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The

NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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" . . . a light unto our path"

THANKFUL WITNESSES

By Richard H. Tafel

TODAY WE ARE celebrating 'Stewardship Sunday' with all our New-Church friends and fellow-members throughout the country. The purpose of this day is to remind us of the great blessings which have come to us through the Church. It is to remind us, too, that we are *stewards* of the Church, and that it is largely in our charge and keeping.

Now because Stewardship Sunday ushers in the Annual Appeal of Convention, we are apt to think of our duty as stewards only in terms of money and the financial support of our national organization. Of course the Convention, the larger New Church, does need this. That goes without question. We recognize that there are the larger church uses, such as the ministry, pensions, missions, publishing, which we as a local church can not handle. We look to the Convention for help in so many areas of our activity, and Convention in turn looks to the local church for support in its work.

I have purposely taken as a theme today a text which at first glance seems to have no connection with Stewardship Sunday, and with our obligations as members of a larger church. The incident is from the Gospels, in one of those touching places where our Lord Jesus hearkens to humble folk calling out to Him for healing. In this case, it is for light in darkness: for opening sightless eyes.

And it came to pass, that as Jesus was come nigh unto Jericho, a certain blind man sat by the wayside, begging . . . And he cried, saying, Jesus, thou Son of David, have mercy on me!

And Jesus stopped, and commanded him to be brought unto him . . .

He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

And there follows that heart-warming scene of the healed man's praising God because he can now see. The people standing by, when they saw that miracle of sight-giving, also joined their voices in a hymn of praise.

Where the Praise?

Of course we recognize this as a parable, expressed in actions rather than by words. And extending our understanding of this parable, we recognize ourselves in this Parable of Light-bringing, both as the blind man whose sight was restored, and as the people who witnessed that miracle. For it is a miracle, an ever-recurring miracle, this bringing of light by our Lord Jesus, the Light of the

World! Indeed, every day witnesses the return of light after the darkness of the night. Its shadows and terrors are put to flight by the dawning sun. But to how many people does it ever occur to praise the Lord for the morning light? Likewise, spiritually speaking, He turns our nights of sorrow and grief into a new day of joy and peace. Is that not a miracle? But do we always remember to praise Him? Again, the darkness of doubt and despair is lightened by His presence within us. But, again, where is the praise? Light streams forth from His Holy Word, 'a lamp unto our feet and a light unto our path,' so that those who follow Him 'shall not walk in darkness, but have the light of life.' Do we praise Him as we read? As we see more clearly the way our feet are to go, so that we stumble not, do we thank Him for the miracle of His light-giving truth?

Do we praise Him when today, as never before, we are privileged to see more and more of His light and truth shining out from his Opened Word, coming to us as doctrine, truth, principle, enlightening our minds and enabling us, if we will, to think as angels think and to 'see in the light of heaven?' How He has 'opened the eyes of the blind!' It is because He has sent us truth from heaven, shining it forth through the letter of Scripture, that we can know Him so intimately as our Lord Jesus: our Heavenly Father, our God and Savior, our Divinely-Human Lord and Master. He has lighted up the clouds of the outer letter of the Bible with his own glorious presence. He is coming in those clouds 'with power and great glory,' revealing truth beyond truth, enlightening the mind, inspiring the soul with new life to be realized in him as he comes anew today into the lives of men and into the life of the world.

New Power Breaking Forth

The world is still looking for the Second Coming of the Lord. Those who have eyes to see, whose minds have somehow been enlightened—how but by the grace of the Lord?—are alight with the knowledge and conviction that the Lord *has* come; that He is at hand; that He is making His coming into the hearts and minds of men in a new way, with a new burst of life, and is bringing His life down into the world of human affairs. Most people feel that ours is a rapidly changing world and is moving towards an undiscerned goal. Our thought world is changing in bewildering patterns, as though mighty winds of the Spirit were blowing. The conscience of the world is being deeply stirred, as yearnings and passions and dreams struggle for expression, as new sympathies

and a nobler motivation move men's hearts in response to new ideas and ideals and visions of tomorrow which are appearing on our horizon.

If the Lord were making his Second Coming, in 'the spirit of truth' as he promised, would there not be 'signs of the times?' And where would we look for such 'signs?' In a fresh out-pouring of truth? In a fuller measure of love in the heart? In new light breaking forth from the Holy Bible? In a deeper and more glorious understanding of the Lord, and a more intimate relationship to Him? Who could describe the thrill, the joy, the gladness that would fill people's hearts at news of His coming? But He *has* come! The New Evangel *has* been proclaimed: the Good News *has* been published! But where is the thrill, the joy, the glad welcome? It reminds us, again, of how pitifully few were the men and women who welcomed our Lord when He first came here visibly among us. How slow were people to recognize Him, and to realize what wonderful things were taking place among them! How long it took for the world to awaken to the knowledge that God had come to earth!

It was only as minds were enlightened, as eyes were opened, that men saw God in Jesus Christ: God become visible and near, God making his abode among men. Then came that praise which was the very life of that Early Church: praise that went deeper than thanksgiving, until it was dedication and utter commitment to

their Lord and their God. Then came that sense of mission which sent them forth into the world to tell the Good News to all people, and to proclaim abroad the Glory of God in his living presence among men.

Our eyes, too, have been opened; our minds similarly have been enlightened; to us, also, it has been made known that our Lord God has come again. Where is the praise, the rapture, the joy in proclaiming the Good News for our times that the Lord has fulfilled His promise and has returned? Where is the spirit of dedication, commitment, and that sense of mission in his name and in His service?

On this Stewardship Sunday, as we worship our Lord in the spiritual company of all our fellow-churchmen dedicated to this one all-consuming purpose, it would be well, indeed, for us to rededicate ourselves to our glorious mission. As faithful stewards of our beloved Church, it would be well to take added thought for the external welfare of our organization which we offer up to our Lord as one means of fulfilling his purposes. And let us pray that each one of us may become more worthy of being used by Him as He moved to 'make all things new,' as he comes again in his fuller and closer presence among us.

(The author is the pastor of the Philadelphia New Church, and the editor of Daily Bread.)

STEWARDSHIP SUNDAY SERVICE

Stewardship Sunday which is to be celebrated by all Protestant churches this year on November 10 is called Loyalty Sunday by the New Church. The following order of service has been drawn up by the Rev. Paul Zacharias, Elmwood, Mass.

Hymn 64—For the beauty of the earth,

Psalm 145 on page 87 (bottom selection)

First Lesson: *Isaiah 44:6-22*

Responsive Service: Following the Lord, page 117

Second Lesson: *Luke 12:42-48*

Pastoral Prayers: Our Church, page 228

A General Thanksgiving, page 256

Hymn 330—Praise, my soul, the King of heaven

Sermon

Hymn 65—Now thank we all our God,

Benediction.

EDITORIALS

The Electronic Brain

Even scholarship in some fields is being replaced by the 'electronic brain'. (Or maybe it would be better to say, assisted?) According to news accounts an exhaustive concordance of the Revised Standard Version of the Bible will be done in 120 hours by using Remington Rand's Giant Univac Computer. It took James Strong, assisted by able helpers, thirty years to compile his Concordance of the King James Version.

What is the net purport of all this? Will it really make man unnecessary and useless, regardless of his muscles or his brains? The practical men laugh at that idea. But the more imaginative peerers into the future are not so sure. It is easy to speculate that the Univac may be used to write poems, music, mystery stories, jokes for the radio and television—to produce church services and sermons which are then piped into the homes, thus rendering preachers and places of worship obsolete. If these and similar fantastic developments were to take place, would man's principal use be just to consume the goods and services of the robots? Hardly. Divine Providence has a greater role for man than that of idleness. There would be other tasks to which man would be called. Man's spiritual growth is dependent on having a job to do, and scientific advances can never render him superfluous.

Also man may take comfort from the fact that no robot, either mechanical or electrical, can do anything except what has been built into it by human intelligence. In that respect the vastly complicated devices of the modern age do not differ from the simpler machines that man has, in the past, constructed and used. Man is not in danger of being made obsolete because he can be replaced at his job by a mechanical robot. Yet he does face a danger and a challenge. How is he going to use, that is to say, for what ends will he use the amazing power and efficiency which science has given him? That will depend upon his moral and spiritual development. Man cannot put the question of what he shall do with the amazing power that is his to a Univac and receive an answer. In the depths of his own moral being he must find that answer.

Let the Dust Remain

Recently a story relating to Swedenborg appeared in a Stockholm paper, Dagens Nyheter. It has nothing to say about the vast literary works of this great scientist, philosopher and theologian. It makes no mention of his many achievements, but it deals entirely with a question raised by a Prof. Folke Henschen, about the authenticity of the cranium which is in Swedenborg's sarcophagus, now in the Upsala Cathedral. The professor gives reasons for doubting that it is Swedenborg's

cranium, and finds this question so important that he has asked permission to open the sarcophagus and make certain tests which he claims will fully settle the question.

In this connection the story is retold about the burial of Swedenborg's body in London, the robbery of the cranium from the grave and its later return, and the transfer of the remains from London to Upsala in 1908.

Strange that there should be so much interest in the mortal remains of one who himself never considered the physical body as anything but the outer and temporary garment of human personality.

Personally, we must admit that we have very little interest in what the outcome of Prof. Henschen's quest may be. Of one thing we are certain: the real Swedenborg was never interred in a grave in London—he was never transported in a warship from London to Upsala; he does not now rest in a sarcophagus in the latter place. Whether the bones in there were part of the body he inhabited while on earth seems to us to be of small importance.

Unless his spiritual development can keep pace with his advances in physical knowledge and power, his future prospects are not good. The former may turn into a curse rather than a blessing. The dream of the good world in which Nature with her unlimited stores of power is man's willing servant, may turn into a nightmare in which nations strive for superiority in scientific achievements in order to be able to wipe out one another.

Good Samaritanism

Two cars collided on a slippery and hilly intersection. The crash was ear-rending, and could be heard a block away. Within seconds some six or seven drivers had stopped their machines and the occupants had hurried to the scene of the accident. Strange curiosity, was it? No, it was not just curiosity. Everyone went with a desire to aid the people involved in the accident. In fact, everyone who observed the mishap was moved by the spirit of the Good Samaritan. He wanted to be of help if needed. Every driver present was willing to postpone whatever business he was engaged in to take the injured to the hospital. And everyone took for granted that this was the only natural reaction under the circumstances.

Moreover, there was nothing unusual about the crowd. It was the same kind as might have gathered on any highway in the United States. And no one was surprised at the readiness of everyone to be of assistance. We take for granted in this country that anyone will help a fellow-human being who has had a mishap. That has become part of our way of life, and that is progress.

OUR COVER

The picture on our cover shows the new wing of the Wayfarer's Chapel, Palos Verdes, which was dedicated at the recent meeting of the California Association. Curiously, this is not actually a new photograph but one that was taken several years ago of a model of the Chapel.

The Benediction

By Charles A. Hall

THE familiar patriarchal benediction gives us a true conception of the blessings we should seek and which the Lord, by virtue of His disposition, ever extends to us for acceptance: "The Lord bless you and keep you; the Lord make His face shine upon you, and be gracious unto you; the Lord lift up His countenance upon you and give you peace." The Lord blesses us by loving us, revealing His truth to us, giving us the disposition to obey His will, and keeping us in the way of His purpose, which is to make us truly men. We have not reached the full stature of manhood until we love goodness and truth, love our fellows, even our enemies, with an unselfish love and serve their highest interests, and act continually in the spirit of the Golden Rule.

We are richly blessed when we spiritually perceive the shining face of the Lord, even as Peter, James and John saw it on the Mount of Transfiguration. We see that face, which is the aspect of the Divine Love and Wisdom, when we realize that all life, on its inner side, is bright and resplendent with heavenly light and loving intention. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"—such is the exhortation of the prophet enlightened by the inner radiance. The light of God is upon all things, but all things do not reflect it. Few men seem to become radiant in its glow. Yet, if we have a right understanding and a selfless love, we shall walk among men as they who have seen God. One who lives the spiritual life, that is, a life of service under Divine inspiration, is outwardly little different in aspect from others. He engages in the work of the world, doing it as to God, has a sense of humour, enjoys wholesome diversions. Yet he is inwardly different on account of the Spirit which moves him. There is about him an indefinable radiance, as there was on the face of Moses when he emerged from his Sinai experience.

Submitting Gladly

It is said of Moses, Aaron, Nadab and Abihu, and the seventy elders of Israel, that "They saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness" (*Exodus* 24, 10). To see the God of Israel is to perceive the Divine Wisdom which directs and orders everything in the mind which is serviceable to it, for the true Israel of God is that in us which submits gladly to His rule—the genuine spiritual part of us in which He abides, and in which His Kingdom is already existent. That which is said to be under the feet of God is that with which He is in contact: everything in us touched by His Spirit is made beautiful, for there is divine artistry in His touch. When we perceive the Divine Wisdom as it acts in our inner and outer life, we realize, indeed,

that all things are under His feet, and that our experiences and circumstances are not a crazy patchwork, a mere higgledy-piggledy jumble of events without reason or sense, but "as it were a paved work of sapphire stone, and as it were the very heaven for clearness." In the light of God and His purpose, our life is seen as a beautiful mosaic, an ordered and meaningful thing exquisitely designed. The meaning of existence becomes clear to us as the bright light of heaven itself.

The Lord is not rendered gracious to us by our flatteries or by the gesture of a priest. Actually, He is Graciousness Itself. Our need is to bring ourselves into an amenable state in which we are open to receive the gifts of His Grace. His Graciousness is not the favour of a fickle potentate; it is, rather, a constant disposition to bestow the best gifts. His nature is such that His desire to bless is beyond caprice, but our nature is so changeful that we too often turn away from Grace and withstand its influence. So, when the benediction hath it that the Lord "be gracious unto you," the real implication is that we should so dispose ourselves that He may do His gracious work for us, and thus bring our minds and lives into harmony with His everlasting purposes. The Lord is gracious unto us because He is ever ready to disclose to the earnest aspirant the laws and living truths of an orderly and spiritually effective human existence.

Shining in Strength

We are greatly blessed when, figuratively speaking, the Lord lifts up His countenance upon us, for it is then that we see light in His light. The lifting up of the divine countenance is not the raising of a face so that we may see its benignity, but the realization on our part that He who is high and lifted up regards us with love and goodwill. His love shineth as the sun in its strength, warming our hearts and gilding our lives with a golden glow. We see the uplifted countenance when we know in our hearts that Love rules and that "Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation nor shadow that is cast by turning."

The final blessing, the most precious boon of all, is the gift of peace. This peace is not false tranquillity in which we are at ease to work our own pleasure and achieve selfish aims: it is not the peace, the leaving-alone, which the world gives us when we do not oppose its practices, but it is the "Peace of God which passeth all understanding." Seeing that it passeth understanding it is almost futile to attempt to describe it, yet it can be appreciated because it may be experienced. True peace comes from harmony with the Divine purpose, and we are at peace with God and man, and happy in our circumstances,

when we know and do His will and accept the direction of His wisdom. It is futile to "Cry peace, when there is no peace," and no peace can there be so long as our outer self continues to war against the divine dictate in the inner soul. "By peace," says the good Swedenborg, "is meant the heavenly joy which comes from being joined to the Lord by love."

True peace is the soul's Sabbath, a state of at-one-ment with the Divine. It is the apotheosis of the Christian life, the glorious issue of our regeneration. When it is attained we have confidence, selfrestraint, a perfect temper even under the most trying circumstances, and absolute invulnerability to the shafts of envy, hatred and malice. It is a condition that may be ours amid all the bustle and activity of a busy life, as well as in the heaven of the hereafter. To reach it we need not become recluses or ascetics; to fly to a monastery or nunnery does not mean freedom from infernal attacks. By humble, trustful, yet watchful obedience to the will and wisdom of the Lord we may be raised to the Sabbatic calm which means "peace on earth, goodwill among men."

(Reprinted from the NEW-CHURCH HERALD, Oct. 5, 1957. Mr. Hall, a retired minister of the New Church, is best known as the author of delightful essays on the application of New-Church teachings to everyday life.)

A BREAK WITH TRADITION

A PROPOSAL that weekly church services be held on Thursdays instead of Sundays was advanced Oct. 16 by two Protestant ministers.

The radical departure from tradition was suggested at a panel session on the church of the future held in connection with the international convention of Christian Churches (Disciples of Christ) in Cleveland.

The idea was broached by the Rev. Dr. Myron E. Neal, pastor of the Chapel Hill Christian Church in Tulsa, Okla. It was seconded by the Rev. Dr. W. A. Welsh, minister of the East Dallas, Texas, Christian Church. Dr. Welsh's church is one of the largest in the denomination with a membership of nearly 4000.

Dr. Neal pointed out that with a rapidly shortening work week and an increasing leisure time period, thousands of Americans, particularly in the suburbs, take off for resort areas on Friday and return to work on Monday.

He proposed that the major weekly service of worship, including the sermon, be held on Thursday evening. He suggested that short communion service be held before church-goers return to work on Monday morning.

Dr. Neal said that the early church had no cut-and-dried rule on worship regulations. He pointed out that Christ did not limit His teaching to one day, but "taught men where and when He found them."

The minister said that his idea could be worked out by individual congregations in areas where it seemed appropriate.

NOVEMBER 9, 1957

Find the strength for your life...



RELIGION IN AMERICAN LIFE PROGRAM

WORSHIP TOGETHER THIS WEEK

SEVERAL million dollars' worth of advertising will be contributed in the ninth annual Religion In American Life campaign this fall in a continued public service effort to encourage regular attendance at worship services of all churches and synagogues.

During November, which is observed throughout the nation as Religion In American Life Month, messages urging Americans to 'Worship Together This Week' will appear in all major media of mass communications. American business and the advertising industry donate the time and space for the messages through The Advertising Council.

Theme of the campaign is "Find the Strength for Your Life... Worship Together This Week." This message and its accompanying illustration, showing a family of four worshipping together, will appear in thousands of newspaper and magazine advertisements, on outdoor posters, on car cards in buses, subways, and commuter trains, and in brief television films. It will also be heard in radio announcements.

The Religion In American Life movement is sponsored by a committee of 68 lay men and women and is supported by 24 national religious groups. Another 44 national groups cooperate in its promotion. Robert T. Stevens, president of the textile firm of J. P. Stevens and Co., Inc., and former Secretary of the Army, is national chairman.

Two types of kits are available from RIAL, 300 Fourth Ave., New York 10, N. Y. One is for use in community campaigns and includes a brochure outlining 7 steps for building attendance. For the first time this year a kit specially tailored to the needs of the individual church or synagogue has been prepared. This Congregation Kit contains a new brochure entitled 'More Power for Your Congregation.'

The 1957-58 campaign will be given a send-off with a television and radio show featuring a top-name cast. It will be broadcast on all the major TV and radio networks. RIAL spot films will be seen on more than 100 major network television shows, and messages will be heard on scores of network radio programs—all in addition to local broadcasting of these messages.

As a result of the campaign, another upsurge in worship attendance is expected. Since 1949, when the Religion In American Life Program began, attendance has gone up 12 per cent. The Gallup Poll reported that 51 per cent of Americans are now going to Church or Synagogue regularly, and that attendance was highest in November of last year, RIAL Month.

November has been proclaimed as Religion In American Life Month by the governors of 40 states, and by the mayors of hundreds of communities.

THE SEA OF LIGHT

THE DAY IS dying and the night is being born
While somewhere beyond the margin there comes another morn.
And as the twilight deepens through the silence one may hear
An ever gentle rhythm—perhaps the music of the spheres
Expressing tones of pulse—like smoothness through the interchanging grace
Of the planned united system of their constant, even pace.

So may we borrow from the order, as we, in unity belong
And feel the harmony of right erasing friction, fear and wrong,
Then climb the hills in a sea of light
Until some other night is born
And find somewhere across the margin
Awaiting there—a peaceful morn.

—JANE CARSTEN

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800,000 Viewers

On September 29 the service at the Wayfarers' Chapel was televised over KTTV, Channel 11, Los Angeles with an estimated number of viewers of 800,000. The theme of the service was The Holy City New Jerusalem and the Chapel symbolism was used throughout the service and in the sermon entitled 'The Circle of Life' to acquaint the viewers with the teachings of the Church.

The Pilgrim Boys Choir under the direction of Dr. Robert Magin, with members of our own Sunday School, participated in the service. Reports have indicated the program was well received.

The service was kinescoped on 16 mm. sound film and is available to Societies on request. Perhaps your local television station might be interested in showing it. A 16 mm. color film (silent) of the activities on the day of the telecast is also available.

SUCH ACCOMMODATIONS!

Isaiah 28:20

HOW CAN I rest upon this bed
And grief and sorrow wracks my head?
My feet project beyond its end
My back, ergo, I need to bend.

The bed is short, I cannot stretch,
Forsooth I lie a grievous wretch.
So narrow are the covers on it,
I cannot praise the Lord upon it.

One side is warm when the other's cold
I cannot in the wraps enfold.
To me the truth is growing plain
Some false beliefs I must restrain.

What creed, what dogma, can this be
That's not commodious for me?
The bed's too short or I'm too long
I cannot praise the Lord with song.

Creeds of faith, and doctrine;
Drunkards, all, of Ephraim.
By day, by night, only vexation,
Intellectual devastation.

—LEONARD COLE

SWEDENBORG'S WRITINGS

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Divine Love and Wisdom25
Divine Providence25
The Four Doctrines25

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LETTERS to the EDITOR

PLEASE Answer

To the Editor:

May I use the columns of the *MESSENGER* to plead for a worthy cause? My plea is simply this—that Convention ministers and officers make a greater effort to answer correspondence within a reasonable length of time. This concerns me especially as advisor to the American New Church League. Recently the Director-at-large of the A.N.C.L. wrote to 35 Convention ministers, hoping to obtain the names of isolated Leaguers. She received five replies. The editor of the A.N.C.L. *Journal* has also recently sent out questionnaires to New-Church ministers, hoping to obtain information and support for his program . . . but he also has been disappointed in the few answers received. I don't see how we can expect our young people to maintain a high level of morale and enthusiasm if we ourselves do not support them wholeheartedly! Such support means many things, one of which is . . . answering correspondence.

Paul Zacharias
Elmwood, Mass.

LEAVENING HERE ALSO

To the Editor:

Your review of an address on homeopathy in the Sept. 14 issue brings to mind something an aged New-Church homeopath said to me forty years ago: the more he studied homeopathy and Swedenborg the more he saw the two in agreement. I have his copy of *Materia Medica* by Kent, and enjoy reading it occasionally. I see something of what Dr. Dyer meant when I read that *Aurum Metallicum* (gold) cures deranged affections, but with *Argentum Nitricum* (silver) it is the intellectual features which predominate. A study of correspondences in connection with other remedies and their provings might bring up further agreement.

Your review asks whether it is a coincidence that both homeopathy and the New Church appear to be losing ground. Both have had a rise and perhaps a height but seem now to be in a period of decline. The reason as I see it, is an integration process which has modified the practices of both. On one hand, both have so leavened the old schools that there may be to some, little apparent difference between the old and the new.

On the other hand both the New Church and homeopathy have made use of much that they have learned from the older schools. It is unfortunate that homeopathy has been reduced in medical college to a single elective course in a school of general medicine. We still have theological schools devoted entirely to the New Church, as at Cambridge, Bryn Athyn, London.

Persuading my friends to try homeopathic remedies is almost as difficult as persuading them to read Swedenborg. We should try to advance the cause of what helps us. I fear that New-Church people have failed the Lord sadly, by not finding the means that would produce external growth in the church. Is it that we have not let our light shine so that our good works could be seen, and the Father in Heaven glorified? Or is it that others, who have not the revelation of the second coming, do it better?

Alice Van Boven
Redlands, Calif.

BUSINESS ASPECTS

To the Editor:

Two myths are growing in our Convention: one is that the New Church, unlike other ecclesiastical institutions, is so rich that it needs no more money; the other is that New-Church ministers should not be paid salaries that exceed the average incomes of its members. Both of these are demonstrably false.

To explode these fallacies it would be just to examine the facts:

1. Convention is not a business in the sense that it can operate at a profit. In an addition to a place of worship a church is a teacher and a disseminator of truth. To be a better teacher Convention must spend more money in areas that do not offer financial return. It must employ more competent men to keep abreast of and disseminate advanced knowledge that are still *arcana* in a general sense. Appeals and subscriptions can pay for part of the program, but such can never cover the cost of maintaining a lively usefulness.

2. To pay for these services Convention must look chiefly to its endowment. Even though its endowment represents an impressive figure, its usefulness has shrunk in relation to the needs. Costs for services have

more than tripled over the past twenty-five years. Endowment income has less than doubled!

3. Convention is forced to learn that 'Every tub must stand on its own bottom.' Every member society of Convention must learn to balance its own budget.

So the blunt facts of the matter about the 'business' of Convention are: It is not a business at all; and the greater part of its endowment is restricted and cannot be freely shifted from one use to another.

The remaining resources of Convention are its members and other friends who are willing to join its venture to achieve its ends.

Had the New Church a world-wide endowment of one billion dollars it would, even then, be too little; never too much!

Lewis G. Warren
Boston 15, Mass.

SECURITY, NO

To the Editor:

The reading of your Editorial *SECURITY, NO* in your Oct. 12th issue incites this most whole-hearted approval. It cuts through all brands of religious creeds and dogmas and incites one to seek truth at its Source God. Who will bestow it to those, whom as a child love and worship Him supreme and vicariously, all His created beings; surrendering all earthly human intellectual conceptions, heart, hopes and all worldly desires that do not have His approval. The study of most of the periodicals, secular and religious, saddens me when I see that most of them combine the spiritual with the material worlds, (or try to) failing to see the command not to combine God and mammon; mammon being the ancient word for materialism, national or international, but this worldly; they are *this world Christians*.

John F. Miller
Berkeley, Calif.

School Invites Inquiries

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

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

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

BOOK REVIEWS

BEYOND DOUBT, A RECORD OF PSYCHIC EXPERIENCE. By Mary Le Beau. Harper & Brothers, 1956. 179 pages.

According to the jacket accompanying this work its author 'is a teacher, poet and psychologist who writes under pseudonym because of her husband's position in the government.' From her account of herself it would seem that she is a born psychic and she later came to receive messages through the use of a ouija board and later still, by automatic writing. She finds so much interest and encouragement in what is received in this way, that she and a circle of friends meet regularly to ask questions and receive answers and advice which are represented as coming from a being who goes under the name of 'Trust.'

Much of the advice received in this way is excellent and no harm seems to have resulted from attempts to follow it. Some of the philosophical suggestions were evidently new to the ladies, though I imagine that much of this would be found in the writings of thinkers on this plane of existence. Many who pick up this volume and observe its tendency will lay it down as another example of superstition, and in this I think that too many people make unfortunate blunders because thereby, readers become separated into two camps: on the one side, those who will not believe that manifestations of this kind can take place; and on the other, those who accept them too readily and uncritically. It is not the fact of such communications from the spirit world that I deny and my comments will not start with a negative point of view on that. My criticisms are as follows:

In the first place psychic abilities of the kind the writer professes to have are not so common as to be thoroughly understood or placed upon anything approaching a scientific basis. If there was valid reason for anonymity in the publication of this work it would have been better not to publish it at all, for it will merely feed the desires of the naturally credulous. Put forth with all of the actual facts, it would reinforce experiences of others like Stewart Edward White, Basil King, Margaret Cameron, and Horace Westwood and tend to place studies of the deeper planes of the mind, and of the 'psychic world' of

which Westwood speaks, on a substantial basis. Mary Le Beau's husband and friends should have been willing to sacrifice their assumed protective obscurity. As things are the doubters will continue to doubt and the uncritical believers will continue to believe uncritically.

A second point is that the author's experiences resemble those of Wm. Stainton Moses, the authors of *Our Unseen Guest*, White, King, Miss Cameron, and others in that a somewhat imperialistic and dogmatic entity makes its appearance to hand down 'immortal truths' to the benighted beings in this world. And so we find 'Imperator' instructing Moses; 'Stephen,' a victim of the first world war, performing the same service for 'Darby' and 'Joan,' the 'Invisibles' for White; 'Henry Talbot' for King, and 'Mary K' for Miss Cameron. Usually the recipients of these messages accept them at face value and it appears to have occurred to few, to institute a comparison between the several pronouncements. And here again we find a seemingly all-knowing entity with the engaging name of 'Trust' handing down oracular responses. I have not myself undertaken the thorough comparisons called for, but I do know that there are disagreements. In fact, the adoption of the principle of reincarnation by 'Trust' tends with me to invalidate the appropriateness of his name. I know that this principle was denied by Margaret Cameron's spirit informant and denied, or not asserted, by most of the others. In this connection, it is interesting to note that when using the same medium, that is Mrs. Osborne Leonard, a spirit named 'Claude' describes to his mother an elaborate system of reincarnations, while 'Raymond' has nothing to say on the subject and Sir Oliver Lodge, Raymond's father, in his introduction to *Claude's Book*, mentions reincarnation among the things which he himself discounted. It would be well if those interested in subjects of this kind should read and take to heart the wise words of Lodge in the letter printed in *Claude's Book*. Whether because reincarnation was something new in the West and Hindu sages were supposed to have access to profound truths or the willingness of western religionists to go to extremes in their concepts of good and bad, this principle has had a remarkable fascina-

tion for some highly intelligent Americans and western Europeans.

The work is well written, the colloquys between the ladies and 'Trust' interesting, and one is left with an optimistic impression of the hereafter in which evil plays a very minor part.

—JOHN R. SWANTON

MORAL PRINCIPLES IN THE BIBLE. By Ben Kimpel. Publisher, The Philosophical Library, 15 East 40th St. New York. 172 p. \$4.50.

This book can be read with profit not only by the student of the Bible and by the student of moral philosophy, but by the general reader as well. The style is clear, the contents are well organized and the reasoning is not hard to follow.

The author thinks that moral principles form a pattern which must be judged in terms of what it adds to the enrichment of life. The conviction that sound moral principles can be found is an expression of faith. Religious faith affirms that there is a reality other than human life and that trustworthy moral principles are in accord with this Higher Reality. The teachings of the Bible, says the author, are more than useful moral instruction. "They are incisive valuations of human life from the perspective of religious faith in God's unerring judgment upon human life" (2. p).

Moral principles, the book teaches, rest on theological doctrine, and their soundness must be tested in the light of the latter. First of these doctrines is that God is trustworthy; is the source of all life and its enrichment, and is the norm of everything that is to be revered and esteemed by man. God cleanses, heals and redeems because He works for the enrichment of life. Moral principles that will form a satisfactory pattern of life must strive for the same ends.

Religious thinking and practice, unfortunately, has often failed to employ this criteria. Even the great prophets, the writer says, now and then departed from the highest insights they had about the nature of God. As an example, the author quotes some statements from them which ascribe the authorship of evil to God; and seem to assert that He sends war, famines and pestilence upon man. The reverent Biblical scholar has often had difficulties with passages which describe God as vengeful and jealous. The New Churchman does not have the same trouble as the orthodox, for he knows that many of these passages are written according to appearances and not as literal statements of fact. As an example of this, we refer the

reader to a New-Church exposition of that peculiarly strange passage, "I form the light, and create darkness: I make peace and create evil: I, the Lord, do all these things," in a sermon by the Rev. William F. Wunsch, entitled "Ruler of Light and Darkness" in the *MESSENGER*, Feb. 4, 1956.

The writer recognizes that much of the language of the Bible is symbolic, and the imagery used must not become the 'only object of attention' for a 'symbol always directs attention beyond itself' (p. 85). When such words as 'wrath' and 'anger' are used of God's judgments, they must be understood metaphorically.

Much careful reflection has gone into the writing of the last three chapters. The first of these is devoted to the religious explanation of moral principles; the second to an empirical analysis, and the third to the logic of an empirical moral philosophy.

THE DIRECTION OF HUMAN DEVELOPMENT. By Ashley Montagu. *Biological and Social Bases. A scientific confirmation of the enduring belief that human love is essential to all social growth.* Harper Bros. \$5.00.

This is a remarkable work which might be defined as the sermon of a scientist and in this case no one interested in religion will begrudge the sermon's length. No minister should fail to read it. All but the last chapter consists of materials delivered as lectures at Harvard, the writer himself being a social biologist of wide experience and the author of many works of which the most noteworthy perhaps is *Man's Most Dangerous Myth; the Fallacy of Race*. Montagu indicates from purely scientific grounds the enormous influence mothers have upon the lives of their children, especially during the first weeks of life. He vigorously contradicts the assertion that either non-literate peoples or children are naturally evil or "savage" and shows at length what ills result to individuals and to society as a whole from neglect of babies in their early years. Sometimes it would seem as if the evils of the world are of adult origin in neglecting or destroying naturally good tendencies, and the problem of evil is not sufficiently treated. However, this constitutes a much needed corrective of the too common conception of evolution as a heartless contest between animals "bloody in tooth and claw," for the author points out the fact that cooperations among animals are more universal than

(please turn to page 352)

Annual Meeting of Southeastern Association Held

By Leslie Marshall

In perfect weather and with perhaps the largest attendance on record, the Southeastern Association met October 19-20 at the New-Church Center, St. Petersburg, Fla., seventy one persons registering from all parts of Florida, from Savannah, Ga., and one from Charleston, W. Va., including the president of Convention, the Rev. David P. Johnson, Kitchener, Ont., who delivered the Sunday morning sermon and administered Communion.

The program began with a buffet luncheon on Saturday, followed by the business meeting, and city tours for visitors. Principal on the docket for discussion was the proposal to establish a summer assembly or school for the southern area of the Church at large, patterned after similar successful camps at Fryeburg, Almont and on the Pacific Coast. There was general approval of the idea, the presiding officer to appoint a committee to make a survey, and, if approving, take appropriate action.

Saturday evening opened with a vesper service conducted by the Rev. Ernest Frederick, in charge of the Florida east coast missionary field, and although Mrs. Frederick did not feel quite strong enough to accompany him from Ft. Lauderdale, her many friends will be happy to know that her health is as good as they have hoped.

The service was followed by a most interesting symposium on the topic 'Our Church Center in the Southeast—Its Origin and Purpose.' This was led by the Rev. Dr. Edward B. Hinckley, president of the corporate body of the Association, those taking part being Col. Arthur Gignilliat, vice-president of Armstrong College, Savannah, Ga., and president of the Society there; Miss Florence Hughes, former Jacksonville school principal, and leader of the group in that city; Mr. and Mrs. Louis K. Benedict, whose plantation and well known cement casting works are at East Palatka, Fla., where they lead the group; Mrs. Charles H. Kuenzli, lay leader, who spoke movingly of the early days of the work in the field, more particularly what is now the Church's only broadcasting, as initiated by the Rev. Mr. Kuenzli in 1942, and thus now in its fifteenth consecutive year over WSUN, Saturday mornings, at 11:30.

The day's program next included an inspiring address by Mr. Johnson who saw in the establishment of the Center, where the meeting was held, and in the present rejuvenation of the field, a good augury for the Church at large despite present problems in various directions. The evening's program was concluded with a series of beautiful slides of local interest presented by Mrs. Benedict.

Following the Sunday service, which was preceded by children's and adults' classes, and conducted by the missionary minister in the area, the Rev. Leslie Marshall, and closed with the Holy Supper, dinner was served in the Church garden by the ladies of

the Sunshine Auxiliary, of which Mrs. Philip Clark is president and Mrs. Roy Hurford, secretary-treasurer. Mrs. Marshall presided over the kitchen for the dinner and other collations.

As a most enjoyable conclusion of the whole program, Mr. Johnson showed his really remarkable colored slides of the visit he and Mrs. Johnson paid to New-Church centers on the Continent, including Scandinavia, and Great Britain in connection with their official representation at the British Conference's annual meeting, the past spring.

A noteworthy feature of this meeting was the attendance of a group from the Gulfport, Miss., Society, which includes New-Church members in Biloxi, in New Orleans, La., and Mobile, Ala. They were led by their pastor the Rev. Peter Peters, the party including Capt. and Mrs. A. W. Higgins, Mrs. H. Mathieu, Mrs. Christine Hedlund, with her grandson Collins, and Mrs. Peters.

To add further to the uniqueness of the occasion, Miami—Ft. Lauderdale, the first Society to be newly admitted to the Association for some years, in fact to Convention at large, was formally received amid applause. Its president Mr. Herbert Young, who was present with Mrs. Young and their three children, was warmly welcomed, on behalf of his membership, by the presiding officer.

WANTED

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Rev. Leslie Marshall
BOARD OF MISSIONS

Box 386 St. Petersburg, Fla.

Dr. Walter Whitehead Honored

At a special convocation of distinguished scientists gathered at Antigonish, Nova Scotia, Aug. 29, when St. Francis Xavier University was marking the opening of a modern building for study and research in the fields of chemistry and physics, Dr. Walter L. Whitehead was accorded an honorary degree of Doctor of Science, "in recognition of his brilliant contribution to world geology, and the assistance that he has rendered to our native province."

Dr. Whitehead is well known to Nova Scotians as director for the past ten years of the Massachusetts Institute of Technology Summer School of Geology which cooperates with the Department of Mines in the Nova Scotia Center for Geological Sciences at Crystal Cliffs. His retirement from this post is coincident with his retirement as an associate professor of geology from the Massachusetts Institute staff after twenty-nine years of service. He has been named to the staff of St. Francis Xavier as a visiting professor, and will give a lecture seminar each year.

Dr. Whitehead is the son of the late Rev. John Whitehead, long a minister of Convention. He has three sisters, well-known in our church circles—Edith (Mrs. H. B.) Blackmer, Helen (Mrs. F. G.) Perry, and Florence Whitehead. A brother, Gilbert, was a prisoner of the Japanese in the Philippines, and since the war has been engaged in geological work in Brazil.

The Swedenborg Society

The Annual meeting of the Swedenborg Society of Great Britain, held July 15, was attended by about 50 members. In the much regretted absence, through illness, of the President, Rev. Clifford Harley, the Chair was taken by the Vice-President, Mr. Colley Pryke.

After the formal preliminaries of the meeting had been dealt with, the Report was presented by the Joint Honorary Secretaries, Dr. Freda Griffith and Mr. A. A. Drummond. Dr. Griffith referred to the sense of achievement which the Council had felt on the publication of the 4th volume of the Latin *Arcana Coelestia*, half the new edition now in print, and mentioned that only nine years ago it had still seemed impossible to find a printer to undertake the work. In general, little new printing had been

done, the Society having now practically made up the shortages due to the restrictions of the war years; only one standard edition is at present out of print. Mrs. Griffith spoke of the decline in sales which was a matter of much concern to the Council; a pleasing number of new members had been enrolled, giving a net increase in membership of 47.

Mr. Drummond then referred to matters concerned with the maintenance of the property and with advertising. He described some of the difficulties involved in our particular type of advertising and mentioned that a circular would shortly be distributed within New-Church circles in the hope of stimulating the sales of the new publications. Mr. Drummond thought that new media of advertising would have to be considered in the future, such as radio and television.

Mr. Toby, Honorary Treasurer, presented the *Accounts and Balance Sheet*; the chief feature of which was the change made in the treatment of the book stock. Previously, the stock had been valued each year according to certain rules laid down by the Council, but the Council had felt for some time that this was not entirely satisfactory, the stock being so unlike that of an ordinary trading concern. And so it had been decided to write down the value to a purely nominal figure of £100. The Treasurer spoke of the deficit for the year, of £439 and hoped that more subscriptions and a big increase in sales would alter the position in the current year. A welcome legacy of £1,000 had been received from the estate of Mr. W. L. Lang.

Mr. Kenneth F. Chadwick, Chairman of the Council, then moved the adoption of the Report and Accounts; he referred to the tremendous amount of work done by the Advisory and Revision Board, describing this as the most important section of the Society's activities. He said that the Society is still giving attention to foreign editions, a Zulu edition of the *Doctrine of Faith* being in preparation. Referring to Rev. J. G. Duffy's retirement from the editorship of the new edition of the *Documents*, Mr. Chadwick expressed the Council's appreciation of his many years of devoted labour.

The motion for the adoption was seconded by Mr. Stebbing-Allen and a short discussion took place. Questions on the Report were asked by Mr. Eades, Rev. E. Sandstrom, Rev. R. Stanley, B.A., and Mr. Stebbing-Allen, and the discussion centered mostly on advertising; the view was expressed that

it is not only the financial aspect of the Society's sales which should be stressed, but the need for people to read the Writings. The Report and Accounts were formally adopted.

Mr. Colley Pryke nominated, on behalf of the Council, the Rev. Clifford Harley as President for the coming year. Mr. Pryke expressed the regret of the meeting that Mr. Harley was not present, and paid tribute to the fine work he had done during the past year. He thought we had a fine President and would like to see him in office for a second year. Mr. Trimmer seconded the motion which was carried with acclamation.

Mr. Kenneth F. Chadwick explained in the event of a President being elected for a second year of office, the Vice-President would also continue in office if he were willing to do so. Mr. Colley Pryke had, however, expressed his desire not to do so, in view of his age and state of health. The Council would lose its senior member with much regret and would miss his wise advice, but we had to respect his wishes in this matter. Mr. Chadwick proposed, on behalf of the Council, that Mr. A. A. Drummond, M.Sc., be Vice-President for the coming year. This was seconded by Mr. P. G. Dicks and carried unanimously.

Rev. F. F. Coulson moved that Mr. Douglas W. Toby be elected Honorary Treasurer, and spoke of Mr. Toby's lucid exposition of the accounts. This was seconded by Rev. E. Sandstrom and carried unanimously.

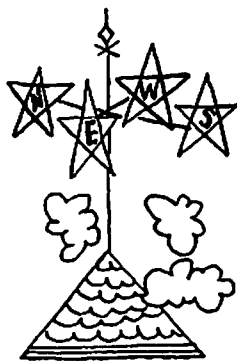
The President had sent his address entitled *A New Heaven and a New Earth*.

Mr. Pryke expressed the thanks of the meeting to Mr. Harley for his address and for his services during the year, and added appreciation of Mr. Toby's excellent reading of the paper. Rev. H. G. Mongredien moved a vote of thanks to the Officers. Sir Thomas Chadwick then rose to suggest that the meeting place on record its thanks to Mr. Pryke for his services to the Council over a period of twenty years and particularly as Chairman of the Advisory and Revision Board since 1946 in which office the Council hope he will continue for many years. The suggestion was greeted with applause and Mr. Pryke in reply expressed the delight he had found in work for the Society.



Natural Notes

By Carol Lawson



Dear Mr. Wunsch, Mr. Marshall, Mr. Johansson, all those others, who complained about the above title: we can't find another name for this column which describes it as well. To call it 'News' is misleading because we don't write about the important events of the Church in this column. We write about the small events of our natural lives, the church bazaars, comings and goings, anniversaries, dinners, interesting sermon titles, etc., etc., etc. We make brief notes of important meetings waiting for full reports to print in another issue.

Perhaps it is a mistake to use space in the *MESSENGER* for trivia, but since the real news of the Church is very often not printed, this is an attempt to communicate at least some of the superficial happenings to each other. At least we will know a bit here and there of the natural level of each others' lives.

We write about these things in the spirit of fun, as lightly as possible, and trust they will be read in the same spirit. We do not ponder about how we word each item but write it as it comes naturally. This is the second reason why the title 'Natural Notes' seems appropriate. And conversely, why the title can only be taken lightly and need not bear the scrutiny of strict grammarians.

The third reason we like 'Natural Notes' for a title is that much of the copy for this publication is written after serious thought about serious subjects so that by contrast our bit of froth here strikes a note somewhat out of key with the deeper tones of the *MESSENGER*.

All and all, we have thought and thought for a more expressive title for our simple efforts. Seriously, Carol L. ● Let's get on with what's brewing here and there and everywhere . . . Oct. 29th, the Kansas Association held its 49th annual meeting. This week-end will see a flurry of activity. Task Force No. 4 is meeting in Cincinnati the day before the meeting of the Ohio Association. As far as we know only ones present are Dave and Elizabeth Johnson, Dan Nielsen, and

Carol and Bob Lawson. The first three mentioned will be housed in the Lawsons' dilapidated, commodious house. Bill Woofenden, another member of Task Force No. 4, is absent with good reason. First of all he had a Thursday and Friday meeting of the Hosanna Revision Committee (of which he is a prime spirit) in the East. Then he was to hurry back to his new parish in Detroit to be formally installed Sunday, Nov. 10th, by Rev. Wm. Wunsch, Washington, D. C. It is a matter of regret to the Woofendens and to Mr. Wunsch's brother who lives in Detroit that this is going to be a flying trip (albeit, by pullman) for the Rev. Mr. Wunsch . . . incidentally, the Detroit young people are planning a house party for the first week-end of December.

Meanwhile, Bill Woofenden's former parish in New York City is carried on this year with the guest ministers. Win Sullivan heads the pulpit supply committee. The housing committee under Margaret Sampson is planning to redecorate and refurnish the living room and kitchen on the fourth floor of the New York Parish house for use of visiting ministers. So far they have met: the Rev. Messrs. Kendig, LeVan, Johansson, Gustafson, Martin and Paul Zacharias.

● Did you know that Leonore and Stewart Poole's frequent trips to California this year have been entirely at their own expense, even though Leonore has been working for the Women's Alliance and Stewart for the board of the Wayfarers' Chapel. (Oh, that golden aura around Wilmington, Del.!) ● The Rev. Clyde W. Broomell has closed his home in Steamboat Springs and has gone to spend the winter in Pasadena, Calif., with his daughter, a supervisor of Child Guidance Welfare in the Los Angeles Schools.

● In 1959 Convention will be held in California. Those westerners are already at work on it. The Convention Planning committee of the Calif. Association consists of all the ministers in the Association plus Walter

Brown, San Diego, Ed Conger, Los Angeles, and Mrs. Frances Bergstrom, San Francisco.

● We heard that the president of the Temple City, Calif., Society—Emilie Savage—was delighted and surprised to read about her grandfather in the account of the Lenox Township Church, (*MESSENGER*, June 8.) Her grandfather, the Rev. Gearhardt Busmann, was the first ordained New-Church minister to preach at Lenox.

● The Rev. and Mrs. Andre Diaconoff are soon moving to a new parsonage which the Los Angeles Society is buying . . . One of our favorite contributors had a book review published in *Pastoral Psychology* in September. She reviewed Swedenborg's *Divine Love and Wisdom*, *The Divine Providence*, and *Heaven and Hell*.

● The General Pastor of the Illinois Association visited the La Porte, Ind., New Church in October . . . one of the big questions being decided today at the Ohio Association is whether or not to fill the post of General Pastor which has been vacant since the death of the Rev. Henry Giunta.

● One of the wonders of this modern age is that even through the grapevine, news has become jet propelled. The information that Franklin H. Blackmer had resigned from his position at the Wayfarers' Chapel travelled from the West Coast to the East Coast in a matter of a few hours.



● Somehow or other this photo of two(?) bathing beauties has escaped us until now. Oh, well, it will remind us of the good ol' summertime when George Pausch and Norma Capon stopped to chat on the path to the swimming hole. And somehow, Dave Garrett managed to be lurking behind a nearby bush where he could snap this picture.

(Continued on page 352)

The Builders of America Were Men of Deep Religious Convictions

ADDRESSING the Constitutional Convention in 1787, when it seemed to have reached an impasse, the eighty-one year old Benjamin Franklin declared: "I have lived a long time, Sir, and the longer I live, the more convincing proofs I see of this truth; that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the sacred writings, that 'except the Lord built the house they labor in vain that build it'. I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel . . . "I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service!"

FROM THE EVIDENCE COMMITTEE

The Evidence Committee of the Public Relations Bureau calls attention to a new edition of *The Dictionary of Thoughts*, (Funk & Wagnalls, 1957) in which there are a number of extracts from Swedenborg's writings under the topics of 'Action,' 'Evils,' 'Hell,' 'Intelligence,' 'Marriage.' For the most part the statements are paraphrases, well done, but no source references are given, which is a serious fault throughout the compilation, especially when compared with works of the kind such as Stevenson's and the perennial Bartlett's. Perhaps it has significance that an examination of the book as a whole indicates that except for such prolific sources as Shakespeare and other noted philosophers, poets, essayists and general authors of the ages, Swedenborg is rather more called upon than most thinkers.

L. M.

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ANOTHER CHANCE

(The Bureau of Old Age and Survivors Insurance and the Internal Revenue Service have supplied the following explanation of the provisions of H. R. 8892 (Public Law 85-239) which was approved by President Eisenhower, Aug. 30, 1957)

THOSE clergymen who did not file waiver certificates before April 15, 1957, and lost their right to elect coverage as self-employed persons under the old-age, survivors, and disability insurance program now have another chance. An amendment to the Internal Revenue Code which President Eisenhower signed into law on Aug. 30, 1957, gives them an extended period of two more years (in general, through April 15, 1959,) to obtain old-age, survivors, and disability protection for themselves and their families.

Ministers who file waivers during this extended period will be mandatorily covered for 1956 and subsequent years for which they have net earnings from self-employment of \$400 or more, including earnings from the pursuit of their ministry. In addition, any minister who filed a waiver before Aug. 31, 1957, but who filed it too late to secure coverage for 1956, may elect coverage for 1956 by filing a supplemental waiver during the extended period. The law does not permit ministers to elect coverage retroactively for 1955.

The amended law does not change the 2-year deadline for a minister who files a waiver after the close of the extended period, to begin his social security coverage with 1958 or a later year. He will have lost his chance to elect coverage unless he files his waiver on or before the due date of his Federal income tax return (including any extension thereof) for his second taxable year after 1954 in which he has net earnings from self-employment of \$400 or more, some portion of which is from the exercise of his ministry. For example, a minister who has such earnings in 1955 and 1959 must file his waiver on or before April 15, 1960.

Ministers who file waivers after the close of the extended period ordinarily will be covered for the first as well as the second year of their ministry if these years are consecutive. For example, a person who becomes a minister in 1958 and who files a waiver on or before April 15, 1960, will be mandatorily covered both for 1958 and for 1959 if in each of those years he has net earnings from self-employment of \$400 or more, some portion of which is from the exercise of his ministry. Under the old law, a minister could not elect coverage for any year for which the return-filing date had passed.

The new law also provides that ministers will now include as net earnings for social security purposes, (1) the rental value of a parsonage or rental allowance furnished them as part of their compensation and (2) the value of meals and lodging furnished them for the convenience of their employer. This change in the law affects ministers' liability for self-employment tax but does not otherwise affect their liability for income tax. This provision is effective for taxable years ending on or after Dec. 31, 1957, except that, for the purpose of the retirement test under old-age and survivors insurance, it becomes effective with taxable years beginning after Aug. 1957.

Through misunderstanding, some non-profit church-related organizations erroneously reported the remuneration of certain ordained ministers performing teaching or administrative duties, and erroneously paid the em-

ployer and employee social security taxes. The amended law provides that the remuneration reported as paid to these ministers in 1955 and 1956 shall be treated as if correctly reported, and not as net earnings from self-employment, to the extent that the employer tax or employee tax was not credited or refunded before Aug. 31, 1957.

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In The Name of Jesus

I HAVE BEEN asked to write something for our page, and, I felt that a study of these words might be helpful, since they are being so religiously used in prayers. But I want to start with *Zech. 14:9*, because it is so wonderful that this is promised, "In that day shall there be one Lord, and His name one."

True Christians have always revered the name of Jesus. Yet we find that here in California where we are so close to Mexico a good many Mexican nationalists live on our side of the border, and many of the men bear the given name of Jesus. It is common to read in the papers that Jesus Hernandez or Jesus Escalante had murdered a man or committed some other crime. These families are all of the Roman Catholic faith. Inasmuch as the Catholic church requires that all children be baptised, it would appear that the priests must condone the practise of naming male children Jesus. If they truly believe in the divinity of Christ, as they claim to do, how can they christen a baby with the name of God? They would not name him Jehovah!

In *John 14:13-14*; ch. 15:16 and ch. 16:23-24, Jesus tells His disciples to ask in His name. And it seems that these words are being interpreted to mean that all prayers should conclude with the words, "This I ask in Jesus' name," or "This I ask in the name of Thy Son," for those who don't seem to like to say the word Jesus.

Sometimes it sounds as if they are saying, "Now this is addressed to the Almighty, but I am asking in Jesus' name out of obedience." You may have felt at times as the prayer was being said, that the supplicant was addressing the Lord Jesus, since he often used the word Lord; but you are forced to feel, as you hear the last words, that he is emphasizing a duality of persons, and that our Lord is given an inferior position.

If we look a little closer at what Jesus in the gospel of John said, we shall see that He did not mean that we should *say* when we pray that we are asking in Jesus' name, but that we should actually *ask* in His name; which I would interpret to mean, use His name, or address Him directly.

After all, He says "I will do it," which would mean that He, Jesus, answers the prayers that are addressed to Him directly.

He said, "Up to this time you haven't been doing this, but now, ask and receive." How startling that must have sounded to the disciples. They may be criticized for being slow to understand; but it was certainly something to hear a man talk like that, and tell them that whatsoever they would ask in His name He would do it.

Eph. 5:20, "Giving thanks unto God and the Father in the name of our Lord Jesus Christ." It would be hard to say how thanks could be given with the tongue, as here enjoined, without using the name of Jesus. In passing note the words 'God and the Father.' If one of the names used here had been Jesus, many would say it referred to two Persons.

In the *Acts 19* we read that the twelve men of Ephesus, who had become disciples of John Baptist, were baptised by Paul 'in the name of the Lord Jesus.' The power that the name of Jesus engendered was immediately evident.

In Mark's gospel 'in the name of Jesus' appears several times . . . (I do not say *Saint* Mark, for I feel this is a mistake. The apostles were called servants or ministers: it was the people of the laity who were called saints). In *Mark 9*, in each of the verses 37, 38, 39 and 41 'in the name of Jesus' appears. Jesus speaking in verse 41 throws additional light on what this means by saying, 'Because ye belong to Christ.' Thus the real deeper meaning of doing things in His name is because we have taken His name, we belong to Him, we are of His family. In a sense it means in His nature.

But when John saw the man casting out devils in His name, (v. 38), he heard him actually using the name of Jesus, because of the power that is in It.

—ALICE HOEY SHAFFER

Here and There

"I HAVE SEEN the light, I perceive the truth, I have found the pearl of great price," writes a former member of the Mormon Church, upon

finding the Writings and joining our National Association. This man is now distributing pamphlets, and his zest and enthusiasm is something we all might envy, and even emulate. How many there are who accept the marvelous truths about the life to come in a dead, dull, and lifeless manner. Mrs. Dan Pedersen accompanied Mr. and Mrs. Clark Dristy on a trip to Oregon in August. They enjoyed a wonderful visit with the Mike Wilmoth and Kenn Paine families near Medford, and also had the pleasure of again meeting our 93 year-old member, B. F. McManama, Central Point. Lack of time prevented our visiting with all of our N. A. members in the Northwest area. Betty Thomas is now married and living on a farm near her former home. We congratulate our friend Robert W. Shields on his promotion to a five-figure salary, and an important executive position way down East. Mrs. John Grosch, who has held a responsible office position with the Allis Chalmers Company for some years, plans to retire about January 1st. Blanche Salter, now living in Phoenix, is active in wild life conservation work, and I believe was instrumental in founding the Sky Harbor Bird Refuge sponsored by the Secretary of the Interior.

—CLARK DRISTY

Be In the World But Not Of the World

TO BE IN the world is to worship God, acquire knowledge, to perform uses and to enjoy wholesome recreation. This is to live the life of religion. To have lived and experienced the truth of the Writings is truly rewarding.

To be of the world—to encounter conditions not in accord with our viewpoint or philosophy gives us a perspective not acquired in cloistered atmosphere. Erroneous thinking leads to conflict and heartache, especially is this true when regeneration begins. We then seek a philosophy that leads to a better relationship with mankind as a whole.

To the Truth seeker, opportunities will be provided to profit by the mistakes of others. As one author says, "Learn from the mistakes of others, for you will not live long enough to make all of them yourself." Ill-adjusted ways will then give way to well-adjusted personalities, and the effort will be more than compensated for.

—CLARK DRISTY

BOOK REVIEW

(Continued from page 346)

contests. This paragraph in the concluding chapter is well worth copying.

"To live as if to live and love were one is not a new recommendation; what is new is that the meaning of love should have been rediscovered in the twentieth century by scientific means. Every people has its equivalent of the Sermon on the Mount, and our churches have constantly reminded us of the existence of love and enjoined us to practice it. This being so, it may well be asked why it is that we seem so monumentally to have failed to realize such injunctions? Why is it that there have been so many members of churches but so few lovers? Why is it that there are so many Christians but so few followers of Jesus?"

—JOHN R. SWANTON

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NATURAL NOTES

(Continued from page 349)

● Miss Frances Darracutt, despite her age and nearly bed-ridden, takes a keen interest in everything that goes on in the Church. She sends greetings to her many friends.

● And speaking of voting, members of the Reading Circle of the Bath, Maine, Society can't leave that democratic privilege until the last minute because they're holding a supper meeting on Election Day . . . Did you know that the late Anne Cary Bradley, Fryeburg, left her beautiful paintings to be sold by the Fryeburg Society and the Fryeburg Assembly? The paintings were auctioned off this summer by Edward Mills after being repaired and arranged by Leona and Larry Denison and Ralph Thompson.

Births, Baptisms, Memorials

BIRTHS

HAMILTON, LEACH—Born in October Marlene Sue to Arlene and Alton Hamilton and Dawn Marie to Marth and Donald Leach of Fryeburg.

BOOG—Born Sept. 28 to Harold and Gretchen Trott Boog, a son, Harold Mayo in Bannister, Michigan.

SEWALL—Born to Mr. and Mrs. William D. Sewall of Winslow, Washington, a daughter. Mr. Sewall is a member of the Bath, Maine Society.

BAPTISMS

PETERS—Wendy Jean, daughter of Mr. and Mrs. Fred J. Peters, Edmonton, Alberta was baptized Aug. 11; the Rev. P. Peters, Gulfport, grandfather officiating.

ANDERSON, SCHNEIDER, ELLIOTT—David Powell, son of Mr. and Mrs. Gale Steele Anderson Sept. 1; Pamela Dianne, daughter of Mr. and Mrs. Howard George Schneider Oct. 13; Gail Elizabeth, daughter of Mr. and Mrs. John Dale Elliott Oct. 27; all of the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

CONFIRMATION

RIGGS—Susan Lee Riggs, Charleston, W. Va. confirmed at the morning service of the St. Petersburg, Fla., Society Oct. 13; the Rev. Leslie Marshall officiating.

MARRIAGE

ROTHAERMEI-HEUSS—Peggy Anne Rothaermel was married to Henry Adam Heuss Oct. 5 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

MEMORIALS

BARNARD—Mr. Ralph Putnam Barnard, in point of membership the oldest member of the Washington Society, passed away in his sleep at his home on October 20, 1957, 89 years of age.

Mr. Barnard grew up in Washington and became a well-known lawyer. He received his education at Lehigh University and Georgetown University, receiving his law degree from the latter institution. He was soon active in many civic projects, a cooperative building association of which he was a director still when he passed away, the University Club of which he was a founder, the Board of Trade of which he was a life member, and others. He was an active Mason, past master of a lodge, once jester of Almas Temple. He was a member of the American Bar Association as well as of the District Association.

Like his father, Justice Job Barnard, who was President of the Washington Society of the New Church for twenty-one years, Mr. Barnard served it in that office for fifteen years. He served Convention many years on the Pension Board, the Augmentation Fund, and as a National Trustee of the National Church. When on May 19, 1946, a tablet was presented to the Society by the Women's Alliance commemorating the young people of the church in America who had served in World Wars I and II, Mr. Barnard, though no longer an officer of the Society, made the acceptance speech for us. This was more fitting than many of us knew, for he

had served in one capacity and another in the Spanish-American War and the two World Wars.

Mr. Barnard's wife, the former Phebe Emma McGill, passed away in 1941. Surviving are his son, Mr. Job Barnard; his daughter, Katherine; a brother, Charles A. Barnard, and a granddaughter.

At the services in The Church of the Holy City on October 23, colleagues in the law and fellow Masons paid tribute to Mr. Barnard as well as members of his church. Mr. Barnard had made the family's religious convictions thoroughly his own, and was an understanding and well read New Churchman.

A Masonic service followed at the interment in Arlington National Cemetery.

—Wm. F. Wunsch

MOORE—Robert Warren Moore was born to his parents Mr. and Mrs. William H. Moore on June 20, 1890. The family lived near Waverly, Kansas.

Warren served with the American army in France during World War I. On April 21, 1919 he and Lena Unruh were united in marriage. To this union were born three daughters. Until about five years ago, the family farmed near Dundee, Kansas. Upon the recommendation of the doctor, they gave up farming and took up residence in Pawnee Rock.

Warren and the oldest daughter, Eldeen, were baptized in the same service by the Rev. Henry K. Peters. He remained a faithful and devoted member of this church throughout the years.

On October 7, our friend passed quietly into the higher life. At his bed-side was his life-partner. He leaves to mourn his passing the three daughters, Eldeen who lives with her family in Great Bend; Thelia Belle, who lives with her family in Otis and Arvella Marie who lives with her husband in New York State. Grandpa also leaves five grandchildren and two sisters.

A few short days ago, Warren and the Rev. Eric Zacharias planned to visit the homes of members of the Pawnee Rock Society. For a time we will have to forego this. We feel sure, however, that Warren's love for people—his friendliness will now take him into many new and wonderful experiences. Let us be thankful for God's providence which has attended his life's journey—and wish him well. Services were conducted by the Rev. Eric J. Zacharias.

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Thanksgiving 1957

NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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November 23, 1957

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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EDITORIALS

A New Outlook

AS SHORT a time ago as 1950, the three New-Church camps—Almont, Fryeburg and Split Mountain—were relatively unknown in Convention, except to the people close to them and taking part in their programs. We heard about Almont, Fryeburg and Split Mountain. We knew they meant a great deal to the people who had participated in them. But numbers of New Churchmen had never seen the camps, and continued to make their summer plans without considering the camps as possible vacation spots.

Since 1950, Convention has become increasingly aware of the potentialities the camps hold for individual pleasure and education, and for the benefit of the larger Church. We are seeing in them the setting, the facilities, and the program for drawing New-Church people closer together. We are realizing they offer unique opportunities for creating better understanding of our diverse points of view, a broader fellowship, and a deeper appreciation of what the New Church stands for. Some go so far as to say the camps may be the seed-beds for a revitalized church of the future.

The feelings about the camps that have grown in the last seven years have taken concrete form in two large-scale projects. One is the granting of financial aid in the amount of \$500 a year to each camp. This was an action of Convention's General Council. The other is the Leadership Education Institute which was held at Almont in 1956 and 1957. This was the work of the Leadership Education Committee of Convention's Commission on Religious Education. Both projects involve thousands of the Church's dollars, and show the genuine interest which has grown up around the summer camps. We might also note in this connection that the first Group Training Conference in Convention was held at Fryeburg in July, 1957. Whether this type of conference will be continued at our camps has not been announced. But the good results coming out of Convention—Camp cooperation in the three areas already experienced, indicate that the camps are a fertile field which we are only beginning to develop.

Speaking, now, for the Leadership Education Committee, we can definitely say more institutes for leadership education are being planned for the immediate future, which, it is hoped, will take place at Fryeburg, at a camp in the West, and again at Almont. This will mean increasing benefits for the Church, and, we have good reason to think, for the camps. We are now reaching the point, therefore, where it is relevant to ask several related questions and make certain observations. We bring these before the reader, because they are vital to



Convention's interest and to determining the kind of camps supporters of Almont, Fryeburg and Split Mountain want for the future.

We must ask: are we entering a period where camps themselves will be more responsible for expanding their program, their staff, their facilities, and making themselves better known and more attractive to the general New-Church public? Or are the camps going to become more dependent on Convention for future expansion, with the possibility that much of the stimulus, initiative, planning and money that camp programs require will come from outside the present camp set-ups? Do the camps see present developments as a challenge to take more initiative themselves for building up their programs? Or are the camps relinquishing some of their traditional independence and looking to the national Church for direction and support?

Perhaps we do not have to make these questions 'either-or' propositions. Instead, they may point to the need for reexamining the status of our camps, the type of programs we have, the kind of appeal we make to New-Church people in general, the extent to which we are able to initiate new ideas and carry out new plans, and the amount of money we are willing to use to finance a forward-looking program. This type of self-evaluation and planning might be done by the camps independently, or in conjunction with the national Church. How it is done is largely up to the camps to decide.

Of two things, however, we can be sure, at the present moment. (1) There have been considerable changes on the camp scene in the last seven years, perhaps more far-reaching than we realize. This is especially true of Almont, more so than of the other New-Church camps. (2) These changes will continue, and in the process, the traditional pattern of camp-planning and camp-programming will in many ways be affected. Either the camps will adapt to the changes and see in them the stimulus for new goals and new values, or the camps will become more determined to follow their former patterns, and the changes happening in the Church will be treated as being relatively inconsequential.

Whichever way the tide turns, it is time for the camps

to reexamine their positions and decide which direction they will take and how they are going to take it. The old order has changed. Inevitably a new one must take its place or the old order must be reinforced. Ultimately, the responsibility to make this kind of evaluation and decision lies with the camps. We look forward to what they have to say and will choose to do.

—DAVID GARRETT

The Tear Is An Intellectual Thing

WILLIAM BLAKE, the English artist and poet, whose two-hundredth birthday anniversary will be observed on November 28 by his admirers, was a deeply sensitive soul. With his heart he could penetrate into many of life's serious questions, and with genius he could embody in sensuous images the feelings within. But his was not the gift of cold, detached reason. His thinking was with his feelings, so for him the *tear* became an 'intellectual thing.' Even so, maybe he saw reality more clearly than do those who pry into life's secrets with the lever of reason.

Possibly this is the explanation for the fact that he was a greater success as an artist than as a poet—he needed more sensuous material than words to express what he inwardly apprehended. Perhaps it also accounts for the fact, according to his own statement, that often he read Swedenborg with intense appreciation but at other times with distaste. It may be that whatever of the seer's teachings he could understand with his heart he eagerly embraced, but had to pass by what was intellectually complex.

As is well known, Blake's parents were members of the Swedenborgian Church in Hatton's Gardens, London. It was in this place of worship that the poet wrote *The Divine Image*, that noble hymn to Mercy, Pity and Peace. Blake spoke of Swedenborg as a 'divine teacher', and said that his (Blake's) picture entitled, *The Spiritual Perception* was taken from *True Christian Religion*, No. 623. The marginal notes made by the poet on his copy of *Divine Love and Wisdom* amply testify to how carefully he read this work.

The poems of Blake's later years are frequently mystical and sometimes, seemingly at least, lacking in logical coherence. Many find them incomprehensible. However, an English New-Church writer—himself a competent student of Blake—H. N. Morris, once suggested to us that to understand Blake one must first know Swedenborg. Be that as it may, Blake could as few others appreciate the symbolism that underlies much of Swedenborg's philosophy, and especially the latter's Scripture interpretation. And it was from Swedenborg that Blake glimpsed the vision of a dawning new age, of the Holy City descending out of heaven to earth. How inspiring are the following lines:

Bring me my bow of burning gold,
Bring me my arrows of desire,
Bring me my spear, O clouds, unfold,
Bring me my chariot of fire.

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

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10 <i>What and Where is the New Church</i>10
6 Hall— <i>The Blessed Way</i>25
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*More paperwork — more projects — etc., are
not the answers we are finding for the ANCL*

EDUCATING YOUTH TO LEAD

by David Garrett

BACK IN 1952, a group of people found they had one consuming interest in common. They wanted to do something to give New-Church young people a better understanding of, and a greater satisfaction with their church. It seemed to this group that in their organized efforts the morale of young people of the Church was alarmingly low. Young people's activities in local churches and in the national youth organization appeared to have little meaning for the participants. Local leagues and the American New-Church League were overburdened with problems, and the membership was so small as almost to dim the spirit and purpose of 'League' work to non-recognition. Young people hastened to cover this up by increasing the paper-work and drumming up enthusiasm with new, ambitious projects that offered meager hope of achievement. Rather than revive the young people's work, these remedial efforts obscured the real problems and added fuel to the feeling of inadequacy. It was obvious that the organization was fast becoming an end in itself. It seemed to the group considering these things that it was no longer possible for young people really to enjoy their church youth activities and get genuine meaning from them. Young people came to meetings and took part largely out of a sense of duty—because their parents expected them to go—with a grim determination to try to have a good time—rather than because they wanted to participate.

The group with this concern for New-Church youth sought the support of others who were alert to the situation. Through a series of meetings and conferences at the New Church Theological School, the camp at Duxbury, Mass., the 1954 Convention, and the camp at Fryeburg, Maine, wider recognition was gained for the young people's needs. The main conclusion of these conferences was that a start should be made with the young people themselves. A new, if not radical, program should be established which would offer young people meaningful and satisfying experiences, under New-Church auspices, such as had not been available before. Young people would learn, with these experiences as a basis, something of what makes for vital and significant youth activities;

The findings of these conferences were brought to the attention of Convention's General Council. The Council responded with immediate interest and urged that there

be specific action on these matters. The president of Convention was then asked to appoint a committee whose exclusive concern was to be the needs of New-Church youth. In the spring of 1955, the Leadership Education Committee was formed for this purpose.

First Studies

The Leadership Education Committee included in its membership many of the group that had initiated interest in the Church's young people. With the characteristic determination and conviction they had demonstrated previously, work on their assignment began immediately. Within a year, a major project, different from anything the Church had attempted, was inaugurated. This was the Leadership Education Institute that was conducted in the summer of 1956. A second Institute was conducted Aug. 4-25, 1957. Both projects were held at the Almont New Church Summer School, Almont, Michigan. Seven young people participated in the first project, and 10 young people took full-time part in the most recent one. These young people came from all over the United States but the majority from the Middle West and West. Both Institutes were staffed with seven youth-workers who, like the young people, were recruited from many parts of the country. Care was taken to look far and wide for youth-workers with some training, experience and aptitude for this type of work.

The programs of both Institutes took many months of analysis, critical appraisal, and detailed planning. Consultants in the field of Human Relations were brought in. A philosophy, borrowing from the insights of New-Church Psychology and of Group Dynamics, was developed and applied to each aspect of the project. Here, we believed, was a program that was new, radically different from other projects in the Church, and, we hoped, closer to the needs of New-Church youth than anything we had had before.

How well is it felt did these projects work out? How far have the Leadership Education Institutes succeeded in meeting the needs that were recognized by the initial group in 1952?

I believe it is fair to say that more has been accomplished in the last two years than we expected could be done in that time a few years ago. The response of the young people attending the Institutes was gratifyingly

enthusiastic, especially in the 1957 session. The majority of young people demonstrated a high capacity for analysing their problems and needs, understanding the implications of them, and grasping what is involved in bringing people together for meaningful group activity. They showed visible evidences of growing in their awareness of feelings and attitudes within themselves. They became more sensitive to one another. They were brought to see that the interaction of people is a subtle and complex experience which requires skill and understanding in handling. They discovered that youth-work involves a lot more than business and activity. They had opportunities to participate in and contribute to programs that considered both the 'human relations' and 'activity' aspects of people working together. They had experiences in worship, arts and crafts, drama, social programs, recreation, discussion-groups and study-groups that exposed them to the wide range of possible youth activities. Thus, the spiritual, psychological, and practical aspects of youth work were treated.

At the 1957 Institute, there was a series of talks on 'The New Church in a Changing World'. These brought out the vital relevance of the New-Church way of life to the great upheavals and advances of our time. Many of the young people showed a degree of interest we had not anticipated, in the teachings of the New Church as distinct from other faiths. Some of them made remarks to the effect, "We didn't know the New Church could be so much fun—or could answer our questions, and stimulate our thinking—like this." I believe friendships were made and impressions created in the young people's minds that will bear fruit in the Church for years to come. A solid start has been made.

Related to Other Projects

But experience has brought home to us how relatively small a dent has been made on the task we were assigned. As we have made inroads, in this area and that, we are aware more than ever before of the vastness of our job, and of its interrelatedness with so many other things in the church on which work needs to be done. The accomplishments of the Institutes, and future projects of this kind, will have an enduring usefulness only as related activities in the church, on youth *and* adult levels, become more efficient and satisfying to the New-Church public, young and old.

As instances of what we are referring to here, we cite the need for more effective adult guidance of youth activities in the local church. There needs to be training for adult youth-workers, supplementing the young people's training, so that when young people return from a Leadership Education Institute, there may be the kind of adult support and guidance necessary for helping the young people use their education-in-leadership in the local church's youth program. And just as lay youth-workers need specialized training, so do the ministers of our churches because of their fundamental part in this work.

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We 'Never Had It So Good'

WHEN THE possibility of a session of the Leadership Institute was first presented to those in charge of the Almont Assembly we had mixed feelings. Could we, dared we? What had we to offer? Were we spiritually strong enough to undertake such a project?

We were willing to offer such things as we had. Our housing would undoubtedly prove adequate; our beautiful little chapel would be a fit setting for worship. But were we able to lead these young people? However, all the good folk who have helped to make Almont what it is were ready to try. So we said, "Yes".

The first session in '56 was thrilling with the blessed young people so eager to learn and to help! We loved them all. All was not easy. We made mistakes both in the Assembly's area of responsibility and in that of the Institute. But they were not insurmountable, and we learned right along with the young people. The session ended with the feeling that if we were to have the opportunity of cooperating with the Institute again, some things would be done differently and—we hoped—better.

We felt honored when asked if we would have another session in '57. This proved to be a more enjoyable one to us because we knew a little better how to accomplish our aims.

As to the young people—I cannot say enough about the caliber of these earnest, delightful young men and women. We had a feeling that a number of them felt a deep, inner urge to work for the Lord and His church. They were an inspiration to us all. The New Church is fortunate to have such fine young people.

Without the guidance of the splendid faculty which directed this work, it could not have succeeded. There was a wide diversity of approach and each faculty member was a master in his field. The young people felt that each was his friend.

The Almont Assembly 'never had it so good'. Those of us who are regulars certainly appreciated the opportunity it gave us to get to know these outstanding workers in the Church. We owe them a debt for the friendships and inspiration they brought us. We hope we may prove worthy to again be chosen to be host to the Leadership Institute. May it be soon. Any area that has the privilege of entertaining the Leadership Institute program should go 'all out' for it.

—DOROTHEA PEISTER
Superintendent

WHERE ART THOU?

IF WE WERE to put this question to ourselves this morning we would probably answer that we are about fifty miles north of Detroit, three miles outside the town of Almont and actually at the Almont Assembly. But when God asked Adam this question he wasn't asking Adam where he was geographically, but spiritually. This is illustrated in an interesting story about one of the great mystics of the nineteenth century. His name was Schneur Zalman. He was once arrested by the Russian government and put in jail at St. Petersburg. While he was in jail the jailer, a Christian, who knew that he had a very pious man in prison, one day said to him, "I have been reading the Bible, and I would like you to explain something in the book of Genesis that I have never understood. The Bible tells us that Adam disobeyed God and then went and hid himself among the trees in the garden of Eden. God's voice called to Adam and said, Where art thou? Now what I want to ask is this,—is it possible that God didn't know where Adam was? Why did he have to ask?" Schneur Zalman said, "You don't understand. Of course God knew where Adam was. God wanted to know if Adam knew where he was." One interesting thing about this is that, over a hundred years before, Swedenborg had interpreted these words to mean much the same when he wrote, "It is common in the Word for man first to be asked where he is and what he is doing, although the Lord previously knew all things; but the reason for asking is that man may acknowledge and confess."

A new world was opening up for Adam, and he had to know where he was in relation to it and the things about him, before God could help him. So here we are today facing up to this same question. 'Where art thou'—not geographically but spiritually. For Adam's experience is ours. A new world is opening up before us, and we have to find our relationship to life about us in order to help others, to be able to lead others. We need to know

where we are going and how. We have to know our world if we are to meet it.

Where are we in regard to our Church? Do we know what the Church stands for well enough to lead others to understand it? What specifically can we do to help the Church?

Where are we in regard to ourselves, individually and in our group experiences? Do we understand ourselves? Do we recognize what is keeping us from being the kind of person the Lord wants us to be? Do we know why we have certain thoughts and feelings?

When we recognize our lack of knowledge, our dearth of experience, our paucity of 'know-how,' then we answer the Lord, recognizing our need, and he can fill it both by our experience and by teaching from others.

As future leaders of the Church we want to cultivate the feeling of instrumentality. By this I mean the feeling that we are instruments in the Lord's service. This is a huge task. It means that we want to help our fellowmen to know the Lord Jesus Christ; to help them adjust themselves to their place in the world, in the Church, and in their group relationships. All of this is included in the great worship experience of being in the Lord's service as volunteers, as was Isaiah when he said, "Here am I, send me."

We are here to learn about our Church, our world and ourselves. We shall have group experiences when we will have to learn to 'abide by the group', but there will be times when we want to be alone with our thoughts, to relate what we have learned to our own experience. Only those who can thus 'live by themselves' can make substantial contributions to the group. WHERE ART THOU? Happy and well adjusted indeed is the person who can answer this, and we are here to learn how to do this. May each of you learn to answer this question which the Lord asks each of us.

—IMMANUEL TAFEL

WHO ARE WE?

WHO ARE WE? Have we ever asked ourselves this question? Most of you are probably familiar with the Loretta Young Show on TV. One of its recent programs was devoted to just this theme. The plot revolved about a woman's search for the answer. She interviewed people for their replies. Some gave their profession; others, their names; some told their position in the

family; while others said what goals they wished to reach in the near future. The most meaningful answer came to the woman when someone told her he was a son of God. With this she found contentment. Although this truth is basic, is knowing it always enough for a complete sense of identity or must we probe further?

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PRESIDENT.....Mrs. Stewart Poole, Wilmington, Del.
 1st VICE-PRESIDENT.....Mrs. Richard Tafel, Philadelphia, Pa.
 2nd VICE-PRESIDENT.....Mrs. Robert Young, San Diego, Calif.
 3rd VICE-PRESIDENT.....Mrs. Harold Berran, Brooklyn, N. Y.
 RECORDING SECRETARY.....Mrs. Alan Farnham, Brockton, Mass.
 CORRESPONDING SECRETARY.....Mrs. Robert Gass, Portland, Maine
 TREASURER.....Mrs. Horace Blackmer, Boston, Mass.

Presidential Ramblings

THE PAST YEAR as president of the National Alliance has been mainly a job of learning and acquainting myself with rules and procedures, but more important, getting to know its members in various parts of the country.

I have met with three groups on the east coast. (Boston, Philadelphia, and Baltimore) and six groups on the west coast. (I admit this seems a bit odd, but my husband travels west more frequently). These groups have been Portland (Oregon), El Cerrito, Los Angeles, Temple City, San Diego, and most recently San Francisco. The question most often asked, "what is the purpose of the National Alliance, and how can we help to make it more effective?" is the echo of the same problem facing us within Convention itself. I believe we shall have definite answers in time, through the medium of better personal contacts, better communications, cooperation, new goals, and most of all, a clearer understanding of our individual and collective concerns.

Of these groups, Boston, Philadelphia, and Baltimore are perhaps the older established in pattern and work. Climate, area, distance, way of life all contribute. While El Cerrito in the bay area has an active group of women comparatively new to the church, who are not so much interested in the Convention, or National Alliance as they are proud to have a church in their community, to which they give unstintingly of their time and energy, even to gardening and landscaping. They also have an average attendance of 20 at weekly doctrinal classes held in the mornings led by one of the older members of the church, and this I think is unique because they haven't had a resident minister for some time. Too many of us shy away from learning what the church teaches.

San Francisco is a transient city. The congregation is partly made up of people who have recently moved into town. A good many of these families help wonderfully for the short time they are living nearby. Other members live as far as fifty miles away. Their interest now is preparing for the 1959 Convention and raising money to enlarge their parish house. Because many of the women come from varied church backgrounds and missions are the concern of all denominations, they were much interested in the purpose and use of the Mite Box and more than willing to cooperate.

The Portland Alliance also comprises both old and new members to our church. They are hard workers in their local group and have much to do in helping to complete the new building. Common with these three groups, however, was the willingness to collect for missions because of its world-wide scope.

We did a splendid job collectively in raising funds to send Elizabeth Johnson, the wife of our Convention president, as our ambassador of good will to the British Conference and to societies on the continent. She spoke everywhere, taking a special message from us all, and was our keynote speaker at the annual Alliance luncheon meeting in June.

I believe our aim must be a closer relationship with one another and a willingness on the part of each of us to dare to try something new and different, whether it be a course of study suggested by our Religious Committee or a project proposed by some group or individual, or the raising of our dues to a figure comparable to other organizations, religious or secular. Above all we must become a useful, forceful, vital arm of the church, locally and nationally. To accomplish this, each of us has a job to do, which calls forth a personal dedication to the church. We have hardly scratched the surface of possibilities. I know there is great zeal and spirit because I have seen it in operation.

—Leonore D. Poole

The Mighty Mite

GOOD NIGHT, Grandmother. Thank you for a happy time." Sunday at Grandmother's house was coming to an end. The cambric tea in tiny china cups was gone, and it was time to start sleepily for home.

"It was a happy day, wasn't it, dear? Let's put something into the Mite Box to thank the Lord." She lifted me up to the high shelf on the dining room buffet and I dropped a coin into the little white box.

Through the years women of the National Alliance have been collecting small tokens of thankfulness in their Mite Boxes. Each April the boxes are emptied and the contents are given to the Board of Missions for their work.

This year we have a special cause to serve. In Berlin a dream of many years is being realized. The New-Church Society there has at last a building all its own,

Alliance

National Alliance Officers 1957-1958

MITE BOX CHAIRMAN.....Mrs. John Lister, Philadelphia
 RELIGIOUS CHAIRMAN AND CHAPLAIN.....Miss Iris Drewry,
 Baltimore, Md.
 ROUND ROBIN CHAIRMAN.....Mrs. Louis Dole, Bath, Maine
 PUBLICATIONS CHAIRMAN.....Mrs. Ernest Martin, Wilmington, Del.
 NOMINATING COMMITTEE CHAIRMAN.....Mrs. Othmar Tobisch,
 San Francisco, Calif.

S. Martin

dition

in which to worship and to house a minister and his family. Much of the work of renovation has been done by the members themselves, although for many of them it is a financial sacrifice even to attend church. The money collected from Mite Boxes during the coming year will be used to help the Berlin Society to make a payment on the mortgage on their building.

Our new Mite Box chairman is Mrs. John Lister. She is asking every Alliance member to fill a Mite Box by April 1958.

Irene and her husband John, are active members of the Philadelphia Society. Last year she took under her wing the teenagers' activities even to the producing of a play. This year she is teaching Sunday School. Having served on numerous committees for the church and written for the *New Christianity*, Irene is now vice-president of the Philadelphia Ladies' Aid.



Mrs. John Lister

Our Mite Boxes are filled by thank offerings for blessings we receive from day to day. This useful practice is one means of reminding ourselves how very much we receive from the Lord, both spiritually and materially. In turn, the sum total of our concrete expression of truly heartfelt thanks to the Lord will indeed create a true blessing for our Berlin New Churchmen who have had such a hard struggle since the war.

This year the Board of Missions has suggested that the Mite Box money be used for the purpose of reducing the mortgage on the new Berlin church building. It is now \$2500, and this amount is a great burden for our church members in Berlin to carry and pay off.

With this special purpose in mind, we feel sure that if all of us place our Mite Boxes on bureau or desk or an easily accessible spot, we will be able to present the Board of Missions with a most generous contribution for a very substantial reduction of the Berlin mortgage.

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Alliances: Please Take Note

If you, as a member unit of the National Alliance, have not received a request this fall from your new corresponding secretary, kindly send voluntarily to her:

1. Your live and active list of members with correct addresses,
2. If possible, indicate by each name whether she is or is not a regular subscriber to the *MESSENGER*,
3. Your group name and officers.

Your National Alliance president has initiated this clarification of the address lists for the *NEW-CHURCH MESSENGER* and for our own lists. The *MESSENGER* mailing list will contain the names of members who are not already subscribers, so that they may receive the four issues of the Messenger which carry the National Alliance pages. These issues are complimentary copies to those who are not subscribers. Our aim is that they may be in the hands of all National Alliance members. (This is for you.)

Thank you for your cooperation.

Harriet Gass
 327 Summit Street
 Portland 5, Maine



Mrs. Robert S. Gass

Harriet Gass writes that when she was asked to be nominated as corresponding secretary, her first reaction was that she was being presented with an opportunity to be of service. Her second reaction was that she could not remember when she had not been "secretary of something." For many years she was recording secretary of both the Portland Society and the Maine Association.

She has diversified interests and abilities. Her current interest is in 'the healthfulness of wholesome foods.' She has served in executive capacity with several clubs. A hobby with the light touch, which gives her great satisfaction, is decorating for public events.

WHO ARE WE?

(Continued from page 359)

Let us search together. First of all, we could probably agree that each of us has many qualities and characteristics that have come from the world around us, such as our family, our friends, our church, and our school. But do we also realize our many heritages from the past? Are not all these different for each one of us and helping to make us the individuals we are?

Let's look together at some of the things that have happened and still happen and see how they affect us as persons. We find many so-called religious people who are still superstitious or prejudiced against others. Although we have been taught the great power of love, people still turn to fighting for proof of power. Too many of us still doubt as Thomas did. Too many of us would rather be Marthas instead of realizing the value of Marys. Goals or aims in groups often get lost in onesided interpretations and desires. We obey the herd instinct in wanting to be one of the crowd. And we do our good works to be seen among men. Don't we see all this around us in our classrooms, our circle of friends, etc.?

Does this mean we are going to be like this? That in order to get along in this world we must be just like everyone else? I had a course in college that was based on a book entitled, *Personality and Our Cultural Pattern*. Its main theme was that to get along in any given society you must accept the general standards of behavior and fit into them, not try to attain any higher forms, for that was where people got into trouble and became misfit, even going as far as becoming mentally unbalanced. Does this allow for us to become better than we are or those before us? Wouldn't we all become

mediocre this way and not feel challenged to improve?

The above instances are not the results of what we mean by the New Church in a New Age, but the results of the past that are still with us. The New Age makes it possible for each individual to realize his full worth as a person, and pattern himself not after anyone else or the past but through direct communication between himself and the Lord. This has been talked about for many ages as a possibility but now we have the means to make this a reality. First we must love the Lord above all else. Then He will show us the way. He will show us how to use our experiences and our knowledge for Him. This is a very personal matter. Probably each person will serve the Lord in a different way. This seems only too logical when we recall how Swedenborg described heaven as the Grand Man. He said that heaven is arranged as a man's body—people living in various sections and being as different as the parts of a man's body yet all working for the one heaven (or the whole body, as in man). As in the body this variety of uses is needed for a man to live, so it is in heaven for God's order to be maintained. We should realize and be happy that the Lord wants us to be different.

The more we give ourselves to the Lord the more we will want Him as the center of our lives. This we are trying to do here at the Institute—all of us, trainee and staff member alike. We can help each other, for it is not easy to give ourselves to the Lord completely. However, in trying to do this we will gain a real sense of who we are. More clearly than ever before we will see the meaning of "He who would be chief among you must first be your servant." For if we learn truly to serve the Lord to the best of our understanding and with our whole will, we shall be able to teach others about Him and the New Church in a New Age.

—PRISCILLA GARRETT

WHERE ARE WE?

THERE IS nothing so important as an idea whose time has come. Voltaire knew nothing about the New Church whose time was some day to come, but he knew that ideas lie dormant for years and years until their time comes.

The New Church: "Behold I make all things new"; "And I saw the Holy City New Jerusalem descending from God." The New Church: a whole new dispensation upon earth; here with us; here for all peoples.

But how will it get to all people? "There is nothing so powerful as an idea whose time has come." Has the time come for the New Church idea? If it has, nothing can stop it; we are in the surge of it whether we are to be leaders in it, or whether we are pulled along in the lag of it?

But how does the time for an idea come? There are forerunners. There is a period of preparation, a time of pioneers.

Pioneers are often lonely men. A few people on our earth have been quick to grasp the verity of the new doctrines. From the first published works of Swedenborg they have been thrilled with the significance of it to all humanity. The early pioneers spent their money and their time eagerly to introduce it to others. They would say, "See what I have found." And people would answer them, "Are you mad? This is heresy. This is not what everyone believes." They even said, "You cannot worship in our churches". So these lonely, courageous men worked where there was no readiness to receive. People were more interested in popularity (holding popular opinions) and prestige (being accepted as orthodox people) than they were in asking the Lord to give them light to find the truth, and courage to follow it.

Some of you have parents, maybe grandparents, or even great-or great-great-grandparents who were among

these brave pioneers, who stood alone against an unbelieving world. There may be one or two of you who have found the New Church more recently and suddenly, realizing the greatness of your discovery. And some of you have come, even though you have never met the New Church before, because it seems familiar and it seems good. The pioneers have paved the way. Thinking in the world has changed and you have come along with the changes.

"There is nothing so powerful as an idea whose time has come." How far have we come? Rev. Immanuel Tafel has told us of some of the newness about us. Priscilla Garrett has told us of some areas we haven't yet reached But how about some of the every day ideas which we keep hearing and seeing at school, on TV., at play, everywhere? Did you know that every idea any one has about anything, is just the sort of idea it is, because of the basic idea about God that that person has in his inmost of inmosts?

Sin and Punishment

Most of you take a bus to school. I rode on a bus the other day. I boarded just in time to hear an angry parent saying to a fretful child, "Do you want me to spank you?" Here was the old idea of punishment: "You do what I say, or else." Obey from fear. Our whole penal system

in the past has been built on punishment. It is a sign of the new Christian era that we are changing our attitude toward criminals, and toward obedience of children, that we are wanting them to learn rather than wanting them to be punished. Yet the two ideas are with us side by side. On a TV program recently I heard a play arguing in favor of helping released prisoners, on the basis that "He has paid his debt, so he should be accepted now". Here is the new idea of kindness side by side with the old idea of punishment. What has 'having paid' got to do with what he will do now? Was he in prison to pay or to learn? The idea that man must pay for sinning comes from the old idea of a punishing God whose innocent son paid the penalty of man's sins to appease God's anger. The new idea sees that the Lord wants us to repent and regenerate, to "Cease to do evil and to learn to do well".

"There is nothing so powerful as an idea whose time has come". The *idea* of the spiritual internal of the Word of God, telling about the spiritual internal of each one of us as we regenerate; the *idea* of the celestial inmost of the Word revealing the Lord to us as He has never before been revealed. An idea whose time is to come. What is our part to be?

—EMILIE BATEMAN

In a new world,

A UNIVERSAL CHURCH

TO BELONG to the New Church in this year of our Lord, 1957, is one of the most exciting experiences imaginable. And to be young at this time in the world's history, is to be in a position to witness—and perhaps to participate in—the most revolutionary change in the story of man on this earth. We can watch it happening if we know what to look for, and we can become active participants in the coming of a new world if we are ready, if we prepare ourselves. As members of the staff of the Institute we can wish you young people no greater privilege than to make it your life's work to help bring a new world into existence.

In this article I want to do two things: first, identify the Lord's New Church with this revolutionary change in human life; and, second, relate our work together at the Leadership Institute to the central idea and spirit of this spiritual revolution.

We hear it said that we must make a distinction between the church organization that is called the New Church, and the Church Universal that is also called the New Church. Using this distinction, the first kind of New Church is an organization usually identified with traditional Christianity, and more specifically, with Protestantism. The Universal New Church is among all

people everywhere who live in charity with others and who acknowledge the Lord as the Source of life; and this no matter what form of ritual or creed they follow. It embraces, then, people out of all nations, religious traditions, classes, cultures, with power enough to reconcile wide differences and heal old wounds of prejudice and holy wars.

I want to say to you now that we had better not keep these two churches separate any longer by such a distinction; that we should work as diligently as we can to identify the two, and give our small organization the characteristics of a Church Universal with power to appeal to, invite, and enfold all manner of differences among men. All of the talks this week have discussed the New Church as if it had the potentialities of something larger than one denomination among other Protestant denominations; and as if it were more significant than a Christian sect among other traditionally Christian sects. If we are to be leaders in this kind of a New Church we shall have to find out what are these potential powers and learn how to use them.

But is this possible for us to do? Can a small organization like ours ever hope to become a great and powerful and all-embracing Universal Church? Can a little one

become a thousand, and a small one a strong nation? as our reading from the Word this morning expressed it?

What Can Bring Unity

Yes, that is the only way that growth ever takes place in living things. From the uniting of two small cells comes this very complex organism that is my body. From the least of all seeds springs the tallest of all herbs, the mustard plant, in which the birds of the air lodge. You will remember that our Lord used this parable to teach us how the kingdom of heaven grows from small beginnings.

But not all seeds germinate, not all cells develop into structures of interrelated parts. Only if there is enough protection to sustain life and enough freedom to allow the evolving, self-generating process of growth to take place. Even so, a new and powerful idea 'whose time has come' can be fruitful and multiply and fill the earth with rich abundance. On such a powerful evolving force hangs our hope of seeing a small beginning in the New Church become an all-embracing New Church.

What is this living idea and what is this generating force that can bring to existence a New Church in a new world? What is powerful enough to reconcile wide diversities among men? What can so change our concepts of the nature of life in man and in the universe that there can spring forth a new way for men to live together with their differences of opinion, belief, culture, and biological traits?

It is this: that love is life in all its forms and functions. Or say it this way: that spiritually as well as biologically, in our feelings toward each other as well as in the living protoplasm of a cell, the dynamic processes of what your

biology textbooks call autosynthesis and autocatalysis, go on. The processes of life and growth within us and between us and in our world are everywhere regenerating what is old, producing what is new, and even evolving mutant forms never before known. Love is the source of life, the process, the purpose; it is the means of bringing into being what has never before existed. Worlds are so created; and so also new kinds of human relationships can evolve among people.

Now to be more specific about our part in using this generative idea and this living force. I have said that if we are to become active participants in the coming of a new world, and if we are to learn to be leaders, we shall have to learn how to use this power for other people. Whoever will be chief among you, let him be your servant. Here is the test of our intentions and purposes in coming here. If we can live together in these weeks loving each other enough to understand each other's differences, we will have demonstrated the power of the idea. If we can love each other enough to resolve our differences whenever there is conflict, we will have used the power of love. If we can go further and lay down our egos for the sake of honoring someone else's difference, we will have allowed love to bring into existence a new form of relationship never before experienced amongst us.

I want to go back now to the question with which these talks started. I want to end with the question that concerns your willingness to enter into this new way of living together: Where art thou?

(Mrs. Blackmer is well known in Convention for her interest in and knowledge of educational problems. She is now engaged in working out a program for the Urbana College. The above is the substance of a talk made to the Leadership Institute.)

EDUCATING YOUTH TO LEAD

Continued from page 358

The need is also indicated for parent education: educating parents about the church's role in the overall development of their children; helping parents understand how and why young people's awareness and use of spiritual resources is essential to their children's social usefulness and future happiness; enabling parents to discover how they can help in promoting the whole growth of their children. We cite, too, the need for reading material written specifically for young people, and related to what the church may do in reorganizing youth work and in putting youth work on the level of reality where young people are.

We also see where work needs to be done in the total programs of local churches. Young people's needs are not something that can be kept in a niche separate from all the rest that goes on in a church. This implies that more work must be done in our Sunday Schools—work which will be concerned with the lesson materials we use, our teaching methods, the attitudes of church members

towards the religious education program, how much importance members attach to religious education, training for Sunday School teachers, etc. Work done on the total programs of churches may mean changes in worship services, in social programs, in programs of stewardship and evangelism, in outreach and service to the community. Young people are sensitive to everything that happens in a church, and improving the youth program alone will only partially help young people achieve satisfaction and understanding in their church relationship.

We might also mention the need for doing work on regional and national youth levels. The summer camps bear further study. They could be made considerably more useful in building the character and morale of our youth. Here, we are only glossing over the tremendous areas that are still in need of systematic analysis and change if we are going to provide effective and satisfying experiences in the church for our young people.

NEW GERMAN PERIODICAL

We welcome the appearance of a new bi-monthly magazine published under the auspices of the Swedenborg Verlag in Zurich, Switzerland, and replacing *Die Neue Kirche*, edited for many years by the late Adolf L. Goerwitz. The new journal is entitled *Offene Tore* (Open Gates) with the subtitle *Beiträge zu einem neuen Christlichen Zeitalter* (Contributions to a new Christian Age) and is in many respects a German-language counterpart of *The New Christianity*. The editor is Dr. Friedemann Horn and the format is under the supervision of Professor Gerhard Gollwitzer.

Quite clearly, the work that has been started in youth leadership education has only scratched the surface of the potentialities and needs of our youth. In the planning and dream stage are other youth projects which it is hoped will be extended to young people in the many parts of Convention that have not been touched. Future Institutes will be blue-printed for the East and the West, with the intention of continuing the Institute-plan at Almont, in the Middle West. Other types of youth education, not yet explored, await study and possible implementation.

The Commission on Religious Education and the General Council are in process of setting up a Department of Religious Education which will eventually work in the numerous related areas of Christian education we have briefly referred to in this article. The work of the Leadership Education Committee will come under this, and we anticipate that the time is not too far away when Convention will have an integrated, efficiently run, educational arm that will develop and coordinate all the educational needs and uses of the church.

Besides this vision of the future, the achievements of the Leadership Education Institutes to date look small, and are plainly only a beginning. But it is a beginning, and a beginning which we believe is in a valid direction—a direction in which we are privileged to have pioneered, to have seen yield positive results, and from which we have gained much valuable experience and information.

David Garrett is the chairman of the Leadership Education Committee, and pastor of the St. Louis Society.

ALLIANCE

(Continued from page 361)

All of us, united together from coast to coast, making our thank offerings from our small change from day to day, should experience a true sense of Christian fellowship as we do this work of love together. May we all count our blessings abundantly during this year so that we in turn may bring a blessing to Berlin.

Irene T. Lister

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THOUGH I SPEAK

I DO NOT ASK to speak with tongues of flame
Nor set the thunder rolling long and loud,
But with rejoicing let my words proclaim
A rainbow, shining through a sun-drenched cloud.
Nor would I, in a bland or flattering note
Speak words of men or angels, if I knew
That underneath their savory sugar coat
Their purport was unworthy and untrue.

I would be mindful of the still, small voice
Within the heart where love and peace abide;
And have my words directed by its choice,
My tinkling brass and cymbals cast aside.

—BESS FOSTER SMITH

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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

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ARCANA CLASS I—Dec., 1957 Volume III, 2135-2216

December—

1—7	2135—2157
8—14	2158—2169
15—21	2170—2181
22—31	2182—2216

THE READING for this month is the explanation of the first half of Genesis xviii. We read, "From this chapter we may see, in an especial manner, what is the nature of the internal sense of the Word" (2135). This chapter is interpreted in the 'celestial' or inmost sense, which is the key sense of the Scriptures because it deals with the Lord's glorification. It tells us of the inner experiences of the Lord during His childhood on earth. There are many things in this chapter which broaden and deepen our understanding not only of the Lord's life but of our own states as well. We should remember always that the inmost of the Lord was Jehovah Himself and ultimately His perception was infinite while ours is finite; yet the Lord's perception also was a gradual development becoming 'more and more interior as He approached more nearly to union with Jehovah.'

The three men who appeared to Abraham—who represents the Lord—signify the Divine Itself, the Divine Human, and the Holy proceeding, the Trinity that is in the Divine. This indicates the divided state of the Lord's personality at that time in His early life. But we note that Abraham consistently addressed the three as one, and that the voice that answers is one and is called Jehovah. The appearance of the three men pictures the Lord's insight into His nature and mission, and Abraham's request that they should not pass away from him pictures the Lord's desire that this perception might not pass away. His desire at this time was that the infirm human taken on through Mary should be entirely put

off. Numbers 2161 and 2162, in explanation of the words "Let a little water, I pray you, be fetched, and wash your feet," interpret this request to mean not that the Divine should be cleansed but that it should be brought nearer the grasp of natural thoughts and that internal things should be presented in things external. And Abraham's request that the men 'lie down under the tree' expresses the desire of the Lord that this perception remain with him. Number 2165 explains the correspondence of 'bread.' This is an important number and applies both to the Jewish Passover and to the Christian sacrament of the Holy Supper.

In verse 6 (2170) note that Abraham gives the order to prepare food for the three men but Sarah carries it out. Abraham here represents the Divine good and Sarah the Divine truth. It is by means of truth that good accomplishes its purposes. Note also that in number 2183 the order of the offering of the food to the men is reversed. In the course of preparation the spiritual leads, but when the conflict is over, we are led by good.

In number 2183 we are reminded again that in each of us there is an internal, a rational, and a natural, and that the three are distinct and may even be opposed to one another. The rational is intermediary between the internal and the natural and is the means by which the natural can be reformed and regenerated. The rational proper has its internal and external. Its internal connects man with the heavens and its external with his earthly environment. Read carefully numbers 2194, and 2196; note the examples given and the additional examples given in number 2209. Belief in the Lord and acceptance of the Word as a revelation from Him are essential prerequisites to the understanding of spiritual things. Without them our thinking is limited to the natural plane and cannot rise above it. We recall that the beginning of the 'fall' was when men began to try to reason about God and heaven from the things of the senses.

Numbers 2142, 2147, 2154, 2160, 2164, 2170, 2178, 2182, 2188, 2191, 2197, 2201, 2205, 2210, and 2214 constitute a summary of the first fifteen verses of Genesis xviii, and if read consecutively will give us a better grasp of the facts concerning the Lord's experiences, and draw the whole picture together in our minds.

Notes

2147. The terms here used in describing the Trinity help us to understand the Gospels.

2177. Meat-offering does not mean flesh. This number helps us toward an understanding of the nature of the Word.

2187. To sit down with Abraham, Isaac, and Jacob is to come into the celestial, the spiritual, or the natural heaven.

ARCANA CLASS II—Dec., 1957 Volume X, 8033-8157

December—

1—7	8033—8060
8—14	8061—8094
15—21	8095—8124
22—31	8125—8157

IN THE INTERNAL sense the thirteenth chapter of Exodus treats of faith in the Lord, as signified by the sanctification of the first-born, and the perpetual remembrance of liberation by the Lord, as signified by the celebration of the passover.

Introductory to this chapter is a brief treatise on the doctrine of charity, in which charity and faith are defined as follows: "Charity is an internal affection which consists in a heartfelt desire to do the neighbor good, and in this being the delight of life; and this without any reward" (8033). "On the other hand, Faith is an internal affection which consists in a heartfelt desire to know what is true and good, and this not for the sake of doctrine as the end in view, but for the sake of life" (8034).

(Continued on page 368)

OHIO ASSOCIATION MEETS

The Ohio Association held its annual meeting in Cincinnati, Nov. 8-10. Ministers and delegates from Pittsburgh, Cleveland, Lakewood, Cincinnati, as well as a number of visitors from out of town were in attendance. The Rev. David P. Johnson, President of the Convention, was present throughout the sessions, and delivered the sermon on Association Sunday, Nov. 10.

A feature connected with this Association gathering was the meeting of the 'Task Force', the committee which is continuing the study in *Group Dynamics* which was begun with the help of the Creelman Associates of Cleveland in Fryeburg last summer. (see *MESSENGER*, July 17.) Participating in the meeting of this committee were Daniel Nielsen, Washington, D. C.; Norma Capon, Cambridge, Mass. The *MESSENGER*

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hopes to carry later a more detailed account of the meeting of this committee.

Elected as officers of the Association were R. G. Lawson, president; Albert Diephuis, vice president; Rev. Leon C. Le Van, secretary and field secretary; H. Brown McGill, treasurer. The convention was requested to invest the Rev. Bjorn Johansson as general pastor for the Ohio area; and, at the request of the Association, the Rev. Johnson appointed Charles Coch, Cincinnati, as a lay leader. Mr. Coch will assist in carrying on the work in Indianapolis, for which the Association made a small appropriation.

Saturday afternoon, Nov. 9, the visitors and delegates assembled in the parish house of the Cincinnati Church to hear an address on Urbana by the present acting director, Mr. Gauve. Mr. Gauve is optimistic about the future of Urbana. He is confident that the research program directed by Mrs. Caroline Blackmer will produce a plan and curriculum for Urbana which will fit the school effectively into the American educational system.

Following Mr. Gauve's speech, the 'Task Force' put on a public meeting to illustrate the technique for 'Group Thinking' which it is now seeking to master and apply to the activities of the Church. Taking part were George Creelman, Rev. Mr. Johnson, R. G. Lawson, Daniel Nielsen, Carol Lawson, and Norma Capon. The back and forth discussion that took place was listened to with almost breathless interest by those who were assembled. Later in the proceedings all present were given an opportunity to take part. Mr. Creelman emphasized that this experiment in 'Group Thinking' was not expected to turn up immediately a solution of the problems involved but rather to make clear to everyone what these problems are.

After dinner a further meeting to carry on this form of discussion was continued. This time the entire assembly was divided into three groups, each one to consider a different question. The subjects discussed were the Sunday School, How to Keep Youth in the Church, and The Outward and Inner Growth. The response on the part of everyone taking part was highly gratifying.

The Association, according to custom closed with a communion service, Sunday Nov. 10. At this service the Rev. Mr. Johnson gave an inspiring talk on the *Holy City*.

LETTER TO THE EDITOR

THE THIRD LESSON

To the Editor:

In the Oct. 26 number, in the article entitled, *No Thanks, Gentlemen*, J. Kreichbergs wonders why the third lesson—the lesson from the Writings—has been omitted in our services.

The Convention Order of Worship has never contained such a 'Third Lesson', as the General Church (or Academy) order does, because we hold that God's Word is complete, in its letter, as included in those books of the Bible which are divinely inspired and that if we added anything to it, as part of The Word, we would be guilty of what is forbidden in *Rev. 22:18*: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Swedenborg gave us the *explanation* of the literal meaning as the Lord revealed it to him, but his writings are not *part* of the Word. They differ from this Word in this way: that whereas God inspired the writers of the Word by putting into their minds, word for word, what they should write, and they wrote as thus inspired, having no or little idea of the depths of meaning contained within, but as to Swedenborg, the Lord chose him as one with a superior mind capable of understanding the revelation given to him and able to put it into his own words. So what he wrote was an explanation of the interior meaning within the letter and also the doctrines for the New Church. His works are not a Third Testament but an explanation of what is inherent in the Word previously given.

Our Convention ministers therefore read the Lessons from the Word in our Service and then, *in the Sermon*, unfold the internal meaning according to the explanation given to Swedenborg.

H. Mildred Herriek
Denver, Colo.

MRS. MACK'S ADDRESS: For the benefit of her many friends throughout the country: New Address: Mrs. Charles S. Mack (Laura T.) has moved from New York City to Akron, Ohio, where she is now residing at The Sumner Home, 200 Merriman Road, Akron 3, Ohio.

BIRTHS, BAPTISMS, CONFIRMATIONS, WEDDINGS

BIRTHS

WARING—Born Oct. 4 to Mr. and Mrs. Earl Russell Waring a daughter, Leilani Jean.

BAPTISMS

MALCOLM—Dirk Douglas, son of Mr. and Mrs. Malcolm, San Francisco, was baptized Sept. 29; the Rev. Othmar Tobisch officiating.

LEDERMAN—Joseph David Archibald, son of Mr. and Mrs. Joseph Karl Lederman, Kitchener, Ontario was baptized Nov. 2; the Rev. David P. Johnson officiating.

CONFIRMATIONS

ANDERSON, THYNNE—Confirmed Oct. 6 in the Faith of the New Church: Charles Keith and Audrienne Anderson, of South San Francisco; O. Stephen and Geraldine Thynne, San Francisco; the Rev. Othmar Tobisch officiating.

HACKER—Frederick John Hacker, Preston, Ontario was confirmed Oct. 9; the Rev. David P. Johnson officiating.

WEDDINGS

SHUH-HACKER—Martha Elizabeth Shuh and Frederick Jon Hacker were married Nov. 2 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

NORRIS-SWADER, MOORE-OSTIANA—Edward Morris and Doris Swader were united in marriage April 7 at the New Christian Church mission, New York City; Robert Moore and Martha E. Ostiana on Sept. 7; the Rev. William E. Fairfax officiating.

COPELAND - BLACKWELL, — MAC-PHERSON-PRATT—Jean Blackwell and Frederick Copeland were married in the Elmwood parsonage, Elmwood, Mass. Nov. 8; Carolyn MacPherson and Kenneth Pratt were married in the Elmwood New Church, Nov. 10; the Rev. Paul B. Zacharias officiating.

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Natural Notes

By Carol Lawson



From Tokyo The Rev. Yonzo Doi reports that the foundation of their new building was laid and the framework finished in July. A Bible, a hymn book, and various documents were buried in a square concrete box under the altar.

Friends of Mrs. Charles Mack will be interested to note her new address on a preceding page.

Task Force No. 2 was convened by Mrs. Horace Blackmer at 10:15 one Saturday morning not so long ago, and by 4:15 the entire church organization had been re-organized from top to bottom. (Now, now, long faces, we're being facetious of course.) The efficient and harmonious group, which accomplished their task in 6 hours, was composed of the Revs. Edwin Capon and Ernest Martin, Mrs. Martin, and Messrs. John Seekamp, George Paunch and Horace Blackmer. The goal they set was to try to envision an ideal church organization for the New Church and to work toward it. All agreed on a democratic congregational system.

The Parish Club of the church of the Good Shepherd, Kitchener, Ont., has undertaken in its programs to provide the opportunity to learn something more about other religious faiths. The first in the series was Nov. 19 when they had as their speaker Rabbi Philip Rosensweig.

First Songs for Little Children is the title of a new song book just published by the General Church of the New Jerusalem, Bryn Athyn, Pa. It will be reviewed by the *MESSENGER* in the next issue.

The Rev. Eric Zacharias has been called to the El Cerrito, Calif., church. Watch for this story—with excellent pictures of the El Cerrito people and church—to be in our next issue.

Most positive action, in our opinion, to come out of the recent Ohio Association meeting in Cincinnati, was the decision (finances permitting) to send a group of the Association young people to Almont in 1958. They are to attend the camp program but with some time set aside each day to meet as a group with a trained leader. The hope is that they will

be able, after the Almont session, to advise the societies in the Ohio Association as to ways in which the societies can be of real help to youth in their areas. The Rev. Leon C. Le Van was named director of the program. His job will be to implement the

THE SWEDENBORG STUDENT

(Continued from page 366)

Under the explanation of the words "Sanctify to me all the firstborn," the expressions 'good of truth' and 'truth of good' are used. These are technical terms with which every student of religion should be familiar. Every science and art—even every sport—has its special vocabulary. If one studies chemistry, many new words have to be learned. Psychology has a vocabulary of its own and a rather chaotic one; yet those who are interested in it take pride in knowing this vocabulary and using it. It seems that only in religion is there a demand that we speak in terms which anyone can understand without effort. Yet the fact is that special vocabularies are necessary for clear, concise, and definite statement, and every New-Churchman should be familiar with Swedenborg's terms.

While man is being regenerated, he learns what is true and right. At first these truths are matters of mere knowledge, but when they are received in the will and carried out into act, they become goods and are 'the good of truth.' Truth is turned into good by doing it.

Then with the regenerate man charity comes to hold the first place. He is in the love of good. A regenerate man sees things differently from one who is unregenerate or who is in the process of reformation and regeneration. From interior perception he recognizes what is true and right and sees how good is to be done. This is 'the truth of good.' The 'good of truth' may be likened to the fruit produced from a seed, and the 'truth of good' to the seed within the fruit so produced. "While a man is being regenerated, he is led by faith in the

decision of the Ohio Association. As visitation minister of the Association he is in a good position to find young people for this program. In the opinion of many, this new project was the most valuable action taken during the two day meeting.

Mr. and Mrs. H. Young are in charge of the Sunday coffee hour newly instituted by the Miami-Ft. Lauderdale Society in Florida. (Among other societies who have a coffee hour following Worship services are Boston and Wilmington, Del. and Cincinnati.) The Rev. Ernest L. Frederick also adds that he is hoping to see soon in this publication some pictures taken recently of the Ft. Lauderdale Book Room. Worthy photographer, please note.

understanding, or in doctrine, to faith in the will or life, that is, by means of the truth of faith to the good of charity; and when man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good" (8042).

Notes

8042. This gives the explanation of the right of the firstborn.

8049. Infestation by falsities is spiritual 'captivity.' It is truth that makes us free.

8051. Falsity and what is falsified cannot be appropriated as such to anyone who is in good, "because he thinks well with respect to God, the kingdom of God, and spiritual life." Note also the last sentences in this number.

8054. On the nations in the land of Canaan. Here is described the state of heaven before the Advent. This gives a deeper meaning to the casting out of these nations by the Israelites.

8062. Note this difference: "What is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth."

8066-8068. This is important psychology. The precepts of the Word should be continually in the will, in the understanding, and embodied in act. It is by Divine power alone that we are delivered from evil, and we do not really begin to live until we receive life from the Lord, who alone lives.

8078. On redeeming the 'firstborn of an ass.' The day of external authority in spiritual matters has passed away.

8093. An external reason for this statute of the Jews was to prevent them from sacrificing their firstborn. Instead the firstborn came to receive a special inheritance and blessing.