writings. I attribute no smugness to Swedenborg—not only was he a humble servant of the Lord, but a tolerant one with broader views than many of his followers have chosen to adopt. Swedenborg urges us to think for ourselves, and the New Church should encourage those like Dr. Wyld who accept this challenge.

Perry S. Martin  
Washington, D. C.





*From Journal-Every Evening, Wilmington, Del., May 14.*

## CONVENTION CONSIDERS NATIONAL LINK Question of Becoming Member of U. S. Council Of Churches to Be Discussed at General Convention in Chicago June 21-26

The Church of the New Jerusalem (Swedenborgian) will consider joining the National Council of Churches, it was announced here today by the Rev. David P. Johnson, president of the General Convention of the denomination.

The annual meeting of the General Convention in Chicago June 21-26 will take up the matter. Mr. Johnson came here last night after conferring in New York with the Rev. Dr. Franklin Clark Fry, chairman of the national council's membership committee. Dr. Fry clarified questions that have been raised in local churches. Most individual Churches of the New Jerusalem, such as Wilmington's Church of the Holy City, are members of local councils of churches, which makes passage of the proposal likely in Chicago.

Stewart Poole of Westmoreland is vice president of the General Convention and one of the most active laymen in the Council of Churches of Wilmington and New Castle County.

Mr. Johnson is here for a meeting of the denomination's public relations committee. Other members are Roger Paulson, St. Paul, Minn., chairman; the Rev. David J. Garrett, host minister; Harold Larson, Long Island, and Robert Kirvin, Cambridge, Mass.

They discussed plans for the celebration of Johnny Appleseed Day, commemorating the early New Church (the popular name for the Swedenborgians) missionary, and also the 80th birthday of Helen Keller, whose book, "My Religion," is distributed by the church.

Mr. Johnson, who is pastor of the Church of the Good Shepherd in Kitchener, Ont., will preach in the Church of the Holy City tomorrow at 11 a.m. and talk to the 10 a.m. discussion group. He is serving his second three-year term as convention president.

## GENERAL CONVENTION OF THE NEW JERUSALEM OF U. S. A.

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Rev. Thomas A. Reed, Chairman

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- (5) **THE STORY OF URBANA JR. COLLEGE** A series of color slides with recorded narration on tape, tells the story of Urbana today and what it plans to be in the future. Write to Urbana Jr. College for showing dates.
- (6) **Rev. David P. Johnson's Trip to Europe** (Color slides) 81—Shows the work of the Board of Missions. Write to Board of Missions for possible dates it can be borrowed.

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All arrangements for Convention's Film Strip should be secured through the Audio-Visual Resource Committee, Rev. Thomas A. Reed, chairman. Regulations of postage, replacement of slides, etc. will be sent with film strip and tape.

### **FLORIDA APARTMENT**

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Large bedroom, twin beds; Florida-type living room, kitchen, bath, all modern.

*For Further Information*

**Write Rev. Leslie Marshall  
Box 386, St. Petersburg.**



# Leadership Education Institute

# LEI

**T**HE LEADERSHIP Education Committee has taken a critical look at this entire program, both what has been done and what is planned for the future. Out of this study has come a statement of the purpose of the Leadership Education Program and an outline of the objectives of each stage. The ideas are not new, but it is hoped that this clearer definition will provide a guide for this year's institute and for Stages I and III in the years just ahead.

The purpose of Convention's Leadership Education Program is to bring to the young people who are potential leaders of the New Church the challenge of a life of service to the Lord.

The objectives of the three stages are as follows:

**Stage I** —To provide through locally or regionally operated camps, an opportunity for our youngest group to learn and practice Christian living and to demonstrate leadership ability.

**Stage II** —In Leadership Education Institutes for the high school age group, to stimulate the growth of religious convictions which lead to a better understanding of ourselves, our neighbors, and our church.

**Stage III**—In conferences and seminars for our college age group, to point out the ways of service to the Lord in our everyday life as layman or minister.

The 1960 Leadership Education Institute will be for high school students who are in or have completed the sophomore, junior, or senior years. It will be held from August 10 to 24 at Blairhaven Camp, on Kingston Bay in South Duxbury, Massachusetts.

The program at the 1960 Institute will include the following courses: 1) Religious Questions Young People Ask—The Rev. and Mrs. John King; 2) Planning for a Christian Marriage—Mr. and Mrs. Ells Seibert; 3) Communication in Christian Living—Mrs. Franklin Blackmer. Opportunities will be provided for informal group discussions among students and staff on subjects of current interest to the students. Through these courses and experiences at the Institute we hope that we may increase our understanding of ourselves, build our resources for Christian family living, and stimulate the growth of our religious convictions, thereby enlarging the foundation for Christian Leadership. The major emphasis of this Institute is to help us to build our personal resources for leadership. Whatever skills we learn will be a by-product of our work together.

Applications should be sent to:

E. E. Seibert  
7309 Gladys Avenue  
El Cerrito 6, California

to be received no later than June 27.

The cost for each participant will be \$50. It is hoped that the applicant's family and your church will share this fee, since both will benefit from his participation in the LEI. This fee must be paid before the Institute

starts, but do not send it with your application. Funds will be available to assist in traveling expenses.

The limited number of participants who can be accommodated at Blairhaven will be chosen soon after receipt of applications on June 27. Selection of students will be based on leadership potential, interest in church activities, and ability to learn. All applicants will be notified early in July, at which time those who are selected will receive additional information and instructions.

—ELLS SEIBERT  
Director, 1960 LEI

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## SWEDENBORG SCIENTIFIC ASSOCIATION

The 63rd Annual Meeting of the Swedenborg Scientific Association was held on Wednesday, May 18, at Bryn Athyn, Pa., with an attendance of 65 members and 35 guests.

Mr. Edward F. Allen was reelected to the office of president and the following incumbent members of the Board of Directors were also reelected: Miss Morna Hyatt; Randolph W. Childs, Charles S. Cole, Marlin W. Heilman, W. Cairns Henderson, Hugo Lj. Odhner, Joel Pitcairn, and Kenneth Rose. Dr. Leonard I. Tafel had found it necessary to decline renomination to the Board because of difficulty in attending meetings. Rev. David J. Garrett, Pastor of the Wilmington, Delaware, Society of the General Convention, was elected to fill his place. At a meeting of the Board later in the evening the following officers were elected: Vice President: Mr. Charles S. Cole; Editorial Board: Rev. W. Cairns Henderson, Executive Editor, Messrs. Edward F. Allen, Hugo Lj. Odhner, and Lawson A. Pendleton; Treasurer: Miss Beryl G. Briscoe; Secretary: Miss Morna Hyatt. Appreciation was expressed for Dr. Tafel's long years of service to the Association as president and member of the Board.

Progress was reported in plans for publishing the *Animal Kingdom*. Mr. Cole, who is the committee on this work, hopes to have it out this year. Mr. Harold F. Pitcairn's *Concordance of Selected Subjects in the Rational Psychology of Emanuel Swedenborg* is in page proof.

The Treasurer reported a balance in the General Account of \$2911.16 and in the Publication Account of \$2168.17. One hundred ninety-six books were sold during the year, and the number of members increased from 271 to 279. In addition to the members, there are 25 subscribers to the *New Philosophy*. Miss Briscoe pointed out that dues and subscriptions do not cover the cost of the *New Philosophy*, so that the difference must be made up by contributions.

The Executive Editor reported that the problem of obtaining copy in sufficient quantity is still with us and is still acute.

Reports from the Kitchener Chapter and the Toronto Philosophy Reading Group were read. (The Glenview Chapter Report arrived too late to be read.)

Rev. Cairns Henderson presented a resolution honoring the memory of Mr. Harold F. Pitcairn.

Mr. Gustav Genzlinger displayed a model of Swedenborg's flying machine, which he is making to be presented by the Swedenborg Foundation to the Smithsonian Institution. He commented on his correspondence with the directors of the Smithsonian Institution, who seem to be keenly interested in this machine and its place in the history of flight.

Mr. Kenneth Rose then delivered an address on "The Use of the Philosophical Works to the Church," in which he gave counter-arguments to those who believe that Swedenborg's early works should be ignored either because the Theological Writings give us all we need or because the philosophical works are outdated.

Mr. Rose was followed by Mr. Donald C. Fitzpatrick, Jr., who spoke on "The Uses of the *New Philosophy*." He discussed the question proposed by Mr. Rose in a letter published in the *New Philosophy* under the title: "—And Theologian", as to whether the journal's purpose is to promote New-Church philosophy or Swedenborg's philosophy. He gave a brief history of the journal and showed that this distinction did not exist in the mind of

## BOOK REVIEWS

**TALKING WITH GOD: *The Healing Power of Prayer.*** By Gwynne Dresser Mack. *New-Church Prayer Fellowship, Pound Ridge, N. Y.* 66 pages. \$1.00.

Many others besides members of the New-Church Prayer Fellowship will welcome this little book from the competent and graceful pen of Gwynne Dresser Mack.

Mrs. Mack has made a special study of the subject of spiritual healing. With her background of New-Church teachings, she has also kept in touch with the development of contemporary thought in this field. Since the spring of 1958, when the New-Church Prayer Fellowship was begun, she has shared many of her thoughts on the healing power of prayer with a growing membership, by means of periodic letters to the group. Now in this 66-page booklet *Talking With God* she offers to a wider audience an inspiring and stimulating presentation of the results of her years of study and experience.

Each of the eighteen chapters presents brief extracts from Swedenborg's writings, on the basic theme under consideration, as well as quotations from Scripture. What it means to pray, for oneself and for others; what it means to be in touch with the Lord, to listen to Him, to talk with Him; the meaning of suffering; the power of love; the relationship of the natural and the spiritual; the healing ministry of Christ—in her treatment of these profound subjects Mrs. Mack has a directness of approach, a simplicity, and at the same time a deep spiritual understanding.

You will want to read and study *Talking With God*, and you will also want to give it to your friends.

—ELIZABETH RANDALL

its founder. The concept of the importance of the philosophical works has changed, and interest in the journal has declined. Mr. Fitzpatrick believes that the *New Philosophy* should be a New-Church philosophical journal. He quoted Dr. Hugo Odhner in saying that "No philosophy is of any use unless it can become the guide of conduct." He stated that if New Churchmen in every field of use would study the principles of New-Church philosophy, they could find illustration from their own fields for reviews and articles which would be read eagerly in the pages of the *New Philosophy* and lead to further discussion and more articles, and ultimately to distinctive attitudes among New Churchmen.

President Allen followed with some remarks on the lack of interest in philosophy among the present generation. He attributed arguments against philosophy to lack of interest in philosophy among the present generation. He attributed arguments against philosophy to lazy minds and narrow specialization. He said that only two kinds of people can avoid philosophy—those who have the truth and are wise already, and those who have neither the ability nor the inclination to search for truth.

In the discussion Dr. C. R. Pendleton gave illustrations to show that the doctrine of creation given in the Writings cannot be understood without the philosophical works, and Mr. Kurt Asplundh suggested that an introductory course be given for beginners in philosophy.

The reports and a complete account of the meeting will appear in the July-September issue of the *New Philosophy*.

—MORNA HYATT  
Secretary

# The Swedenborg Student

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

## ARCANA CLASS I—July, 1960

### Volume VI, 4678—4749

July 1—7	4678—4692
8—14	4693—4721
15—21	4722—4734
22—31	4735—4749

**T**HE STORIES of Joseph are among the best known and best loved of the Bible stories. Joseph represents the power of the spiritual, its ability to foresee and provide. The Old Testament throughout is a description of the Lord's life, how He took upon Himself our nature—all the states through which the human race had passed—and became our Redeemer and Savior. In the stories of Joseph this symbolism is very clear.

Spiritually Joseph represents the Divine truth of the Lord, and his dreams the Lord's preaching concerning Himself. Joseph's brethren represent the church and its treatment of the Lord. The people of that day were averse to everything spiritual, everything Divine. This is what is meant by their hating Joseph and that they could not "speak peace" unto him. "For 'to speak peace' means to wish anyone well." The Israelites wanted to be a church, but they wanted natural benefits from it only, to be a "chosen people," to be prospered nationally and individually. Note in number 4691<sup>3</sup> that with the Jews even the idea of the Messiah was that He would be the greatest prophet and the greatest king, who would make them supreme in the world. So, because they had no interest in interior and spiritual things, only a representative of a church could be instituted among them. They had the commandments, laws, judgments, and statutes handed down by Moses, but they did not wish to apply them to life.

In number 4690<sup>2</sup> Swedenborg states that the Christian Church came into a similar state. The people did not want to have the Divine truth reign over them. Their desire was accomplished theologically by making a distinction between the Divine nature and the Human nature of the Lord. That is, they did not acknowledge the Lord's Human to be Divine. The Divine Human is the Divine coming forth from the Divine Being. This the Lord declared in the words, "He that hath seen me hath seen the Father." Joseph's sheaf, which stood upright with the other sheaves bowing down to it, teaches that this doctrine of the Divine Human is the supreme doctrine of the church. The other dream—of the sun, moon, and eleven stars bowing down to him—Joseph's brethren interpreted as meaning that they and Jacob and Leah would bow down to Joseph, and we know what actually happened. Spiritually this pictures what both the Jewish and the Christian Churches did to the Lord, and what led to their consummation.

The desire to kill Joseph is the desire to destroy the doctrine concerning the Lord's Divine Human by falsifying this primary teaching of the church. When this is destroyed, as it is when the idea of God is made false, every subsequent doctrine is also false, and the error increases as doctrine is developed. The Divine Human is the Divine of the Lord mediated to the apprehension of men. When this means of communication between God and man is destroyed, all knowledge of God perishes.

This is what is taught by the words in John: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." That this has been the case from eternity see number 4724<sup>3</sup>. Divine good and truth have always had to be mediated to the reception of men and angels.

It is man's evil and selfish desires that seek to pervert and to destroy Divine truth. This is why the doctrine of faith alone has an appeal for every evil person (4730), as it is opposed to true charity, which enjoins a life of love to the Lord and to the neighbor. Stripping Joseph of his coat of many colors and casting him into the pit pictures exactly what the church did to the Lord, Joseph's coat representing the truth in which the Divine love made itself manifest, and the pit representing falsity.

### Notes

4686. "There are some in every church who are . . . in charity."

4696. Note the distinction between the "Divine in the Lord" and the "Divine from the Lord." Failure to make this distinction is the fallacy of many modern cults.

4733. Note the translation of *Genesis* 37:21. The internal sense cannot be drawn properly from the "free" translation with which we are familiar.

## ARCANA CLASS II—July, 1960

### Volume XII, 10558—10630

July 1—7	10558—10572
8—14	10573—10583
15—21	10584—10603
22—31	10604—10630

**O**UR READING for this month begins with the entreaty of Moses for the Israelitish nation, that they might be preeminent over all the peoples on the earth. In the letter this is not a legitimate request, but spiritually interpreted it means that those who learn and keep the precepts of the Word are enlightened to see the way of life.

Those today who have no knowledge of the internal sense of the Word are in obscurity as to its nature and meaning. We often hear it said that the Bible is the product of the church, that the Old Testament is the product of the spirituality of its human penmen, and that the New Testament was the product of men of the early Christian Church. The reading for this month should make it clear that this is not the case. The church is the product of the Word, according to its ability to understand it, and this understanding makes the difference between the Jewish and the First Christian Church and between that and the New Christian Church.

That the Gospels are not the product of the First Christian Church should be self-evident. The Gospels were first spoken by the Lord, and were lived before they were written in books. It should be equally clear that the Old Testament was not the product of the men of that age: it was a revelation from God to them. Not only could the human penmen not have written the Word, they could not even understand it when it was

given to them. It contains hidden depths beyond the comprehension of men and of angels as well.

The words of Moses, "Make me to see, I pray, thy glory," express the desire to see the inner truths of the Word. The glory of any church or of any individual mind is the truth that it possesses. To see the truth within the Word one must be in enlightenment, and no one can be in enlightenment unless he is in love to the Lord and to the neighbor and seeks truth for the sake of applying it to life. We read, "In heaven there is not any truth which is not conjoined to good, nor is good anything without truth."

External worship such as is described in our reading is sometimes found today. It is such worship as is practiced "by all those who are in external things without internal, for if they reverence and adore God, and as it were love Him, it is not for His own sake, but for the sake of themselves." It is love of self that excites their reverence. It is the character of this worship that is described in Jacob's words at Bethel: "If God will be with me, and will keep me in the way wherein I walk, and give me bread to eat, and a garment to put on, and I return in peace to my father's house, then Jehovah shall be my God." Some are ready to acknowledge God when all goes well with them, but blame Him and depart from Him when adversities come or when they do not get what they want. We get an echo of this when we hear it promised that religion will enable us to get what we want—health, friends, success in business.

The giving of the second tables of stone hewn from the foot of the mount tells how revelation followed men down to reach them in their lowest states, so that there may be conjunction with the Lord; for He is the Source of life, and without this conjunction men would perish. So there has always been a revelation adapted to the capacities of men to receive it, for the Divine love and wisdom cannot be immediately received. The opening chapters of our Bible are taken from an ancient Word. But the Jews needed a Word adapted to the states of the natural man, written in a language that they could in some measure understand. So it was commanded, "Hew thee two tables of stone like the former ones, and I will write upon the tables the words that were upon the former tables." Though the external form of the Word would be different, its internal meaning would remain the same. In one sense the Word that we have is more marvelous than previous revelations, for it can meet the needs of all men, not only the wise and good, but even the wicked.

### Notes

10568. The light that enables our minds to see is a real light from the other world.

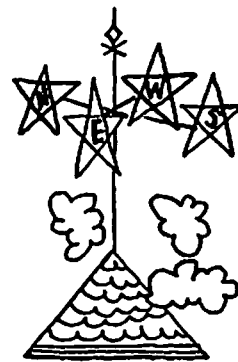
10624. On religious errors. Note particularly the last sentence.

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**Copy deadline for July 16 issue  
of THE MESSENGER is June 27.**

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**About the figurines** of Mary, Mary Magdelene and the angel at the tomb, which were part of the Easter display of the Wilmington Society, we learn from Mrs. Leonore Poole that our information about these being offered for sale was erroneous. These figurines are made as gifts *only*, and upon request. They are made from plaster molds by the women of the Wilmington Society, and the idea is to portray Easter in a manner that suggests its importance as a holiday—hence the *creche*.



Charles A. Hall's article on semantics was read and discussed at a recent meeting of the Women's Alliance in San Diego. This group is reading and discussing articles from *THE MESSENGER* at their monthly meetings. (Ed. Note: *An excellent habit*)

**"Hurry! Hurry! Hurry!"** Pittsburgers are being reminded to take advantage of the biggest bargain in America today: for the two dollars each family gives to the treasurer of the Pittsburgh Society, Robert Fischer, to join the Every-Member-Plan of *THE MESSENGER*, each family will receive 24 issues covering everything from Convention news . . . to what the current thinking is in the Church on many problems.

Detroit New-Church people entertained May 21 in honor of Mutsuko Doi, student at Urbana, and daughter of the Rev. and Mrs. Yonezo Doi of Tokyo.

### CHURCH WRECKMANSHIP

(With apologies to Stephen Potter and to anyone who takes it personally)

First of all, become a member of the church just as fast as you can; but then under no circumstances attend services.

Get yourself elected an officer or chairman of a committee, but then never show up at meetings. Just let people wonder what you are pouting about.

Be sure to ally yourself with discontented members. This will bolster your "ego strength" and will provide you with a sounding board for fault finding and criticism, and will provide you also with a means for keeping in contact with what goes on.

Stress the misuse of finances. If a new location or building is planned, say the old one is adequate. If no such move is planned, stress the poor location of the present building—it's too far uptown, too far downtown, too far out of the city, too far in. (If cleverly done, this may help excuse your absences.)

Criticize the church for being so large that there is no room for personal contacts between members. Or if the church is small, tell how you dream of a majestic cathedral where dignity, ritual, and tradition are appreciated.

But, most of all, always be sure to attack and criticize those who are faithfully working for the church. Refer to them as "the clique" or the "machine."

These are some ways to wreck a church. There are probably others. But a diligent church-wrecker can go a long way on his job with these.

*From the Bulletin of the Chicago Society.*

# *The Religious World*

## BIBLE STUDY MOVEMENT EXPANDING

(Israel Feature Service)

by Haim Gevaryahu

**T**EN YEARS have passed since the founding of the Israel Society for Bible Research. During this period the people of Israel have actually become Bible-minded. The achievements of the Israel Bible Research Society have surpassed even the wildest expectations of its founders. Ten years ago there was a handful of Bible students meeting regularly in a private home in Tel Aviv for discussions of philological aspects of Bible research, while another small circle met in Haifa. At present the Israel Bible Research Society has 24 active branches throughout the country, and each branch conducts an appreciable number of Bible study circles. The Ramat Gan branch of the Society, for example, conducts some 50 study circles in the district, and each circle consists on an average of 20 students.

### *Israel Bible-Minded*

The Israel Bible Research Society has given public-organizational expression to the Bible-mindedness of the people of Israel. It has evolved several methods of studying the Book of Books and of implanting a sense of appreciation of Jewish spiritual values among the public at large. These are suited to all tastes and standards. The most popular form is that of the regular study circle which generally meets in private homes at fixed periods. There are several hundred such circles throughout the country. The most important and best known among them is that meeting fortnightly in the home of the Prime Minister, Mr. David Ben Gurion. This circle, composed of some of the greatest scholars in the field, is about to conclude its deliberations on the Book of Judges and to commence a detailed study of the Book of Samuel. The stenographic report of its discourses on the Book of Joshua is to appear in print shortly. The Board of Scholars at the head of the study circle has divided each book of the Bible into a number of subjects, and has allocated each subject to an expert in the field, who delivers an opening lecture which is then followed by a discussion. The circle includes experts on every field of knowledge that has any connection with Biblical research, such as Bible versions, language, exegesis, history, geography, archaeology, the history of religions, the cultures of the peoples in Bible lands such as Greece, Babylon, Egypt, etc. The discussions are obviously of a very high standard.

### *Bible Study Circles*

The Biblical Research Society also conducts special study circles devoted to particular branches of research. A circle for research into the Dead Sea Scrolls meets periodically in the home of Mrs. Chassiah Sukenik, widow of the late Professor L. Sukenik, the pioneer of research in this field. Another circle, devoted to the

Massorah of the Bible meets in the home of Mr. Eliezer Elliner who is regarded as the world's foremost authority on the text and the Massorah of the Bible. Another study circle meets weekly in the home of the Israel President Ben Zvi and is directed by Mrs. Rachel Ben Zvi. Most study circles, however, are run on more popular lines. The Israel Bible Research Society offers its assistance in every possible way to these study circles and also places the minutes of the deliberations at the Prime Minister's study group at their disposal.

A second form of public Bible study is that of local branch meetings which are held fortnightly or monthly, and at which lectures are delivered on Biblical subjects or on one or other of the Books of the Bible. The Israel Bible Research Society also holds annual regional Bible conferences in the various parts of the country. Worthy of particular note are the conventions of agricultural workers interested in Bible study. These attract vast audiences drawn from among agricultural workers in all parts of the country.

The most outstanding events in the sphere of Bible study, however, are the annual conventions called during the Passover festival. Generally about 40 papers dealing with all aspects of Biblical research are read at these conventions which attract an audience of thousands from all walks of life in the country. Preparations are now underway for the eighth annual conference which is to be devoted to the Book of Psalms.

To mark the tenth anniversary of the founding of the Israel Bible Society an important enterprise has been launched in the form of Bible Houses. The Society hopes in 1960 to have ten such houses in various towns in the country. The first such House has been erected at Holon, south of Tel Aviv, and presented to the local branch of the Bible Research Society by the Holon Workers' Council. Each such Bible House will house a public Biblical library and various exhibitions such as Bible fauna and flora, models of open and fortified cities in Bible times, study and lecture rooms, etc.

A plan of greater ambition which is about to be implemented, is the erection of the World Bible House in Jerusalem. The Prime Minister, Mr. David Ben Gurion, who is a devoted and active member of the Bible Study Movement in Israel has himself made an exploration tour of various possible sites in the city for this projected building. He has chosen a 25 dunam plot in an attractive part of the capital, which is about to be transferred to the Society by the Jewish National Fund for the erection of World Bible House.

A movement is now on foot for the organizing of Jewish public study of the Bible in countries abroad.

The Israel Bible Research Society, in collaboration with the Jewish Agency's Department for Education and Culture in the Diaspora, has set up the World Jewish Bible Society for the purpose of disseminating a knowledge of the Holy Scriptures among world Jewry. The Society is headed by a Founders Committee which includes Professors Ezekiel Kaufman and N. H. Tur Sinai, Mr. Justice Moshe Silberg, Mr. Zalman Shazar, Mr. S. Z. Shragai and a number of prominent Biblical scholars. The Society has also the cooperation of such world Jewish organizations as WIZO, Hadassah, B'nai B'rith and leading communal organizations. Its purpose is to introduce two classes of membership: a) personal members who will receive literature on Biblical subjects, and who will participate in the cultural activities of the World Bible Houses in Jerusalem; b) direct membership of Bible study circles to be run by Jewish organizations and local communities. These are the first steps for the setting up of territorial organizations affiliated to the World Jewish Bible Society, which has its centre in Jerusalem.

### Fashion Notes Among Nuns

A press campaign is still going strong in France and Italy—and to some lesser degree in the United States—to urge Roman Catholic nuns to heed the wishes of the former pope by adopting a more modern and less conspicuous garb.

But feminine vanity and a craving for distinction have so far prevented these pious women from respecting the wishes of the former pope. They still cling to their obsolete garb and unhygienic headgear.

However, the police department in at least one American city succeeded in what even the pope could not accomplish: it made nuns change their headgear by refusing to issue drivers' licenses because of the "keyhole" vision to which a cumbersome headdress limited the nuns. Rev. Gianpetro, editor of Italy's manual of instruction for nuns, writes in his latest booklet: "Isn't it absurd that Sisters of Charity should take the seats of four persons in street cars just because they wear a wide stiff headdress."

A new order of nuns, recently founded in the United States under the name of International Catholic Auxiliaries, will dress in clothes of their own choice. From the Philippines comes news that a new order, Oblates of Notre Dame, will wear a garb that resembles the uniform of air stewardesses. They do not use the title of "sister" but are addressed as "Miss."

### BIRTHS

**DZERYK**—Born April 11 to Mr. and Mrs. William Dzeryk, Edmonton, Can., Society, a son, Kenneth Frederick.

**WALL**—Born April 25 to Mr. and Mrs. Gordon Wall, Edmonton, Can., Society, a daughter, Ruth Anna.

**HONNEMANN**—Dorothy Suzanne Honemann, 702 Anneslie Rd., born August 17, 1957, was baptized in the Baltimore Society, Dec. 7, 1958.

### BAPTISMS

**CHRISTENSEN**—Marlene Ann, baptized April 15, by the Rev. Erwin D. Reddekopp.

**ALMOND**—Roland, infant son of Mr. and Mrs. Vince Almond, baptized April 17 by the Rev. Erwin D. Reddekopp.

### CONFIRMATIONS

**AUSTIN**—Don Ausman, Williamsburg, Ohio, was confirmed in the Cincinnati New Church by the Rev. Bjorn Johansson, June 12.

### RECEIVED INTO MEMBERSHIP

**CHAPMAN, HUNT, PENNEY, TIPTON**—Mrs. Phillip (Eleonora) Chapman, Mr. Graham P. Hunt, Miss Lois Penney, and Mr. and Mrs. Sidney Tipton were received into the membership of the Cincinnati Society on May 18. We bid them a hearty welcome.

### MEMORIAL

**RAWSON**—William Rawson slept into the future life March 24 at his home in Herne Bay, Kent, England. As a boy and young man he was a member of the Leeds New Church. He lived in London, Ontario, Canada, for about 14 years, except for the two years in which he served in the Canadian army overseas in old London when it was bombed.

Some New-Church members in Alberta, Canada, some in Leeds and in old London may not have forgotten him. He left a wife and daughter, two sisters, and two grandchildren. He was 75 years old.

—ALICE LEWIS



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# STEWARDSHIP

by Louis A. Dole

**WE ARE HEARING** a great deal today about "stewardship." We even have "Stewardship Sundays." But the common thought in what is written about stewardship seems to be that it means merely giving time and money to the church. This is a superficial and inadequate concept of stewardship. Stewardship is making the right use of all the things which have been entrusted to us.

In the light of this proper meaning of the word, some of our current activities should give us concern. Each one of us, the minister as well as the layman, is a steward. Certainly our personal abilities and resources should be used as wisely as possible in the service of the Lord. But we, as Newchurchmen, both individually and collectively, are stewards of something far more important than our personal talents and resources. The Lord in His Second Coming opened the Word specifically to meet the needs of this new age, giving the doctrines on which the New Church was to be founded. The New Church is therefore distinguished from other churches by its teachings. There seems to be a tendency to overlook this.

We read: "Only from doctrine can there be a church, and such as the doctrine is such is the church" (*Arcana*, 1088). In *True Christian Religion*, 245, we find the following: "It is known that the church is in accordance with its doctrine, and that doctrine is from the Word; nevertheless it is not doctrine but soundness and purity of doctrine, consequently the understanding of the Word, that establishes the church," and in the *Spiritual Diary*, 5474: "They who do not care for doctrine have not a fixed but a vague faith, therefore they have no Intellectual that can be enlightened in the other life."

We all know that doctrine, however true, is useless if it is not lived, but we cannot live our doctrines unless we know and study them. It should be noted that the good from the Church Universal have to be instructed when they enter the other life before they can enter the heavens (*Arcana*, 2590).

In all our efforts for the growth of the New Church we should remember that it can be built only upon the revelation given to it. Stewardship is involved here. No one should join any organization, especially a church—for the church is in the inmosts of man—unless he in adequate measure understands, acknowledges, believes, and is in sympathy with its teachings and aims. To draw people into a church before flying its true colors is dangerous as well as fundamentally wrong. People so taken into the church have no genuine knowledge of what they are doing. And without mental as well as moral requirements the church tends to become merely a social center, lacking those deep spiritual experiences which bring people together in mutual understanding, friendship, and devotion. The church becomes merely a "fellowship." In times of crisis which may at one time or another come upon any society there will be no real allegiance to the church and no reason seen or felt for rallying to its support. Several of our societies have in

the past gone through this experience. We are very foolish if we cannot learn from the experience of the past.

All of us are pleased when non-Newchurch people attend our services and we do all we can to make them feel welcome, but they should not expect nor should we want them to find that our church is just like all or even most other churches, or that its service, its preaching, and its teaching raise no questions in their minds. We are told that whenever any truth is presented, doubt is insinuated to cause one to think and consider whether it is so, to the end that there may be a rational grasp of the truth (*Arcana*, 7298<sup>2</sup>). And we are also told that nothing is ours that we accept on the authority of others and have not made our own by personally examining it in the light of the Word. "What a man believes from authority belongs to others in himself, and is not his own" (*Ibid*, 10124<sup>3</sup>).

In all our societies we should cultivate the spirit of warm friendship to anyone who comes, hoping that what the church has to give will meet their needs and that both their minds and their hearts will be reached. But Newchurchmen are not made "en masse." So first and foremost is our stewardship of the teachings of the Church.

We are also stewards of the funds which Convention, our Associations, and our Societies have. These funds were given by people who believed that the New Church is what the Writings say it is, the Church of the New Age—people who believed and loved the doctrines and who wanted to insure the perpetuation and growth of the church on the basis of its doctrines. We should not waste these funds—either income or principal—in experimenting with superficial programs which happen to be popular in the world from time to time. The New Church can be built only by the Lord as we fulfill the conditions laid down by Him at its inception. We may waste our own money if we wish in types of activity which we find new and "exciting," but when we are dealing with the money of others, we should not invest it in experimental stocks.

When we think about stewardship, we would do well to study and take to heart the Lord's parable (*Matthew* 21:33ff.) of the householder who planted a vineyard and let it out to husbandmen.

## TRIPLE PLAY



THREE camera experts. (Rollo Billings, L., Othmar Tobisch, C., and Gus Bischoff, R.) at the 1959 convention. Bring your cameras this year, and don't forget that THE MESSENGER needs clear black and white prints.



*The following is an advertisement which is suggested for publication in the Religious Section of a daily newspaper. It is one of a series of similar advertisements to appear at semi-monthly intervals. These, also, will appear in subsequent issues of The Messenger in the hope that friends will send in their suggestions and criticisms, or even complete substitutions preferred. Your comments will be very helpful in the project.*

*Just address them to: Advertisement Project, c/o The New Church Messenger, 300 Pike St., Cincinnati 2, Ohio. Please state whether or not you will permit the publication of your views in The Messenger.*

## *We Believe In A Sovereign God of Love*

Some evolutionists explain their findings by the remark that "Evolution" did this and that. Some physical scientists explain their findings by stating that "Nature" did thus and so; while some social scientists refer to the interactions of society as "Socialization".

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Why do scientists use such terms as though they were fearful of naming God, or naming the Divine, as the source and preserver of life? Why is it that the keenness of scientific vision does not extend to discovering the purpose of the Creator in creating and sustaining life?

Possibly the answer is that religious leaders have failed to point the way. If this is so, then the reason must be that these leaders have not as yet gotten a firm hold on Divine truth.

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