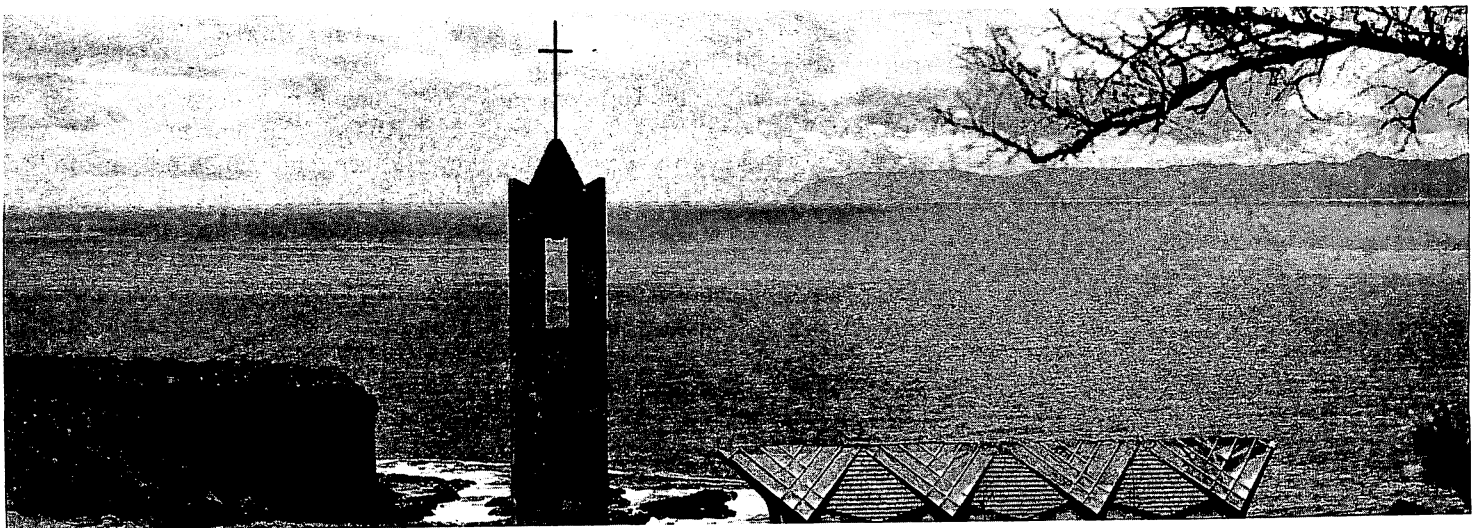


NEW-CHURCH MESSENGER

Stewardship is willingness
to assume personal responsibility
for the building of the Lord's Kingdom



in individual lives
and in the world.



MAY 15, 1962

NEW-CHURCH MESSENGER

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E D I T O R I A L

No More Sea

"And there was no more sea." (Rev. 21:1)

THOSE IN THE NEW CHURCH are familiar with Swedenborg's explanation of the above cryptic words. The sea signifies the external heaven made up of those Christians from the first establishment of the Church. This external was dissipated after those whose names "were written in the Lord's book of life" were taken out and saved.

But it may be permissible to apply these words in a sense closer to their surface meaning. Throughout most of the life of mankind the sea has been a barrier between people. Some nations have reason to be grateful for this, for it has separated them from foes. The tight little island kingdom of Great Britain has not been invaded since William the Conqueror landed his troops there. The mighty Spanish armada was wrecked by storms and by the English navy. Napoleon did not dare attempt it, neither did Hitler. The United States has been even more secure behind its ocean barriers. However, the sea has also been a hindrance to communication between people, and has in many cases led to a static culture and arrested development. The mingling of people of different cultures is a favorable factor in growth and progress.

Today the sea no longer separates nations and races from one another. Space has been annihilated. A person can travel from New York to London in less time than it took many of his ancestors to get from their homes to the county seat. Rockets and guided missiles have all but rendered the sea useless as a barricade against enemies. Plainly the drift is more and more toward a oneness of the world.

Even such military alliances as NATO tend to bring sections of the world closer together. The effectiveness of the United Nations is still a matter of controversy, but surely it is a step, albeit a feeble one, in the same direction. In addition there are many organizations such as the Postal Union, and the Telegraph and Telephone Union, which are international in scope. But the boldest and most imaginative proposal, and one that seems close to realization, is what is usually called the common market. We had the good fortune, not long ago, to hear H. Gardiner Perry outline this proposal to the Men's Club of the Boston New Church, and it dawned on us that here was a far-reaching plan for breaking down the barriers between the people of the West.

The undertaking is not altogether new. The European common market began to function in 1959, but was confined to France, Italy, Germany, Belgium, the Netherlands, and Luxembourg. The British then formed the free trade area of Britain, Sweden, Denmark, Norway, Finland, Austria and Switzerland. Now these seven seek to associate themselves with the first six. And the prognosticators are declaring that the United States will soon be participating in this new system.

Cooperation of this sort will make for much firmer unity of the Western nations than military alliances such as NATO. The new nations of Africa and Asia will have to come to this powerful economic combination to obtain the assistance needed in order to build their own economies. And Russia will be confronted by an economic power against which she cannot compete. Judging from the success of the common market so far, the predictions of an average annual growth rate of the gross national product for western European countries of 7% as a result of the common market may be rather conservative.

And perhaps in this area of cooperative economic activity may be found a far more effective defense against the communist block than any offered by massive retaliation. There is little question that much of Russia's saber rattling has been aimed at frustrating Western attempts at unification. One

Please turn to page 149

Whosoever shall do the will of My Father which is in heaven, the same is My brother and sister and mother. Math. 12:50.

OUR MOTHER, THE CHURCH

by Harold B. Larsen

AS I MEDITATED upon this Mothers' Day message, I wondered what I could say of mothers that was not already known to man and to the children of men. For we have all had a mother and with few exceptions have known and experienced the qualities of motherhood, which set mothers apart from wife or sister.

Should I speak of the deep self-sacrificing love of a mother for her child? With few exceptions we have all experienced this in our lives, especially in the early stages of our development, when we were so helpless, innocent and dependent upon mother for our very lives as well as our comforts. Then too this same tender protective love for its young is seen in almost every animal around us—even in the wild and fierce ones. Is mother love then only an instinct? I reflected. Or is there a difference between human and animal mother love? If there is what is the difference and how is it shown? For one thing, we know that the love of human mothers is exercised for a much greater period of time than that of animals. Mothers are occupied with the watchful tender care of their young for many years.

While in the hospital once I saw that evidence fulfilled before my eyes; opposite me was a handsome Jewish lad who had just had an emergency operation for appendicitis. He was 27 years of age, one of four children, whose father had died quite suddenly a few months before. As the mother came into the room she burst out into tenderest cries of affection—the same as a mother might use with an infant child. She hugged and caressed his hands and his face, all the time sobbing her heartfelt emotion and affection. Not long after the same thing was repeated—this time by an older Christian mother and a 40-year-old son, this time a little more quietly but none the less affectionately.

The love of animal mothers is not so enduring. Maturity, of course, is reached in a few months, and then the love of the animal mother wanes, and the young are sent forth to fend for themselves. The human mother's love lasts all through this life and into the next.

But isn't there another quality of a human mother's love that differs from the animal's? There is the desire to teach her young in known and accepted truths and knowledges by which the young shall set the moral

pattern of their lives. The mother seeks to teach her young in the highest and best knowledges of life.

Should a young boy or girl child be deprived of its mother it would not be able to exist for long on the strength of its own knowledge.

We often say to a child that "Mother knows best". This is because mothers naturally try to choose the best knowledge and good from their own knowledge and experiences. They strive from early infancy to instill in the child a love of goodness and truth and this is the whole experience of a child's life—the love and affection of its parents. Much of this is forgotten or put upon the dusty shelves of the memory as we grow older, and the delights and temptations of worldly things take our attention and claim our affection. Swedenborg calls these hidden experiences of love "remains", and they do remain with man later.

We study how to learn and become skillful in material and worldly things, much as animals do, although if we are sensible we will use recorded experiences and history to draw upon for our knowledge. Unfortunately too many of us have to experience for ourselves the dangers and pitfalls of life before we learn. Young animals receive comparatively little knowledge or experience from their parents. They have instincts which guide and control their lives, and they learn and become skillful by obedience to these instincts. If cut off from their mothers, they can fend for themselves.

As children grow to adolescence and maturity and begin to develop their own personality, there is a dangerous stage where the "remains" or the experiences of parental love are forgotten. A boy or a girl meets new company—new acquaintances—and on a more equal plane. They are eager to please and sometimes to impress their new friends. Sometimes they become more eager to listen to and please their new friends than they are to listen to their own mothers and fathers.

This is a difficult time for mothers; yes, and for fathers too. Sometimes the new companions that are chosen are not good companions.

Teachers so often see the heartbreak of mothers and fathers as they are summoned to school and find out that their sons or daughters have become truant or

delinquent. Their whole world tumbles about them and they hardly know what to do.

Last fall one of my boys went swimming in Flushing Bay with several other boys after school. A boy named Henry Cusick was there. Henry was a fine boy—the pride of his widowed mother. He alone swam across the bay against a strong tide. The other boys could not make it, but Henry did. That night he went to bed as usual, but the next morning he was dead. The strain had been too great for him, and during the night his lungs collapsed and he died in his sleep.

This tragic course of events takes place in many homes, but thank God there are understanding and loving mothers with, patience, love, and faith—standing by—watching over their sons and daughters and praying for them as they meet these first great temptations of life.

They cannot keep their sons and daughters from every sinful and evil influence and temptation. But they can give them of that spiritual strength and wisdom which they receive from above, so that they can recognize evil and weak companions and shun them. They can and do give them of their own older and wiser experience and each succeeding generation could be better if it would profit by mothers' love and teachings.

But what do we learn most from mothers' truths and teachings, love and actions. Our strongest teachings come from mothers' love and life and actions which are showered upon us physically in an unstinted immeasurable way. That is why in the Word the name of mother in its external sense signifies love and affection of a deep but external nature. In the Word therefore mother externally represents natural good.

But internally and spiritually mother has a different meaning in the Word. Here mother signifies the church, the kingdom of the Lord, and the divine truth. The reason we speak of our "mother church" is because it nourishes our souls in a living truth and faith. We do not speak of our "father church" because we recognize our Heavenly Father as Divine Love from which comes the Divine Wisdom and Truth of our spiritual mother the church.

All of us, with a possible few exceptions, have experienced the wonderful love and goodness represented by our mothers. Have we also had our lives fashioned and molded by our spiritual mother, the church, by the influences from heaven, and by the Divine Truth of God's holy Word? There are so many who neglect their spiritual mother—their church.

It is well known that Jesus never addressed Mary by the name of "Mother." The name "Woman" by which he addressed her at the marriage at Cana was expressive of respect. The Lord's avoiding the use of "Mother" in relation to Mary had a deep spiritual reason—the same for which He refused to acknowledge David as his forefather. If He was Mary's Lord how was He then her son? He was indeed the son of Mary by natural birth, as He was the son of David by natural descent. But just as His humanity had been conceived by the power of the Highest overshadowing the Virgin, so His human

thoughts were conceived by the power of His indwelling divinity overshadowing His material humanity; and so He spoke as the Son of God and the Son of Man, and not as the son of Mary.

The Son of Man is a term expressive of His character as the Word, as accommodated to the apprehension of men. Before the marriage in Cana the Glorification of the Lord's Humanity had so far advanced that He could not regard and speak of Himself as the Son of Mary, but as the Son of God. Jesus also called Mary "woman" because this is a symbolic designation of the church which Mary represented.

Because these things have been lost sight of, the great error of believing and calling Mary "the mother of God" has recently culminated in the annunciation of the dogma that Mary was also glorified and transcended into heaven without her body seeing corruption.

An important purpose in not calling Mary "Mother" is to teach the important spiritual lesson of our text "Who is my mother? And who are my brethren? and he stretched forth his hand toward his disciples and said, behold my mother and my brethren".

Wasn't this a strange thing to do? What did Jesus mean by saying that His disciples were His mother and His brethren.

Doesn't it mean that there is no relationship between the Lord and men except a spiritual one? Jesus has no saving relationship with men according to the flesh. That which is born of the flesh is flesh. To come into a saving relationship with Jesus, man must be born of the spirit, for that which is born of the spirit is spirit.

In this new birth Jesus is not our God only, but also our father. Our relationship will be as "sons of God". Sonship lies at the foundation of brotherhood and of every other degree of relationship with Him who is All-in-all to us. The disciples to whom the Lord stretched forth his hand are all the true members of the church.

The question the Lord asks is vital and He asks it of us: "Who is my mother? and who are my brethren?" The answer is: "Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." To do his father's will is to keep His commandments from love.

I have no doubt that in heaven, by the grace of the Lord, I will see my own beloved parents. But there will be only one Father, and all existing degrees of affinity are in Him.

What is the practical application of our lesson to us—especially to the mothers whom we so love and honor? Is it simply this:

Your child's soul and spirit must be fed and nurtured with spiritual truths. He must be taught to know the truths of His mother church. The Jewish boy I mentioned was an agnostic. He was most unhappy and unreconciled to his father's death. His parents were irreligious and as a consequence his soul and spirit were starving for spiritual truths. How his face lighted up at a few simple truths which Christians abound in. He told me he had learned more of God in those few days we

were together than he had learned in all his life before. But worldly and material things had a strong hold on him.

Your child must be trained and developed in habits of simple obedience and a willingness to do your will and the teachings of his spiritual mother church, so that some day he will do his Heavenly Father's will. Your child must be protected against all evil influences until

it is strong in "remains" and in spiritual understanding.

If mothers, and the mother church can teach their children the difference between good and evil, between truth and lies; that goodness and truth lead to heaven and the Lord, and that evil and sin and lying lead to hell, then there is hope, and especially if a child is reared in obedience and usefulness.

The author is a school teacher in New York, and the layleader of the Orange, New Jersey, Society.

THE FIERY FURNACE

More than three dedicated Hebrews . . .

by Richard H. Tafel, Jr.

RED HOT FLAMES jumping up and licking at their bodies; white hot coals ready to sear and consume their flesh! Heat so intense that it envelops and kills anyone within its range. And Shadrach, Meshach, and Abed-nego, bound tightly, faced this death chamber without fear; without fear for their lives and with a spirit of humility.

This hell-fire death chamber was no surprise to these three men. They knew the penalty for refusing to fall down and worship the golden idol which King Nebuchadnezzar had made. As a matter of fact, the king gave them a second chance. The three Hebrews were accused of not worshipping the golden idol; their accusers stated that they would only worship God.

Shadrach, Meshach, and Abed-nego had won the favor of the king; they held high positions under the king so it was only natural that the king would give them a second chance. You can imagine how the king felt when the three men refused his royal command right to his face. One can almost see the rage built up in the king and then, bubble over in wrath and hostility. "Heat the furnace seven times its normal temperature", cried the king. "Bind them, and throw them in".

With the same determination that King Nebuchadnezzar showed in ordering their deaths, these three Hebrews faced the death oven with courage and a sense of accomplishment; accomplishment in that they lived and would die knowing and believing in the only true God of heaven and earth.

But to fully understand the drama that is taking place, we have to know something about the three men, Shadrach, Meshach, and Abed-nego. What do we know about them? What were they like?

First of all these Jews were intelligent; this is evidenced by the fact that they were given high positions in

the government under Nebuchadnezzar; they had good sense and judgment concerning governmental procedures and concerning human nature. They were dedicated men who assumed responsibility and handled it well. But above all, although they were dedicated in the service of King Nebuchadnezzar, their first loyalty was to God. While performing their services to the king anything that would interfere with their faith to their God would have to take a back seat. And so, when the king gave the royal edict to worship the golden image, they could not bring themselves to do this. To do so would be to deny God; and this they could not do, regardless of the consequences.

Now red hot flames were jumping out of the mouth of the furnace. Shadrach, Meshach, and Abed-nego were bound tightly; the strongest of the soldiers carried them forward, forward to agonizing death. Death would be quick, but the seconds before they were thrown into the furnace must have seemed like years of agony and torture. They could almost smell their flesh burning; and then, they were cast into the furnace.

This drama filled with agony is perhaps unparalleled in the Old Testament. With the agony, it also portrays an indelible picture of one's faith in God, a faith so strong that not even terrible death could affect it. This approaches in some degree the great drama of Jesus Christ in the garden of Gethsemane.

On that evening in the garden, Jesus knew what lay before Him if he continued. And so He prayed. And when no other answer came except the one that He knew lay before, Jesus, with steadfast determination proceeded towards the cross. But He was not alone, for God was with Him, around Him, and in Him.

In the same way, God was with Shadrach, Meshach, and Abed-nego. He would not let them enter that fiery

furnace alone; He would be with them. And He was. When King Nebuchadnezzar looked into the furnace, he saw four men walking about, the fourth like unto the Son of God. What consternation and astonishment must have overcome Nebuchadnezzar when he saw them walking in the midst of the flames! The fire was so hot that it killed the soldiers who threw the three Hebrews into the fiery furnace. But still, somehow, for some unexplainable reason, for some thing supernatural, they were not even harmed by the scorching flames.

But this drama of the fiery furnace is more than just an old story of three Hebrews who held their love for their God as the highest and most precious thing in the world. It speaks to us in vivid, living language, painting a picture for us to follow, for us to see life and God in their proper proportions.

On the surface, this story tells of something that happened many years ago. But underneath, it speaks to us, to you and me.

Shadrach, Meshach, and Abed-nego were more than three dedicated Hebrews. They stood for what was good and true. And in this story, they represent good and truth, a firm belief in God, and a consecration to do God's will.

King Nebuchadnezzar was the direct opposite of Shadrach, Meshach, and Abed-nego. He represents evil and falsity; the embodiment of Satan, the pagan leader in a pagan world. The golden idol that Nebuchadnezzar made typified this evil and falsity. He knew the power and wonder of God; but he was not able to see anything outside of himself. The golden image represented evil, and the power of evil in the world, the power evil has over men, and they succumbed to it and worshiped it.

The defiance of the king's edict by Shadrach, Meshach, and Abed-nego represented the good contesting the evil. Nebuchadnezzar thought that he could destroy the op-

position by death; but one cannot kill what is good and true. One might be able to cover truth with evil for a time. But good cannot lie dormant for long. Soon it rises with power and majesty, unharmed by what was done to it. Such is the picture of these three Hebrew men unharmed by the fierce and terrible heat of the fiery furnace. Also it shows the failure and futility of evil on those who are good.

The fourth person in the fiery furnace with Shadrach, Meshach, and Abed-nego who is likened unto the Son of God is the spirit of God who is continually with those who hold God's truth as something dear and precious. This same spirit can be with us if we only let it. It can be with us in times of joy as well as in times of sorrow.

How beautiful and pertinent are the words of the psalmist who wrote: "The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures, He restoreth my soul. . . . Yea though I walk thru the valley of the shadow of death, I will fear no evil; for Thou art with me. . . . Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

These thoughts expressed by the psalmist and *lived* by Shadrach, Meshach, and Abed-nego can be our thoughts, and we too can live them. What we have to do is recognize and resist the King Nebuchadnezzars that walk our streets and try to push in and shove their way into our lives. Try to turn what is good and true into what is evil and wrong; the Nebuchadnezzars which shout loud promises that are really hollow; that seem to be pleasing to the eye but are a cancer in disguise.

Yes, neither the flames of hell nor the infernal heat of man's lust was able to turn Shadrach, Meshach, and Abed-nego away from their God. . . . Can we do the same? Will we do the same?

The author is a student-minister in the Elmwood, Mass., Church who will be ordained at the next Convention.

COUNCIL OF MINISTERS MEETING

The Program Committee of the Council of Ministers at its recent meeting in Chicago decided definitely to hold the sessions of the Council of Ministers at Hutchinson, Kansas, near Pretty Prairie. The sessions will begin Thursday evening, July 5th, with a meeting of the Executive Council and an informal get-together of the brethren. Sessions will continue until 4:30 Tuesday afternoon, July 10th. Saturday and Sunday will be set aside for a Ministers' Institute to which the ministers' wives are being invited.

At this meeting it is the intention to follow up the results of the survey made for Convention by the Rev. Owen Turley; and will go further to include the proposals that have been made for a "team-ministry" in Bellevue, Wash. This is the reason for the extended session of the Council this year.

The Church grieves for the loss of one of its young ministers, the Rev. John C. King, teacher of Scripture and Homeletics in the New Church Theological School, Cambridge, Mass., who passed into the spiritual world May 9. A memorial for him will appear in a future issue.

LETTERS TO THE EDITOR

EXISTENTIALISTS AND ABSOLUTES

To the Editor:

The article, "The Revolution in Western Thought", by Huston Smith in the March 1 issue of the *MESSENGER* poses some interesting problems. If I understand Smith correctly, he is saying that mankind in the twentieth century is passing through a wholly new stage of development, quite different from all previous ages. This present transitional period is characterized mainly by these two traits: 1) "Frontier thinkers are no longer sure that reality is ordered and orderly; 2) they are not sure than man's mind is capable of grasping its order." This is apparently most obvious in physics, where we find that so-called "matter" and "reality" are most elusive. The chair we are sitting on is not as solid as we once thought! And this same attitude also carries over into the fields of psychology, theology and philosophy . . . and it has virtually captured the modern fine arts, which are dominated by abstract painting, discordant music, "beatnik" literature, etc. One of the major vehicles of the revolution in western thought, according to Smith, is existentialist philosophy, which is characterized by: relative values; it is based more on faith than reason; it is intensely personal; it is not based on any discernible order or plan. Doesn't this aptly describe modern art and music? We might note in passing that Howard Spoorl, in his own raspy way, used to startle his tender students by saying that Swedenborg was the first genuine existentialist theologian!

At this point the New-Churchman may find himself facing something of a paradox. After all we do believe in absolute verities. We believe that God IS Life; that He is perfect Love and Wisdom; that His laws of Providence are unchanging; that the spiritual world is a real and lasting world; that love is the ultimate reality. These are Absolutes that are given; they are unchanging from age to age, and we are called upon to adapt our lives to them.

Is it possible to reconcile these two seemingly opposite points of view? If we can discard the notion that our answer has to be "either—or", then we begin to see some light. From God's point of view, there are a great many given absolutes, and at times we do glimpse some of these Absolutes, but from our limited point of view, we are continually searching, striving, uncertain, and at times we do despair. It seems to me the New-Church theology presents us with a well balanced and meaningful combination of existentialist and absolutist theologies. At least if we do despair, we know *why* this happens, and we know the final outcome will be victorious.

Paul Zacharias
Portland, Oregon

THE HUMAN FORM

To the Editor:

In defense of my admiration of the human form as we know it, and Richard A. Foster's apparently cold remarks (showing an indoctrinization of the last century

non-art developments) may I inquire how an abstract lung, eye, kidney, liver, ear, parts of the body might appear? He is obviously not in accord with how "wonderfully and fearfully we are made", or, not aware of the form areas and feeling areas in the arts. The repetitious geometrical designs (miscalled modern art, which started 80 years before World War I) are devoid of any *feeling* (certainly one of the requisites of anything that claims to be art).

Faith without charity or the thought—life without the will, or truth without love is the sad philosophy that the arithmetics, sciences, and machines reflect; and could this be his kind of modern art?

I realize Mr. Foster is postulating a God or man that might look any old way or like anything from a cube to a monster, but the first part of the Holy Word tells us that we on this planet, are made in the likeness and image of God.

Also, one of the few witty things I am aware of Swedenborg saying, is, "God is not an oblong blur".

What is the end or conclusion of this so-called pattern or modern art movement? They have gone from cubism through the non-objective to twisted, welded wires and gadgets which is insanity, and this is what happens when man gets too far away from God.

We feel the Impressionists were one great step in the world of art but their movement was taken up by non-artists and surface values, and bypaths are worshiped and eulogized.

The junk in the major proportion of the museums of the world, reflects the sad state that the faith-without-charity doctrines have brought us to and there is room for more of the human and Divine Human.

We, too, have read "Earths in the Starry Universe" and are distinctly told that the inhabitants on all of them are in *human* form and also are male and female. Also, does not Swedenborg say that if a thing has no form it is *no thing* or nothing and that Jesus was God and is in the Human Form and that people on all the other planets worship Him as God and know He was from here?

Alberta Babcock
Glendora, Calif.

THE SWEDENBORG PUBLISHING ASSOCIATION, NEW YORK

To the elective and life members:

Please take notice that the annual meeting of the Swedenborg Publishing Association will be held on Wednesday, May 16th at 10 a.m. at the Franklin Arms Hotel, 66 Orange Street, Brooklyn Heights, N. Y. There will be an election of officers for the year; the consideration of reports from officers and committees and such other business as will be brought to the meeting.

You are earnestly requested to be present. Luncheon will be served. At the conclusion, the Board of Managers will organize.

—CORINNE TAFEL
Secretary

LEAGUERS

by Ethelwyn Worden



THE LAST WEEKEND of December, saw a flurry of year-end activity at the New York New Church in the form of a three-day houseparty given by the New York League and attended by 22 members of five Eastern seaboard Leagues and eight friends of the New York Leaguers.

As we arrived at the church Friday afternoon, we were greeted by a crowd of friends, old and new. At about 4 p.m. we headed for the Sunday School room where a discussion on "What does your church mean to you?" was led by Dick Foster. The Rev. Clayton Priestnal added a few comments and extended greetings to the visiting leagues. A bit later we disbanded and the room was miraculously transformed into a dining hall by the boys.

After dinner (and a dishwashing session) there were games mixed with a Virginia Reel, ably called by Cookie Flynn, and other dances kept us happily occupied until, exhausted, the girls (ten of them) departed to the Geis home on Long Island for the night, and the boys crawled into their sleeping bags on the floor of the church study.

By noon on Saturday we had all congregated at the church for a soup-and-sandwich lunch after which the majority attended a show at Radio City (in which the Rockettes, dressed as angels, did the "Twist") and the movie "Babes in Toyland". Several others attended movies of their own choice.

Back at the church we found a committee headed by Paula Geis and Cookie Flynn hard at work decorating the Sunday school room for a dance later on. Those of us who were long-winded blew up a seemingly endless supply of balloons, developing rather ruddy complexions under the strain. The results of our labor were stuck to curtains, walls, the piano, and twisted into a tangle which dangled from the center light fixture.

With the arrival of the rest of the boys the tables reappeared in that very transformable room, and we were soon treated to a delicious spaghetti dinner prepared by Linda Geis, Harvey Tafel and a crew of many other Leaguers.

After the cleanup—and this time I caught the boys in the lightning-fast act of taking down the tables, which erased the mystery—we disappeared into the temporary dressing rooms to emerge from our cocoons in time for the dance.

During the course of the evening we participated in traditional dances and were entertained by Dick Foster's version of the "Twist" which he danced with Paula Geis. An impromptu quartet composed of Paul Taylor, Wayne Geis, Dick Foster and Rodney Davis gave improvised renditions of "Teenager in Love" and "The Lion Sleeps Tonight" complete with the background of "dip de dips" and "ooohs".

After the dance all the girls, as well as several visiting, non-League young people, squeezed into the two Geis cars and rode sleepily but happily to the Geis home—which, I'm sure, has rubber walls—and bedded down for the second night, leaving the boys to clean up at the church—due to a decision made by the boys!

Sunday morning saw us at Sunday School and Church, after which we were guests at a coffee hour where we said goodbyes, exchanged addresses and last-minute chats, then picked up our belongings and headed for home *via* bus or car filled with happy memories of "the best houseparty yet".

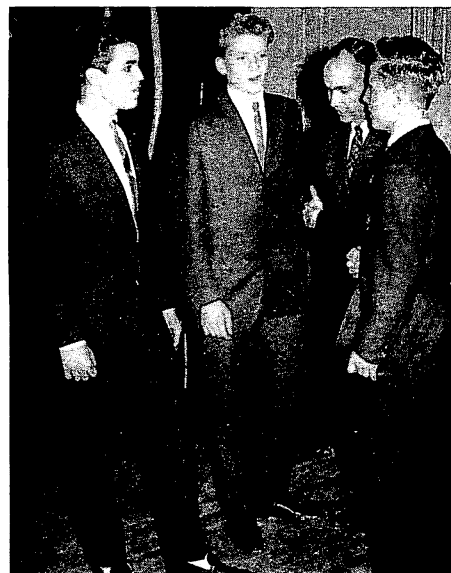
This house party was the fourth in a series held by and for the East Coast Leagues. Previous houseparties were held at Philadelphia, Washington and

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again at Philadelphia. The next houseparty was held at Baltimore, Feb. 10 and 11. The purpose of the houseparties is to acquaint the young people with each other and the church through discussions on its many aspects, and to give the Leaguers a chance to provide a church activity on their own, and from there go on to joining in church projects as full members of the church societies.

Progress of this sort is visible in the Philadelphia League which has made great strides since September 1961, and which shows no sign of slowing down.

The young people who attended the New York houseparty are: FROM BOSTON: Lucy Cushman, *Pres.*, Caroline Burdett, Walter Chapin, Don Peck, John Taylor, Rodney Davis; FROM BROCKTON: Jeff Johnson; FROM BRYN ATHYN: Freddy Chen; FROM NEW YORK: Linda Geis *Pres.*; Paula Geis, Wayne Geis, Holly Geis, Ginny Flynn, Frank Flynn, Suzanne Melis, Dick Foster, Lynne Bischof, Mark Larsen, Steve Larsen; FROM PHILADELPHIA: Harvey Tafel, Jonathan Tafel, Lynne Jefferies, Sandy Jefferies, Robin Tafel, Nina Tafel, Jane Small, Ray Small, Tony Tafel, Lois Walton, George McCurdy, Gretchen Worden, Ethelwyn Worden, *Pres.*; FROM WASHINGTON, D. C.: Ollie Hirsch.



No More Sea *(Continued from page 142)*

of the communist dogmas is that the capitalist world is doomed to engage in unmitigated economic conflict. In part the communists rest their hope of world domination on this dogma. It is not surprising therefore that they find an economic union of the Western world inimical to their interests. Perhaps even the hideous explosion by Russia of fifty megaton bombs was designed to frighten the West from further efforts at unification. Up to the present the West has shown no disposition to be cowed by such threats, and it is unlikely that it will be now.

The future may find that its strongest weapon against communism lies in the sphere of the economic cooperation which the common market offers. And perhaps it will be the biggest step yet made by the nations desiring peace, towards a world governed by law and enlightened self-interest.

Love and Marriage

Robert Kirven . . \$.10

Children in Heaven

Ernest Martin . . .10

Reincarnation..... .05

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ARCANA CLASS—June, 1962

Volume XI, 6969—7086

June 1—7	6969—6993
8—14	6994—7012
15—21	7013—7039
22—30	7040—7086

THE READING for this month is concerned with the reluctance of Moses to carry the Lord's message to Pharaoh, the appointment of Aaron to be spokesman for Moses, the message to Pharaoh, and Moses' return to his people to lead them out of Egypt.

Our reading begins with the interpretation of the words "And it shall be if they do not believe them." First we have belief in worldly things, but we should develop belief or faith in spiritual things—in heaven and the spiritual life (6970). The Lord said, "I give unto thee eternal life." All worldly things—the arts and sciences, interests, and fashions—change. Many whole civilizations have come and gone. If we live only for this world, we develop a philosophy which limits us to one world and one time alone. The call to depart from Egypt is the call to live for the things of the spirit, which are unchanging and eternal. But the natural man is loath to set out on this journey. Like Moses he has his doubts, his fears, his objections, and he feels his weakness and his limitations. In the story Aaron is to be "for a mouth" to Moses.

The promise of deliverance from Egyptian bondage is made to each one of us. The Divine truth will lead us out of bondage to the world, and make us happier than any worldling can be, but we are slow to believe it. We are not called upon to give up anything that is really good. It is the things that enslave us rather than those which set us free that we are asked to renounce.

The inner power of the Word is in its letter. The hand of Moses represents this inner power, his staff the letter. So the miracles before Pharaoh were wrought through Moses by means of the staff. The Lord answered the tempter by the letter of the Word. So it is said, "If they will not also believe these two signs . . . thou shalt take the water of the river, and pour it upon the dry land, and the water that thou takest out of the river shall become blood." The river of Egypt represents the natural sciences, which represent the glory and progress of the natural. There is no rain in Egypt, and its waters do not seem to come from heaven. In reality, however, they do. The turning of these waters into blood teaches that all natural learning, if separated from the Lord as its Source, becomes vitiated.

Moses stands for the Divine truth itself, which is above the comprehension of men and angels, and Aaron for the truth as accommodated to the capacity of men to receive it, as in the letter of the Word. Into this as a recipient form the Lord flows, enlightens the mind, and gives power to understand and to obey.

In number 6998 we have our introduction to Aaron, who is to play an important role throughout the exodus and wilderness journey. We should note that Aaron has two meanings according to the uses he performs. As high priest Aaron represents "the Lord as to Divine

good or the priesthood," but as aide to Moses he represents "the Divine truth which proceeds mediately from the Lord, and which is the doctrine of good and truth," the Levites in general representing "the doctrine of good and truth of the church, which ministers to and serves the priesthood." Moses in relation to Aaron and in the performance of his mission represents "the Divine truth which proceeds immediately from the Lord." Our deliverance from bondage to self and the world, as well as our reformation and preparation for regeneration, are accomplished by the Divine truth, but this has to be mediated to our understanding by means of doctrine, and instruction in this doctrine is the principal service the church can perform for us.

In connection with the message given to Moses for Pharaoh we have in number 7039 a clear statement of the meaning of the slaying of the first-born. This number, as it bears on the condition of the evil after death, should be studied in connection with number 6977, where we are given at some length the reasons why "he who is in evil is no longer capable of being reformed" after death. The belief in universal salvation appeals to many men, even to some in the New Church, but it is very positively denied in the Writings.

We should note that on the journey from Midian back to Egypt Moses temporarily sheds his correspondence as the Divine truth and becomes merely the representative of the Jewish nation. There are instances of this later also. The strange story of the Lord's apparently opposing Moses and trying to kill him and of Zipporah's reaction to it is very clearly explained, and should be studied carefully for the light it throws on the nature and use of the Jewish nation, and for its explanation of the meaning of circumcision.

Notes

6982. Study this explanation of what the Holy Spirit is in connection with number 6993, in which we are also told why people were allowed to think of three persons in the Godhead.

6987. Speech is thought acting. Because of the correspondence of speech and thought, when one comes into the other life he knows how to speak the language of the heavens. Note also the difference between angels and spirits.

6997. This is an important number on the reason why the letter of the Word was given in terms of appearances.

7004. Note this number on immediate and mediate influx.

7007. This expresses an important law, showing how the Divine omnipotence leaves room for human freedom.

7010. In the Word angels are called "gods" and so are men, from the truths in which they are from the Lord. Man is a recipient of truth, not a source of it.

7014. The steps in the Glorification: The Lord "first made Himself truth from the Divine, afterward the Divine truth, and at last the Divine good."

7033. Note the translation of *John* 10:16. The King James translation reads "one fold and one shepherd." Swedenborg correctly uses the word "flock" instead of "fold." This leaves room for the distinction between the church specific and the church universal. The Revised Standard Version translates this correctly.

7038. "True worship consists in the performance of uses." "Uses consist in everyone's discharging aright his duty in his station, thus from the heart being of service to his country, to societies, and to the neighbor, in

dealing sincerely with his fellow, and in performing kind offices with prudence in accordance with each person's character." "Frequenting a place of worship, hearing sermons and saying prayers, are also necessary."

George Pausch received a lamp from the Baltimore Church in appreciation for his services as lay-leader of the Society. The inscription read: "This lamp is presented by the Baltimore Society of the New Jerusalem Church as a token of its affection for George Pausch whose help and guidance as lay-leader served as a beacon light from Sept. 1958 through Aug., 1961, the period this church was without ordained leadership." The lamp was permanently installed in the vestibule at the Hillside Chapel.

Miss Doris Aharonian, soloist in the Cambridge, Mass., church, gave a recital at the Boston Conservatory Apr. 7.

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BOOK REVIEWS

THE SUPREME ADVENTURE. *By Robert Crookall. James Clarke & Co. Ltd., 33 Store St., London W.C.1, England. 255 pp. \$3.00 (Can be ordered from Spiritual Frontiers Fellowship, 1229 Hinman Ave., Evanston, Ill.)*

DEATHBED OBSERVATIONS BY PHYSICIANS AND NURSES. *By Karlis Osis. Parapsychology Foundation, Inc. 29 W. 57th St., New York 19, N.Y. 113 pp. \$1.75.*

A special sort of awakening is quietly spreading through the minds of men today. It is not evident at the market place nor in the social whirl, but is flowing into literature racks, lecture halls and the small-group programs in many churches.

The first crest of this incoming tide has been an interest in healing through spiritual power. And, with the realization that this power is God's, came an understanding and use of prayer. Now a third wave is pushing into dry places with Truth—about life after death. It is thus that the Lord's New Church—the enlightenment in the minds of men, predicted by Swedenborg—is gathering momentum.

Not only generally but even in religious thinking there has been no greater ignorance, no more persistent shrinking from investigation, than in the direction of death. Birth, marriage and death are the universal experiences, the first two rejoiced over but the third feared and discussed little. In 1758 Swedenborg published these words: "One life is continued into the other, and death is only the passing over." (*Heaven and Hell* no. 493). (A modern preacher, V. V. Loper, in an Easter sermon calls death "simply an incident in the life of the soul.") Swedenborg's recorded revelation concerning the process of dying, and the life following, remained unique in the world until the nineteenth century.

Then came other written reports of a similar though far less extensive nature. These corroborated the basic essentials of Swedenborg's statements. But when Spiritualism and its attendant abuses reached a peak, there was a reversion and again people closed their thoughts to existence beyond death. World War I, however, was characterized by psychic phenomena; and although the subsequent rush into materialism made even church-going seem a "symptom of neurosis", there was a leavening at work. Rhine's experiments with extra-sensory perception were among the first results. These awoke further investigations into the area of non-sensory mental activity. While psychology and psychiatry slowly began to recognize that man is more than a mechanism aided or retarded by environment, a new scene was being set on the stage of the world and such men as Glenn Clark, John Gaynor Banks, Brother Mandus, Alfred Price—varied types of religious leaders appealing to different kinds of people and drawing multitudes to hear about salvation, healing, prayer, God—made an entrance. And books appeared, hundreds of devotional and inspirational as well as factual books discussing religious and psychic matters.

One of the newest and most unusual was written by a scientist and published last year under sponsorship of the Churches' Fellowship For Psychical Study (in England). "The Supreme Adventure" is an exhaustive research, scientifically approached but easy to read, of the experience of death. The author, Robert Crookall, Ph.D., is an authority on geology; he has a background also in botany and psychology. His book covers a mass

of material derived from written records; these concern experiences observed in dying persons and reported by persons who almost died but revived, compared with statements purportedly made—through psychic communication—by persons already dead, and statements given by those who, like Swedenborg, could see into the spiritual world.

An interesting coincidence is the publication at about the same time of a monograph: "Deathbed Observations by Physicians and Nurses", written by Karlis Osis for the Parapsychology Foundation. This study resulted from a questionnaire sent to doctors and nurses. Its findings gain significance in light of Dr. Crookall's book.

Here we are told that the sensations of dying persons, as described by them or observed by onlookers, agree both with reports communicated after death and with statements from clairvoyants who can witness transitions on both sides of "the veil." The author, impressed with the consistency of the reports coming from many different directions, times and places, concludes that this corroboration indicates facts. Many of the "facts" as he outlines them are familiar to all good Swedenborgians—and indeed Dr. Crookall refers to Swedenborg and to *Heaven and Hell*. Other facts, not before so well clarified, are of great interest.

For instance, this research reveals—as does Osis' monograph—that fear of dying leaves a person when he reaches the actual time for death. Often surprise is expressed or a mood of elation, indicating response to something unapparent to observers (although there are frequent instances of bystanders sharing the deathbed perceptions). Crookall also learned that there is no suffering or pain during death, because the person separates from his body prior to the act of leaving the body entirely. During this phase the person may be aware of both physical and spiritual worlds, even when he seems "unconscious" to those at his bedside. (This should warn us never to think that individuals in "comas" are insensitive or uncomprehending!)

Both authors note the panoramic review of past experience, called by Swedenborg "the book of life", and Crookall says this occurs at the time of dying as an objective watching of a motion-picture but is later undergone introspectively. Many of the accounts in *The Supreme Adventure* indicate that the death-process seems like going through a tunnel toward a great light, and what follows is—as Swedenborg told us—pleasant, unpleasant or confused according to the state and development of the personality involved. There is usually a period of rest for those who had been ill or old, but young people and those killed suddenly are alert and active immediately.

Awareness of another environment and of the presence of predeceased persons, especially relatives, is the most common experience shared by those about to die. Osis especially investigated this awareness and found that it occurs in patients completely oriented to their physical surroundings, and is not related to such factors as education, sex or age of patient, type of illness or medication. It does, however, occur chiefly among those religiously inclined. Both authors observe that pre-death "visions", as well as the sensation of separation from the body, produce reluctance to return to earth-life in those who reach the edge of death but are revived.

Crookall says many things familiar to New-Churchmen: "The Soul Body is the primary body; the Physical Body is a 'condensation' of it." He states that *telepathic* communication is continual between the natural and spiritual worlds; that one who has just died is extra-sensitive to the thoughts of those on earth—excessive

grief on their part depresses and delays the one who has gone on. Those who die uniformed or unprepared for the spiritual world may not be able to see their angel-helpers sent to meet them. The spiritually immature seem to themselves to be in a fog. (This is an urgent answer to the widely held attitude: "Why should I bother about what happens when I die? I just want to know how to get along now.")

"The Supreme Adventure" includes discussion of the nature of life after death, drawing from communications made through "sensitives" and descriptions given by "clairvoyants". Crookall's concept of "the second death" as closely following the transition and consisting of shedding the earth-memories, is decidedly at variance with both Biblical and Swedenborgian implications. However, the author's detailed study of the consistency and coherence of his material makes it one of the most fascinating of presentations.

He recognizes and warns that the majority of communications "from beyond" come from those still near the earth-plane and hence not advanced or wise. He therefore minimizes their counseling but takes seriously their accounts of what they experience. The significant finding is that reports and observations from widely scattered sources on both sides of the death-process agree as to what happens during and after death; and, as Crookall quotes Archbishop Whateley: "When many coincide in their testimony (where no previous concert can have taken place) . . . the chances would be infinite against their all agreeing in the same falsehood."

Karlis Osis, after analyzing the deathbed records received from doctors and nurses, said: "We discovered many interesting trends relevant to post-mortem survival."

And Crookall concludes from his research that "everything points to survival" . . . "the whole of the available evidence is explicable only on the hypothesis of the survival of the human soul in a Soul Body."

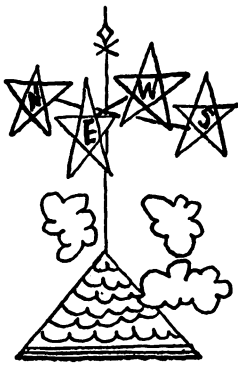
—GWYNNE DRESSER MACK

ANNUAL MEETING THE NEW CHURCH BOARD OF PUBLICATION

Notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held on Wednesday, May 16, 1962, at the Franklin Arms Hotel, 66 Orange St., Brooklyn Heights, N. Y. C. at one o'clock in the afternoon for the election of officers and five directors to serve in place of Rev. Edwin G. Capon, Stewart E. Poole, Rev. Anthony Regamey, Mrs. N. C. Vanderlip and Rev. Paul Zacharias; to adopt the annual report to the General Convention; and for the transaction of such business as may be presented.

Preceding the corporate meeting, there will be a meeting of the board of directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly-elected Board will organize for such business as may be brought before it. Luncheon will be served.

—ADRIENNE FRANK
Secretary



by Merle Haag

The Detroit men really help their wives. When the ladies held their annual Mite Box Tea, the husbands came along to lend financial aid. The National Alliance of New-Church Women sponsors the mite boxes to establish a New-Church Theological School in Japan.

Portland, Ore., has so many young people, it has two leagues—both very active. The Junior League recently had a skating party and a scavenger hunt. The Senior League has had a costume dance, a Cinerama party, and a talent show.

A reminder from the Rev. Leslie Marshall. Send your postage stamps to Box 386, St. Petersburg, Fla. The proceeds from the sale of stamps helps to support the Board of Missions.

San Francisco celebrated Annual Marriage Sunday on Mar. 4. Numerous invitations were sent out and Mrs. Utz secured newspaper publicity. The event was such a success that the church was filled to capacity.

Dr. and Mrs. R. Bowie spoke and showed slides of Australia at the April Family Dinner in San Francisco.

Happy birthday to "Aunt" Annie Cobb of Boston on her 98th birthday and Mrs. Emma Wedel of Larned, Kan. on her 80th birthday!

We are glad to hear the Rev. John C. King is out of the hospital.

The Army has claimed more of our young men—Virgil Clifton of El Cerrito and Richard Thompson of Fryeburg, Me.

We rejoice with Mr. and Mrs. Orrin Hamilton of Fryeburg, Me. on their 50th anniversary.

The Fryeburg Alliance had a most interesting open meeting on Apr. 30. Capt. Harry W. Lyons, first to fly from California to Australia, showed his film: "Flight of the Southern Cross".

Mrs. Nadine M. Coleman, active lay-missionary of the New Church in Columbia, Mo., was given without cost a regular 10 minute spot on a local TV station. This feature was entitled, "The Swedenborg Book Room". On April 18, Mrs. Coleman appeared on the Esther Griswold program, "Of Interest to Women" on KOMU-TV. A newspaper comment on this program says in part:

"Mrs. Coleman has been collecting religious articles of Emanuel Swedenborg, a 17th century writer, for 30 years. The writings are on display this week at the library." Recently Mrs. Coleman gave a talk at the Columbia Library on "What Is Swedenborgianism?" As is well known, this charming lady has a "Swedenborg Book Room", open to the public, in her home. Advertisements of this book room appear in the daily papers. At present,

in addition to Swedenborg's books, she is featuring *Messages from Beyond* by Margaret Houts, and *The Quinby Manuscript*.

The St. Petersburg Society received much publicity following the consecration of its new altar and other chancel furnishings Mar. 31. The largest local newspaper sent a reporter and photographer, the result being nearly a half page dealing with the event and respecting the church and Swedenborg. The altar, the gift of a skilled craftsman and member of the society, Leroy Hurford, consists of three panels, the table backed with the Seven Golden Candlesticks. These are lighted when the Word is opened.

The St. Paul Society sponsored an entertainment on May 11 for the benefit of the Almont Camp Fund. Under the direction of Roy Verdon, some of the St. Paul men are finishing off space in the church basement, so it can be used for additional classrooms or other activities. They are also installing a railing on the church steps.

Swedenborg Foundation in New York has presented a 26-volume set of the writings of Emanuel Swedenborg to Pittsburgh's Carnegie Library, thanks to the efforts of Thomas H. Spiers, the Foundation's Executive Secretary.

For Philadelphia Mother's Day was also "Visitation Sunday". The Stewardship Committee visited all the members in their homes.

The Southeast Association's newspaper advertising continues to bring in a flood of requests for books and booklets. Among the many interesting letters is one from a Florida lady who writes that her grandmother's grandfather was Adam Hurdus, an early New-Churchman. (Mr. Hurdus founded the Cincinnati Society in 1808. At first he held services in his home where he had an organ built by himself.)

For those who like to plan ahead, the 1963 General Convention will be at Miami, Fla., July 4-7, at the Americana Hotel. This hotel, situated at Bal Harbour on the ocean just north of Miami Beach proper, will have special low summer rates, so that beautiful, modern air conditioned rooms will be available at moderate prices.

Lakewood has had several guest speakers lately—the Rev. Franklin H. Blackmer, the Rev. Leon Le Van, and the Rev. Bjorn Johansson.

On Apr. 26 Detroit held the first of an experimental series of radio broadcasts over station WBBG-FM. The Rev. Wm. R. Woofenden spoke on "What Do Swedenborgians Believe?"

A very well kept secret in conjunction with the Detroit Mite Box Tea was a surprise baby shower for Mrs. Wm. Woofenden.

One-hundred forty-two people attended Easter services in Bridgeport, Mass. At the Bridgeport Annual Meeting, the following officers were elected: Moderator, H. Page Conant; Clerk, Mrs. Edward F. Newcomb; Treasurer, Herman F. Wheeler; Auditors: Mrs. John R. Carle and Mrs. Herbert C. Rainey; Church Comm. for one year, Henry Young; Church Comm. for three years, Mrs. Alfred Carroll, Mrs. Howard Belknap, and Miss Margaret S. Keith.

The Baltimore Women's Guild sponsored a card party and bake sale on May 10. These women are to be highly congratulated. They have already contributed 25 days to the Pay-the-Way-Fund.

BIRTHS

LA VERCOMBE—Born Apr. 3 in Detroit, Mich., to Larry and Judy Guest LaVercombe, a son.

KLASSEN—Born Feb. 17 in San Clara, Man., to Mr. and Mrs. Clifford Klassen, a son, Marvin.

BAPTISMS

DALANG—Gerard Albert and Robert Charles, sons of Prof. and Mrs. Jean Dalang, San Francisco Society, baptized Mar. 16 by the Rev. Othmar Tobisch.

GALLUCCIO—Francesca Maria, Peter Mario and Philip Egido Galluccio, Boston Society, baptized Mar. 4 by the Rev. Antony Regamey.

CLARK, HAGAN, HILL, LAYTON—Gwen Colleen and Sean Lloyd, infant son and daughter of Mr. and Mrs. Dave Clark; Patricia Arlyne and Maureen Kaye, daughters of Mr. and Mrs. John Hagan; Donald Randolph, son of Mr. and Mrs. Clem Layton; Clifford C. and Marilee, son and daughter of Mr. and Mrs. Clifford Hill, baptized in Portland, Ore., April 15, the Rev. Paul Zacharias officiating.

CONFIRMATIONS

KANN, GUTIERREZ—Dr. Asela Gutierrez Kann, and her daughter, Eva L. Sotoras Gutierrez were confirmed into the New Church, April 8, in the Church of the New Jerusalem of Los Angeles; Rev. Andre Diaconoff officiating.

Dr. Kann (whose Ph.D. degree is in comparative literature) and her daughter were brought to the Church teachings by Paul Hammond, who gave them help with books and instruction for many months. Mr. Hammond spoke in the Sunday morning service on Apr. 8, in the Los Angeles Church.

NEWBERRY—Mr. and Mrs. Paul Newberry (Paul and Lorraine Newberry) were confirmed into the New Church, Palm Sunday, April 15, in the Church of the New Jerusalem of Los Angeles; the Rev. Andre Diaconoff officiating. Mr. and Mrs. Paul Newberry have been attending the Los Angeles Sunday School and church services regularly with their three daughters from Azusa, where their home is. Our regional New-Church study meeting has been held in their home for the past few months.

CAREY—Mrs. Mary Carey was confirmed April 15 in Pittsburg; the Rev. Leon C. LeVan officiating.

WEDDINGS

CARPENTER-SLEZIN—Jana Slezin and Steven Carpenter married Apr. 14; the Rev. Eric J. Zacharias officiating.

ANDREWS-CHARLES—Carol Charles and Gerry Andrews married Mar. 17 in the Fryeburg, Me. Church; the Rev. Horace W. Briggs officiating.

DE WITT-HILL—Rebekah Hill and Albert DeWitt married Mar. 18 in the Fryeburg, Me. parsonage; the Rev. Horace W. Briggs officiating.

PEDRO-RAMIREZ—Anita Maria Ramirez and Vicente Pedro were married April 14 in Mayaguez, Puerto Rico.

McCULLOUGH-REESE—Alice Reese and Robert McCullough, married April 6 in the Cherry Park Church, Portland, Ore.; the Rev. Paul Zacharias officiating.

MEMORIALS

WILSON—Hugh Wilson, St. Louis Society, passed away at the age of 82.

COONS—Mrs. Joseph Coons of Pretty Prairie, Kan. died very suddenly on Mar. 27 after being ill just a few hours.

BURNHAM—Mr. Roger Noble Burnham was born in Hingham, Massachusetts, on August 10, 1876, the son of Mr. and Mrs. Arthur Burnham. He died on March 14, 1962, in Los Angeles. The Memorial Services were held in the Church of the New Jerusalem of Los Angeles on March 20, 1962; the Rev. Andre Diaconoff officiating. Mr. Burnham's brother, Mr. A. Stanton Burnham, came from Florida, and represented the family. Mrs. Roger Noble Burnham preceded her husband into the spiritual world, in 1959. Mr. Burnham is survived by his brother and two sisters.

Mr. Burnham was one of the leading artistic minds of his generation in America. He was a sculptor, an educator, and a creative thinker in his field.

A member of the 1899 Harvard Class, he taught Art in Harvard for five years; did the four sixteen foot figures on the Court Street facade of the City Hall Annex in Boston, and the bronze doors of the Forsyth Dental Infirmary for Children. From his early years he was also very much interested in drama and acting. His wife, *nee* Eleanor Howard Waring, was a gifted dramatic artist. They were married in 1909, and had the joy of celebrating their Golden Wedding.

In 1917 they went to live in Honolulu, in Hawaii, where they were active in art and dramatic work, and where Mr. Burnham was a Boy Scout executive. In 1922 Mr. and Mrs. Burnham came to California, and made their home first in Berkeley, and later in Los Angeles. Mr. Burnham made a portrait of Luther Burbank, and the statue of General Douglas Mac Arthur which stands in the city park of his name in Los Angeles. He did a large number of portraits in *intaglio*, which was a style he pioneered to develop. The figure of the Trojan Warrior, which stands on the campus of the University of Southern California, and is thought of as their symbol, is his work. He also made the figure of the Lord which stands over the door to our Church in Los Angeles.

He was active to the last. It was his hope and ambition to make two heroic figures to be erected in the hills above this city, one of the Lord, and the other, a feminine figure symbolizing the spirit of love and unity of all races of mankind, which he wanted to call "Queen of the Angels," in keeping with the name of the city.

Mr. Burnham was an active member of the Los Angeles Church, and came to worship regularly until a few weeks before his death. He passed away in his sleep.

In the Twenty fifth Anniversary volume of the 1899 Harvard Class Mr. Burnham wrote: "Interested friends, what can I say to you of all that life has done to me, and all that I have done to life in these five and twenty years, since, hand in hand, we stepped across the threshold into the great world of realities to receive our true teaching, the education that comes of giving, rather than receiving, to learn the great lesson that only that which we are able to give to others is really ours."

SHERER—Emily Lucia Sherer, 84, of 6514 16th Street N., Arlington, Virginia, died Monday, April 16th, 1962 after a long illness. She was born, Emily Lucia Suter, in Brooklyn, N. Y. where she married the late Prescott A. Sherer in 1903. They moved to Garden City, N. Y. in 1910. While there, she founded the Garden City Women's Club, and was president of the Long Island Federation of Women's Clubs, and, following her husband's death, established The Prescott School, a day school for children from kindergarden through the ninth grade. Later she moved to Washington, D. C. where she became a matron at the Episcopal Home for Children, and during World War II worked for the U. S. Government in the Maritime Commission, retiring after the emergency was over.

While living in New York State, she belonged to the Church of the Neighbor in Brooklyn. She was active in New-Church work in all phases of her career, and has many friends throughout the country.

She is survived by her daughter, Mrs. William T. Hoeck, (The former Emily Sherer, at one time Field Secretary, New Church Young People's League) three grandchildren, William T. Hoeck III of Cleveland, Ohio, Mrs. Robert E. Logwood of Vienna, Va., and Pfc. Prescott R. Hoeck, now stationed in Germany, and by four great-grandchildren.

Funeral services were conducted by Dr. Holt Graham, of St. Peter's Episcopal Church, Arlington, Va., and burial at Evergreen Cemetery, Brooklyn, N. Y.

DONLEY—Mrs. Myrtle Mardrie Donley passed into the spiritual world March 15, 1962, at Memorial Hospital, Gulfport, Miss., after a long illness. Born at Saucier, Miss., January 29, 1902, she was 60 years old. Surviving are her husband, James G. Donley; a son, James Kenneth; a daughter, Mrs. Myrna Elmer Roberds, all of Gulfport, Miss. The funeral service was held in Gulfport, Miss.; the Rev. Ernest L. Frederick officiating, assisted by the Rev. A. B. Phelps, friend of the family. Mrs. Donley was a member of the Swedenborg Memorial Church of New Jerusalem, Gulfport, Miss., having been received into that Church in 1961 by the Rev. Mr. Frederick. She attended the lay services there from July 24, 1960, being absent only a few times when too ill to attend. Though ill, she attended the services March 11, and knelt at the altar for prayer by Mrs. Anna C. Shanklin, promoter of Divine Healing. She found the teachings of the New Church soothing and satisfying to her longing for the knowledge of truth. She rejoiced in the realization that the transition from this world to spiritual reality is a joyous experience. Giving much time to reading the Teachings while lying ill in her hospital bed, she lost her fear of physical death and faced the end calmly and with her usual thoughtfulness of others. Kissing the hand of her devoted daughter, she expressed regret for her loss of rest that she might be at her mother's bedside. Gentle and compassionate, she lived an exemplary life. With implicit faith in God's awareness of the needs of His people, and in the power of prayer, she resolved all her problems and grievances through prayer. Her

son, a song composer and singer, sings one of his own composition entitled, "GOD BLESS MY MOTHER, SHE TAUGHT ME TO PRAY", a tribute to his mother's influence over his own life. The Gulfport Society mourns the physical loss of Mrs. Donley, but feels that the angelic presence is greatly enhanced, with her added to its heavenly host, guiding seeking souls to where the truth is being taught, where men and women are turning heavenward for the love of the beauty of truth.

—MRS. HOMAN E. MATHIEU

ERWIN—Mrs. Mary Jane Higgins Erwin, 31, passed to the higher life of the spirit Mar. 24, in New Orleans, La., following a short illness. Born Oct. 15, 1931, a native of Mobile, Ala., she was the daughter of Capt. and Mrs. A. W. Higgins, of Belle Chasse, La.

November 21, 1958, in the Swedenborg Memorial Church, Gulfport, Miss., she married John L. Erwin of San Benito, Tex., employed as land man with the Pure Oil Co. of Louisiana, the Rev. P. Peters officiating. Surviving are her husband, residing at their home,

4925 Charlene Dr., New Orleans, her parents, a sister, Mrs. Dorothy Coolidge, Belle Chasse, La. She was a member of the Swedenborg Memorial Church, Gulfport, Miss., where she was organist, and had served as recording secretary. She and her sister, Mrs. Coolidge, were the donors of the beautiful blond piano now in use at that church. She was member of Fraternal 194 Order of the Eastern Star.

Mrs. Erwin was a teacher in New Orleans public school system. From early childhood ardent in her pursuit of knowledge, she graduated from Kohn High School, New Orleans, at the age of 15 years, as valedictorian of her class. For her high scholastic rating, she was awarded a trip to Washington, D. C., a scholarship, and was made a member of the National Honor Society. She graduated

from Newcomb College for Women, New Orleans, at the age of 19, with Bachelor of Arts Degree, and a Spanish teacher's certificate, and was voted most likely to succeed. She attended Loyola University one year to obtain an elementary teacher's certificate. During college attendance, she held membership in the Spanish Honor Society, *Phi Sigma Iota*. Her charming personality won for her many admiring friends: charming because she always seemed charmed by common people and common things.

Funeral services were held from Jacob Schoen Funeral Home and Gentilly Presbyterian Church, the Rev. Albert B. Link officiating. Burial was in Lake Lawn Park Mausoleum, New Orleans. The vast array of floral offerings, requiring three rooms of the mortuary, evidenced the high esteem in which Mrs. Erwin was held. The Gulfport Society mourns the physical loss of so valuable a member, but rejoices in the knowledge of the angelic presence all about us, to encourage and strengthen us who remain to carry the torch of truth in this world.

—MRS. HOMAN E. MATHIEU



MRS. ERWIN

LEIB—Charles Leib, Buffalo, N. Y. passed into the higher life in February, and Resurrection services for him were conducted by the Rev. George Roesser. Mr. Leib frequently attended the New Church in Buffalo with his son, George and the latter's wife, Margaret. He also belonged to the Men's Club of the church. He was a life member of the I.O.O.F.; the A. F. A. M., and of the Musicians' Union. He lived in Buffalo all his life, organized and conducted a well known orchestra, which made many tours through the country. Also, he was active in public life serving for many years as a member of the county Board of Supervisors. A cheerful, sociable man, kind in all his dealings with his fellowmen, he was widely popular. Apparently he never knew a man he did not like, and certainly he was loved by all who knew him. He was born in October, 1873 in Buffalo of German parents.

SERRE—Resurrection services for Paul Serre, Pittsburgh Society, were held Apr. 7; the Rev. Leon C. LeVan officiating.

THOMAS—Miss Ann Thomas, Philadelphia Society, passed into the spiritual world Apr. 23. Resurrection services were held Apr. 25; the Rev. Richard H. Tafel officiating.

HARTHILL—Mrs. Anna C. Harthill, 91, 915 E. 5th, Port Angeles, Wash. passed to the higher life, Feb. 26 after an illness of several months.

Her remains were taken to Rosalia, Wash., for funeral and burial services at the Pine City Cemetery, by the side of that of her husband, the Rev. William Paul Harthill.

She was born the daughter of Rev. and Mrs. Jacob Kimm in Norway, Iowa, Sept. 13, 1870. Her father was a Civil War veteran. She married the Rev. Mr. Harthill of Pine City, Wash., in Watkins, Iowa in 1889. The Rev. Mr. Harthill served the New Church of Pine City, as minister from 1889 to 1920 at which time he passed into the higher life at the age of 56.

In 1937, Mrs. Harthill moved to Port Angeles, Wash., to live near her youngest son, Marion; and her daughter, Rose.

Surviving relatives include three daughters: Mrs. D. T. J. (Lena J.) Ball, Arlington, Wash., Mrs. Bertram V. (Ida Pearl) Pierce, Clarkston, Wash., and Mrs. George (Rose A.) Priebe, Port Angeles, Wash., two sons: Clifford N., Pine City, and Marion P. Harthill, Port Angeles, Wash. Grandchildren: 9, Great grandchildren 8, Great, great grandchildren 2.

Other relatives include two sisters: Mrs. J. J. (Johanna) Ibel, and Mrs. Rose L. Barr, Des Moines, Iowa, four brothers: Milo W. Kimm, Seattle, Wash., Jesse J., Vancouver, Wash., Winfield W. and Milford H., Pine City.

The scientific marvels of the Space Age held equal place with the Planets of the Solar System in a pictorial display prepared by the Rev. Leon LeVan for use in connection with the Swedenborg-Fellowship lecture on "The Earths In The Universe," Tuesday, April 24, at 8:00 p.m.

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THE LIGHT OF A VISION

IN THE VISION of the spirit there appeared a room. In the room there appeared a window toward the west, and the sun approaching the western horizon was shining through the window. Toward the east side of the room was a table, and upon the table, two young girls of about sixteen sat side by side upon two chairs. The two girls were nearly identical in appearance.

A young man stood toward the east side of the room and was trying to get a good view of the two fine looking girls. Seeing his difficulty, because the western sun was shining through the window and blinding his vision, I advised him to move west of the girls and that the two girls turn about and sit facing the west. They refused to do this. Then I said, "Turn to face the north." This they would do.

This vision is about the Church at its evening state. When the Church is at its evening, the quality of the sunlight is as the setting sun. We are told that the Church passes through its morning, noon and evening. We are further told that previous to the New Jerusalem Church, all former churches were consummated, and after a night a new church was provided; and as the old church was dying the new one was being born. We are told the good news that the New Jerusalem will never be consummated as were other ages; for the Lord is in this New Age; but yet it will pass through a morning a noon and an evening, then a new morning.

If we sit or look at an object with the light of the sun in our eyes, we are blinded. To see a form clearly the light must be shining on the form. The sun shining through the west window is the state of the church at its evening. The two girls are the affection of truth in the will and understanding. The quality of the Church at its end is the general spiritual state or quality of mankind. Therefore as with the youth we are looking at the Word with the natural light of evening or world shining into our eyes, and see not more than a bare outline of the letter of the Word. Therefore we must readjust ourselves and put the natural light behind us, and search

for the inner sense, with the aid of the letter of the Word, and the accumulated things of doctrinal truth therefrom. Then there is formed a natural light. When these memory-knowledges are illuminated by the spiritual sense, a new morning begins to dawn. Joseph or the spiritual truth is rejected by the twilight state of the church; but the Lord's providence overrules man's self destruction; and it is in the "Sodom and Egypt, where our Lord was crucified" (*Rev.* 11:8), that the new beginning is initiated. A new church begins from the accumulated natural light of memory-knowledges; where the sun is near to setting. The ten Sons of Jacob come into Egypt, then the essential intermediate Benjamin and finally Israel, the spiritual good, in the interior natural, from natural good (*Arcana* 5826).

When the Church has declined to the evening state, it is then that through the light of memory-knowledges, that it can look toward the Promised Land. And this is brought about by the inflowing light of heaven, through the intermediate spiritual into the interior natural. But the unwillingness of the church to adjust itself to this situation, which has actually been caused by its own negligent care of the flock, and its unwillingness to apply the truths of faith to practical uses, is its danger of having to experience a spiritual night. This is evidenced by the unwillingness of the two girls to turn about, so they could be seen in the natural light of the evening state. That is, so the truth of the Word could be seen; for the human race and the Church Universal is in these varying spheres of light. So then the truth can be seen by the quality of light prevailing. The morning is the state of the Promised Land, and from this internal light, inflowing from the Lord, the entire area of the spiritual and natural life of man can be viewed as from a mountain top, on a clear morning without cloud. However in the evening state, if we look toward the east through the inflowing light of heaven, the Promised Land can be seen as afar off.

—LEONARD COLE