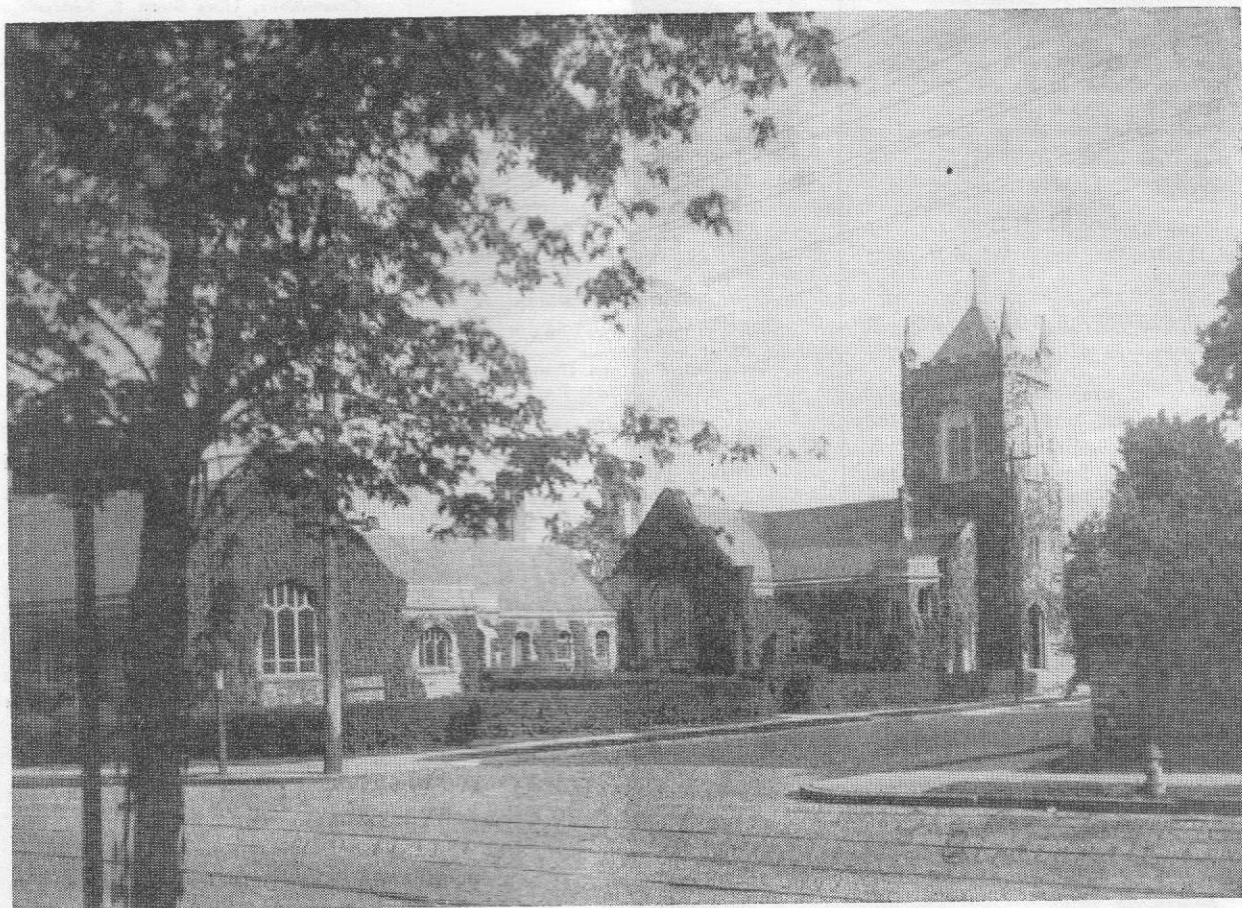


The NEW-CHURCH MESSENGER

June 13, 1953

PRE-CONVENTION NUMBER



CINCINNATI'S BEAUTIFUL CHURCH WHERE CONVENTION MEETS JUNE 22-28

THE NEW-CHURCH MESSENGER

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

June 13, 1953

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PARTIAL LIST OF CHURCHES

BALTIMORE, MD.
Calvert Street, near Chase
BATH, ME.
Middle and Winter Streets
BOSTON, MASS.
Bowdoin Street, opp. State House
BRIDGEWATER, MASS.
Central Square
BROCKTON, MASS.
34 Crescent Street, near Main
CAMBRIDGE, MASS.
Quincy Street, corner Kirkland
CHICAGO, ILL.
Kenwood, 5710 So. Woodlawn Ave.
Northside Parish, 912 W. Sheridan
CINCINNATI, OHIO
Oak Street and Winslow Avenue
CLEVELAND, OHIO
12600 Euclid Avenue, E. Cleveland
DETROIT, MICH.
Meyers Road and Curtis Street
EDMONTON, ALB.
11408—71st St.
EL CERRITO, CALIF.
1420 Navellier Street
ELMWOOD, MASS.
West Street
FRYBURG, ME.
Main Street
GULFPORT, MISS.
2608 Kelley Ave.
INDIANAPOLIS
623 No. Alabama Street
KITCHENER, ONT.
Margaret Ave. N. and Queen St.
LAKEWOOD, OHIO
Corner Detroit and Andrews Avenues
LAPORTE, IND.
Indiana and Maple Avenues
LOS ANGELES, CALIF.
509 South Westmoreland Avenue
MANCHESTER, N. H.
Conant Street
MANSFIELD, MASS.
West Street
MONTEZUMA, KANS.
Main Street
NEWTONVILLE, MASS.
Highland Avenue
NEW YORK CITY
35th Street, bet. Park and Lexington Aves.
Clark Street and Monroe Pl., Brooklyn
166 W. 136th St. (Colored)
ORANGE, N. J.
Essex Avenue, near Main Street
PALOS VERDES, CALIF.
Wayfarers' Chapel, Portuguese Bend
PATERSON, N. J.
380 Van Houten Street
PAWNEE ROCK, KANS.
Main Street
PHILADELPHIA, PA.
22nd and Chestnut Streets
Frankford, Paul and Unity Sts.
PITTSBURGH, PA.
Sandusky St. near North Ave.
PORTLAND, ME.
302 Stevens Ave. cor. Montrose
PORTLAND, ORE.
2037 S.E. Spruce Ave.
PRETTY PRAIRIE, KANS.
East Main Street
RIVERSIDE, CALIF.
3645 Locust Street
SAN DIEGO, CALIF.
4144 Campus Avenue
SAN FRANCISCO, CALIF.
Lyon and Washington Streets
ST. LOUIS, MO.
620 N. Spring Avenue
ST. PAUL, MINN.
S.E. cor. Virginia and Selby Aves.
ST. PETERSBURG, FLA.
1915 Fifth St., N.
TORONTO, ONT.
College St. near Euclid Ave.
URBANA, OHIO
So. Main & W. Reynolds Sts.
VANCOUVER, B. C.
2516 W. 12th Avenue
WASHINGTON, D. C.
16th and Corcoran Streets
WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street

PRINCIPAL FOREIGN MISSIONS

STATIONS AND OUTPOSTS OF
THE GENERAL CONVENTION

(Usually the city listed is the field headquarters of the missionary or leader.)

ARGENTINE
Buenos Aires, Calle Gualeguaychee 4144
AUSTRIA
Vienna, Liniengasse 31/16, VII
BRITISH GUIANA
Georgetown, Robb & Light Sts.
CHINA
Nanping, 52 New Town, San Yuan Fen
(Temporarily suspended)
CUBA
Havana, Campanario 609
CZECHOSLOVAKIA
Prague, Legerova 6, Praha-Kral, Vinohrady
Lipnik, Moravia, Nadrazni ul. 729
DENMARK
Copenhagen, Forhaabningsholms Allée 8
ECUADOR
Cajimes, Manabi
FRANCE
Paris, 14 Sentier des Theux, Bellevue
GERMANY
Berlin, Geisenheimerstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 15
ITALY
Rome, Via G. Castellini 24
Trieste, Via Dello Scoglio 35
Venice, S. Croce 7a
JAPAN
Tokyo, 2398, 3 Chome, Setagaya, Setagaya-Ku
MAURITIUS
Curepipe, Rue Remono
Port Louis, Rue Champ-de-Lort Row 2
MEXICO
Monterrey, N. L., 132 Morelos Ave., Ote.
PHILIPPINE ISLANDS
Manila, 451 Montana St., Sampalok
POLAND
Czestochowa, Ulica Street 7, Kamienic Nr. 21/m. 18
SWEDEN
Stockholm, Tegnerlunden 7
SWITZERLAND
Basel, Stadthausgasse 13
Berne, Kirchbühlweg 30
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevey, 3 Rue du Leman
SWEDENBORG PHILOS. CENTRE
5710 So. Woodlawn Ave., Chicago, Ill.
Research Library
Students' Facilities
Lectures, Classes

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.

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.

CINCINNATI PREPARES AS HOST TO THE 130th ANNUAL MEETING OF CONVENTION Queen City of Middle West Welcomes Delegates

Cincinnati, Queen City on the beautiful Ohio, is to be the scene of the 130th session of the General Convention the week of June 22 when the church so well known to Johnny Appleseed will be host to delegates from all parts of the United States and Canada and will welcome the minister from Stockholm the Rev. Jack Hardstedt.



BJORN JOHANNSON
Host Pastor

Founded in 1788, on the north bank of the Ohio River, named after an organization of revolutionary officers, Cincinnati in its early days was known as a lusty, brawling, two-fisted town. But it is not that today. Spreading out over its many hills, often it is called the Paris-Athens of the West.

The city's riverfront stretches along two giant bends in the Ohio River, and its metropolitan area includes several counties, reaching into the neighboring states of Kentucky and Indiana. Thus it is in the heart of industrial Ohio, agricultural Indiana and convivial Kentucky. The heart of Cincinnati is Fountain Square, a block-long concrete esplanade built around a heroic bronze statue of the Goddess of Waters.

A highly compact metropolis, its theaters, largest department stores, fashionable shops, its transportation terminals and some of its best clubs and hotels are within a few blocks of one another in a downtown district bordering the slanting banks of the Ohio River. Virtually every bus or car line in the city has its terminal on Fountain Square or on Government Square, which are situated on Fifth Street between Main and Vine Streets.

A reason for Cincinnati's favor as a convention city is its transportation facilities. It is served by seven railroads, five airlines besides and numerous bus lines. Its rail terminal is one of the most beautiful in the country.

Cincinnati lays stress upon art and upon education. In Eden Park is its Art Academy and the Art Museum, the Taft Museum is on Fourth and Pike Streets, the Natural History Museum at Central Parkway and Walnut Streets. And there is its world famous Zoological Gardens, at Vine Street and Erkenbrecher, where summer opera and concerts are held. Institutions of higher learning include the University of Cincinnati, Hebrew Union College, and the Xavier University. The Lloyd Library, on West Ninth Street, is internationally known for its collection of ancient and modern works on botany, pharmacy and materia medica.

Cincinnati has over a hundred parks, many having extensive views. Two of the downtown ones

honor James A. Garfield, William Henry Harrison, and Lincoln, and contain imposing statues of the presidents so honored. Eden, Burnetwoods, Mt. Echo, Inwood Alms and Ault are also highly popular parks.

Those who arrive before the Convention meetings begin and who are interested in the historical will want to see the site and stone replica of one of its blockhouses of Fort Washington, erected in 1789 and located at Third and Ludlow Streets; the Kemper Log Cabin, built in 1804 by the Rev. James



JACK HARDSTEDT
Guest Pastor

Kemper; the tomb of William Henry Harrison and the birthplace of his grandson, Benjamin, both located near North Bend and only a short distance west of Cincinnati. And not far away, to the east, in Point Pleasant, is the birthplace of General Grant. In Cincinnati itself, 621 West Sixth Street, is the residence of Rutherford B. Hayes, and the birthplace of William Howard Taft, 2038 Auburn Avenue.

It was nearly a hundred years ago, or in 1857, that Cincinnati first was host to the National Convention of the New Church, the second to be held west of the Alleghany mountains. Now, in Ohio's Sesquicentennial year, the Cincinnati New Church celebrates a half century in its present place of worship, at Oak and Winslow Streets.

Twenty years after the city's founding, when its population had increased to twenty-five hundred, the first New Church service was held by the versatile Adam Hurdus, merchant, manufacturer, organ builder and later an ordained minister of the Church.

The first meetings were in his home, and it is recorded that the Indians, attracted by the music of the Hurdus' organ, came to these services. In 1811 the church was formally organized. The original record book, covering this as well as other meetings, is still in the possession of the Society. This year, 1953, in recognition of the Sesquicentennial of Ohio, and its own 145 years of worship, the society held on March 1 a service based on the New Church liturgy of 1802, and probably the one employed by Adam Hurdus; and at the same time placed on exhibit in the parish house, books, pictures, letters and other early memorabilia, including a portion of an organ built by Adam Hurdus.

The society was incorporated in 1818 with seventy-two members, and the next year built "an unpretentious temple" on Center Street. In 1832 a Sunday school was organized, and two years later a larger brick church was erected. Then in 1863 the congregation moved to a large building on Fourth and John Streets. There it continued to worship until its present beautiful home with an

(Next page please)

CONVENTION

From page 195

adjoining parish house was erected on Oak and Winslow in 1903 under the vigorous leadership of the Rev. Louis Pyle Mercer.

The Society has been a center of Swedenborgian influence in the state, and has contributed more than its quota of names distinguished in the cultural and civic life of Cincinnati. Milo G. Williams, whose name is indelibly linked with the founding of Urbana University, was one of Ohio's distinguished educators. It was he who founded the first New Church Sunday school in America.

Then there are the famous wood-carvers, Henry L. Fry, a member of the society; Benn Pitman, brother of the famous Sir Isaac Pitman, who was of a New Church family and whose descendants worship in this church. And the pioneer industrialist, Thomas Lawson, who came to America in 1816 and founded the manufacturing firm of F. H. Lawson and Company. Thomas Lawson also put up in front of his shop the first gas lamp in Ohio. This the neighbors, however, demanded that he take down as a fire hazard. His son, Fenton Lawson, the First, helped organize and served as president for ten years of the Cincinnati Independent Fire Engine and Hose Company. His grandson Fenton is recalled by many as an active New Churchman, both locally and nationally. Two of the present generation are officers of the Cincinnati church. Nor may we overlook the educators David Cathcart and Miss E. H. Appleton; the artist and sculptor, Frederic Eckstein; the scholar, Alexander Kinmont; the lawyer and journalist, Benjamin Powers, and his better known brother, the sculptor, Hiram Powers.

The Swedenborgians of Cincinnati helped to establish the Foster Hill school near Wyoming in 1854, and as early as 1828 formed a printing society which brought out Hindmarsh's "Compendium of the True Christian Religion." Five different periodicals devoted to the principles of the New Church were launched between the years of 1825 to 1853. The last of these was THE MESSENGER, which was taken over by Convention in 1855 and is its official organ today. The Cincinnati Society has a library of nearly five thousand volumes, including rare editions of the Bible, first editions and nearly all New Church periodicals that ever have been issued.

The first mention of women's activities in the church is that of a "Ladies Sewing Circle" in 1843. At present there is a Ladies' Aid Society, dating back to 1880, and whose president is Mrs. Louis G. Hoeck; the Club of Good

Cheer with Miss Grace Chapman as president, and a Ladies' Bible Class. The last mentioned—founded in 1893 by Mrs. E. A. Beaman and Mrs. W. N. Hobart—is said to be the oldest of its kind in the country. Its present president is Mrs. Bjorn Johannson.

In the vestibule of the parish house visitors will see a marble bust of Swedenborg by Preston Powers, whose father, the more famous Hiram Powers, had died before he could fill the commission. It was placed in the Art Museum for a number of years and was loaned to the Chicago Society for the New Church exhibit during the World's Fair of 1893. In the hallway there are excellent portraits or photographs of nearly every minister who has served the society. In the vestibule of the church is a stained glass window of the prophet Samuel designed by Burne-Jones and made by the English poet and craftsman, William Morris, and said to be the only example of his work in stained glass in this country. The seven windows in the chancel, representing the seven angels of the Apocalypse, were a gift from the Glendale, Ohio, Society, which is today closely affiliated with the Cincinnati Society.

Music in the Cincinnati church always has been of a high quality, even from the early days, when that tall, colorful and caustic journalist, Sol Smith, played the organ constructed by

Adam Hurdus himself, slipping away during the long sermon to help get out his paper but returning with ink stained fingers in time to play the closing hymn.

Best remembered of its organists probably is Fenton Lawson who for three decades gave so generously of his talents at the console. The present organist is Miss Grace Chapman who easily ranks among the leaders in this profession.

Among those who have been in the choir are Corinne Moore Lawson, nationally famous singer; Mrs. William Sprigg (Mary Naomi Chapman), honored by being selected as a soloist for the May Festival of Cincinnati and also for the Memorial service for President William McKinley; John W. Dodd, who for many years toured the country as a bass soloist with the well-known John C. Weber Band, and Marie Martino, now an opera singer of note. For some years, Mrs. John W. Dodd and James L. Chapman have been valued soloists.

The president of the Cincinnati Society is Robert G. Lawson, and William C. Sprigg is chairman of the Committee of Arrangements for Convention. The pastor is the Rev. Bjorn Johannson. They and their fellow members heartily welcome all who may attend the 1953 Convention, and will do everything they can to make everyone's visit a pleasant one.

Report of the Nominating Committee

The Nominating Committee reports that it has completed its work and wishes to nominate the following individuals for the respective committees and boards. All nominees are willing to stand for election.

General Council—One minister and two laymen:

Rev. Leonard I. Tafel, Pa.
Mr. Robert Lawson, Ohio
Mr. Adolph T. Liebert, Jr., Pa.

General Council—For unexpired term made vacant through the resignation of the Rev. John H. Jordan:

Rev. Henry C. Giunta, Ohio

Board of Managers of the Theological School—Four persons:

Rev. Leonard I. Tafel, Pa.
Mr. Edward F. Memmott, Ohio
Dr. Howard D. Spoerl, Mass.
Rev. William F. Wunsch, Md.

Board of Home and Foreign Missions—Two ministers, two laymen:

Rev. Leslie Marshall, N. Y.
Rev. Paul Sperry, Md.
Mr. W. Harry Halliwell, Can.
Mr. D. E. Krehbiel, Kansas

Trustees of the Building Fund—Two persons:

Mr. Stewart M. Ayton, Md.
Mr. John E. Lister, Pa.

Augmentation Fund Committee—One person:

Rev. John C. King, Mass.

Board of Trustees of the Pension Fund—One minister, one layman, one laywoman:

Rev. Warren Goddard, Mass.
Mr. John F. Seekamp, N. Y.
Mrs. Leonore D. Poole, Md.

Committee on Nominations—Two persons from Associations not now represented on the committee, nor by the retiring member:

Rev. Eric J. Zacharias, Kansas
Rev. Im. Tafel, Illinois

Committee on Nominations—Two persons to fill vacancy made by the resignation of Mr. Harbourne D. Belcher:

Rev. Bjorn Johannson, Ohio
Mr. Harold W. Rothaermel, Canada

Rev. Edwin G. Capon, Chairman;
Rev. Othmar Tobisch, Rev. Bjorn Johannson, Mrs. Richard H. Tafel, Mrs. Stewart E. Poole

Nominating Committee

(Biographical Sketches Next Page)

See Page 198 For Hotels

(Continued from previous page)

BIOGRAPHICAL SKETCHES OF NOMINEES

Leonard I. Tafel

As retiring president of Convention, Dr. Tafel needs no introduction. He is pastor of the Frankford Society and president of the Pennsylvania Association. He graduated from the Theological School in 1924 and since 1938 has been on its Board of Managers, serving as chairman 1945-46. He is a former chairman of the Council of Ministers and a former president of the Swedenborg Scientific Association. In 1946 he was consecrated a General Pastor.

Robert Lawson

President of the Cincinnati Society and a trustee of Urbana Junior College, Mr. Lawson is the great, great grandson of Thomas Lawson, one of the founders of the Cincinnati Society. He is a graduate of the University of Cincinnati, a veteran of World War II, and is now connected with the Antibiotic Division of Charles Pfizer & Co., Inc. Mr. Lawson is married and is the father of four children.

Adolph T. Liebert Jr.

Chief engineer in charge of design at the Loddell United Co., Wilmington, Delaware; president of the First New Jerusalem Society of Philadelphia, superintendent of its Sunday School; president of the New Church Tract and Publication Society, and treasurer of the Pennsylvania Association. He will be remembered by those who attended the Philadelphia Convention as chairman of the Hospitality Committee.

Henry C. Giunta

A graduate of the Theological School, Mr. Giunta has served the Providence New Church and is now pastor of the Cleveland Society. He is also president of the Ohio Association.

Edward F. Memmott

With both a Bachelor's and a Master's degree from Oberlin College, Mr. Memmott is now president of Urbana Junior College, having been there as a faculty member since 1929 and as president since 1946. He is a past president of the Ohio Association and is at present chairman of the Board of Managers of the Theological School.

Howard D. Spoerl

A member of the Boston Society since 1941 Dr. Spoerl was head of the department of psychology at American International College from 1936-1944 and has been head of its philosophy department since 1946. He has degrees from Tufts College, the University of Maine, and Harvard University. He has held several Universalist and Con-

gregationalist pastorates. Currently he is editor of *The New Christianity*, lecturer on psychology at the Theological School, and a member of the Board of Managers of the School.

William F. Wunsch

Pastor of our National Church, Mr. Wunsch has held pastorates in Maine, Massachusetts, and New York, as well as having served in several capacities at the Theological School both in recent years and in times past. He is the author of several religious books and a past editor of *The New Christianity*. He is currently a member of the Board of Managers of the Theological School and is a past chairman of the Board. Mr. Wunsch is well known to many as an able lecturer for the Church.

Paul Sperry

Ordained in 1905, Mr. Sperry has held pastorates in Bath, Maine, Brockton, Mass., and Washington, D. C. He was president of the General Convention from 1928 to 1932. He is secretary of the Augmentation Fund Committee. He has been a member of the Board of Home and Foreign Missions since 1908.

W. Harry Halliwell

A member of the Kitchener Society for fifty years, Mr. Halliwell has served as a member of its managing Board and at different times as its secretary and president. He was a member of the Research Committee, the former Church Extension Board, and has been chairman of the Committee for the Isolated, editing the committee's paper, *The Shepherd's Voice*. He is now a member of the Board of Missions.

D. E. Krehbiel

Is a present member of the Board of Missions. He has served on the Governing Board of the Swedenborg Fellowship, is a member of the Appeal Committee and is serving a second term on the General Council. He has been aiding in supplying literature to various missionary outlets of the Church.

Leslie Marshall

Mr. Marshall was employed in accounting, sales and advertising capacities in the Chicago stockyards and with Akron rubber companies until entering our ministry in 1930. Since that time he has served the Paterson, N. J., Society. He is general secretary of the Board of Missions, editor of *THE MESSENGER*, and the national parish paper "Your Church," manager of the Missions Stamp Outlet and the Bible Study School, is president of the new National Association (of the isolated), and of the Swedenborg Fellowship. He also is Convention's public relations committeeman.

Stewart M. Ayton

A member and the treasurer of the Wilmington Society, Mr. Ayton is a graduate of Beacom College and for the past twelve years has been employed by Atlantic Aviation Service in Wilmington. He is now its vice president and general manager.

John E. Lister

A lawyer specializing in real property and corporation law, Mr. Lister is counsel for and member of the Board of Trustees of the Philadelphia Society. A member of the Board of Managers of the American New Church Tract and Publication Society he is a life member of the Swedenborg Foundation. Mr. Lister is a direct descendant of Morris Heston, one of the founders of the Delaware County Society, and of John Adams Lister, a missionary minister in New Church work in Bucks and Delaware Counties.

John C. King

After his graduation from Theological School in 1950, Mr. King accepted a position at Urbana Junior College where he taught courses in New Church doctrine, Bible, and Music Appreciation. He also served the Urbana Society as its pastor. In the fall of 1952 he came back to Cambridge to teach Scripture Interpretation and Homiletics at the Theological School. Mr. King has degrees from Boston University and Harvard University.

Warren Goddard

Ordained in 1908, Mr. Goddard has been in the active ministry for forty-five years. His most recent pastorate was in Elmwood, Mass. He has also served as president and vice-president of the Massachusetts Association. He is not now serving a parish but writes regularly the "Search the Scriptures" column of *THE MESSENGER* and is active in the work of the Massachusetts Association.

John F. Seekamp

At work in the New Church all his life, Mr. Seekamp recently was elected president of the Swedenborg Foundation, and is president of the Brooklyn Society, a member of the Board of Directors of the Swedenborg Publishing Association, a member of General Council, and president of the Board of Trustees of the Pension Fund.

Lenore D. Poole

A member of the Wilmington Society, Mrs. Poole is daughter of Mrs. and the late Rev. Paul Dresser, is a vice-president of the National Alliance of New Church Women, a member of Convention's Nominating Committee, vice-

(Next page please)

NOMINATIONS *From previous page*

president Home and School Association for Friends' School, chairman of the Committee on Home and Family for the Wilmington Council of Churches, and is now serving as secretary of the Pension Board.

Eric J. Zacharias

Son of a New Church minister, Mr. Zacharias is a graduate of Urbana Junior College and of the New Church Theological School. He also has a bachelor's degree from the Boston University College of Liberal Arts. At present he is pastor of the Pretty Prairie Society, president of the Sunday School Association, and president of the Kansas Association.

Bjorn Johansson

Educated in the public schools of North Dakota, Valparaiso University, and the University of Chicago, Mr. Johansson studied for the ministry at our Theological School. Previously, he had been superintendent of the Crystal, N. Dak., public schools and later was in newspaper work. He has had pastorates in Maine, Oregon, Denmark, New York, and is now minister in Cincinnati.

Harold W. Rothaermel

A member of the Kitchener Society, Mr. Rothaermel was its president during 1945 and 1946 and has been its secretary since then. He is also secretary of the Canada Association. Mr. Rothaermel is just completing a four-year term on the General Council.

Immanuel Tafel

He was educated at Temple Univ. Teachers College, Temple Univ. Theological School, and the Theological School, has served parishes in Canada, Delaware, and Minnesota and is now pastor of the Kenwood Parish of the Chicago Society, and general pastor of the Illinois Association. He is Resident-Director of the Swedenborg Philosophical Center, Chicago, Ill.

Painful Accident

Although X-rays show no broken bones, the Rev. Leon C. Le Van, Pittsburgh pastor, suffered a severely sprained ankle May 18 in misjudging a step on North Avenue, that city. The sprain is mending nicely.

New Members

The Pawnee Rock, Kans., Society was happy to welcome into membership Easter Sunday Mr. and Mrs. Clyde Coons and Mrs. Lillian Hess. The church there is building a new altar for its chancel and this will be covered by a beautiful new rug.

CONVENTION HOTELS

The following hotels will be available for delegates and visitors to the Cincinnati Convention beginning June 22:

The Alms Hotel, Victory Parkway and McMillan St., 9 blocks from the church. Bus to the church. Single rooms \$6.50; double \$9.50, air-conditioning \$1.00 extra. *Vernon Manor*, two blocks from the church. Single rooms \$5.00 to \$7.00; double \$7.00 to \$10.00. The number of rooms available is limited to 10. *Kemper Lane*, Kemper Lane near Wm. Howard Taft Rd., 6 blocks from the church. Single rooms \$4.50; double \$7.00. Number available limited to about 10.

Downtown Hotels

Cincinnati Inn, 6th and Vine Sts. Single rooms \$2.50 to \$4.00; double rooms \$4.00 to \$6.00. Twin bedded rooms \$5.00 to \$7.00 (the lower-priced rooms are without a bath room). *The Metropole*, 6th and Walnut Sts. Single rooms \$4.00 to \$8.00; double rooms \$6.50 to \$8.50. *Broadway*, 4th and

Broadway. Single rooms \$3.50 and up; double \$5.50 and up. Number of available rooms limited to about 10. *Terrace Plaza*, 15 W. 6th St. Single rooms \$9.00 and \$15.00; double rooms \$12.00 and \$18.00. *Sinton*, 4th and Vine Sts. Single rooms \$4.35 to \$11.35; double rooms \$6.85 to \$11.35. Room with twin beds \$9.35 to \$14.85. *Netherland Plaza*, 5th and Race Sts. Single rooms \$5.50 and up; double rooms \$10.00 and up; twin bedroom for two \$11.50 and up.

Bus from downtown to the church takes 15 to 20 minutes. One passes the church; two within one block of the church. These buses can be taken within one or two blocks of the hotels listed.

At this late date it would be well for reservations to be wired to the Church of the New Jerusalem, Office, Oak and Winslow, Cincinnati 6, Ohio. In requesting accommodations, please designate the first and second choice of hotels, number of persons, length of stay.

Book Review

THE SERMON ON THE MOUNT. Richard H. Teed. *Acacia Press Pty., Ltd., Melbourne, Australia.* 89 pp. \$1.00.

The Sermon on the Mount is a constant challenge as well as a source of inspiration to every preacher. We would almost venture to say that those ministers who have not essayed to do a series of homilies on it are in the minority. The Sermon is challenging because it presents so many paradoxes and difficulties; it is inspiring because there is a glow of wisdom in every sentence. In the present volume a New Church minister, who knows how to write simple and lucid prose, undertakes to give the meaning of the Great Message as seen in the light of our doctrines. He begins by showing that the Beatitudes are steps in the spiritual re-creation of man. He follows up by discussing the spiritual meaning of the Lord's sayings about the ancient laws on killing, adultery and swearing. To this reviewer, one of the most interesting sections of the book is that which deals with the puzzling injunction, "Resist not evil." The author does not interpret these words literally but rather considers them, and what follows, as teaching the technique for resisting evil. To turn the other cheek, says the writer, means to use truth "if we are in any way hurt as to our love and affection." Nearly all the themes of the Sermon on the Mount offer many perplexities in exegesis. How shall we refrain from judging, yet judge right-

eous judgment? How shall we do our full part in the work-a-day world yet have such trust in the Divine Providence that we take no anxious thought for the morrow? How can we learn to do our alms with thought of or desire for gratitude and appreciation? Mr. Teed faces the difficulties frankly, states clearly the misunderstandings that have gathered around some of the Lord's teachings and then seeks for a solution in the light of the New Church method of Scripture interpretation. The result is a helpful and readable book.—B. J.

Officers Elected

At the annual meeting of the Lakewood, O., Society Wm. Armstrong was elected president, Dudley Bradley, vice-pres., Mrs. J. W. Ramsey, treas., Miss Doris Fasnach, secy. At its meeting May 12, the Altar Guild elected Mrs. A. Melchreit, president.

Constitution Published

The new Constitution and By-laws as revised by the National Alliance of New Church Women recently were printed for distribution, and may be secured by request from its corresponding secretary, Mrs. Paul Dresser, 15 Acron Rd., Brookline 46, Mass.

Her Health Improves

Miss Frances Darracott, Indianapolis, a former president of the National Alliance, who has been ill so long, is somewhat improved in health and will welcome letters. She is at Huff's Nursing Home, 115 So. Audubon Ave.

The 130th Convention

WHEN the General Convention meets in Cincinnati June 22-28 it will be holding its 130th session. Actually, however, Convention is 136 years young as it was officially organized in 1817, the first meeting having been held in Philadelphia. Of course, there were American New Church Societies in existence long before then, Baltimore for example having founded its church in 1792, while a Society is known to have been in existence in Halifax, Nova Scotia, in 1791. It would seem then, that not only has the New Church passed the cradle stage, but actually has begun to cut its teeth, and fairly soon shall be able to talk—to tell the world—if indeed it has not already been articulate.

As with every fond parent we may now be a little impatient to see the child walk and even take on more responsibilities in the great family of Christian brothers and sisters—if we may be allowed to push the analogy still further. But should the youngster have developed unexpected weaknesses, our love and work for it are the best prescriptions, though we shall be wise also to see they shall be filled not with a sort of doting indulgence, but with the ingredients which make love what it is—common sense enriched experience, care and confidence.

As we go to Cincinnati and participate in Convention's deliberations both in committee and from the floor, we shall have in mind that the Church will be able to take a still larger place in the world of religion only so far as each of its members does his or her part, and takes his or her place, in the greatest undertaking on earth—seeking the Kingdom of God.—L. M.

"We Are One"

(Apropos Flag Day, June 14)

MOST unfortunately the flag of a country or of a social group is all-too-often a symbol of division and self-pride. In more than one sense an American sees red if the Russian flag should meet his gaze. And what the indoctrinated Russian may see if viewing an American flag can be left to anyone's conjecture. Most of us recall that in World War II the swastika and the rising sun, if displayed, were greeted with hisses of hate.

In what is one of the better known poems to the American Flag, written by Joseph Rodman Drake, there is much patriotic fervor and many beautiful sentiments that even the most peaceful will approve. All can join without hesitation in reciting,

"Flag of the free heart's hope and home!
By angel hands to valor given!
Thy stars have lit the welkin dome,
And all thy hues were born in heaven."

But it is obvious that the poem was written with thought of a banner that was unfurled for the most part, "Where breathes the foe but falls before us." It was for Drake mostly a battle-flag. And yet the

American flag, or any national flag, primarily is a symbol of unity. It proclaims, "We are members one of another." It is a symbol of social solidarity.

Man is by his very nature a social animal. No one ever lives in utter isolation. The Robinson Crusoe may be an interesting character of fiction, but in actuality he was short-lived. Like the farmer's horse which died just as it was getting adjusted to living without food, so Crusoe soon passes from the scene. In one way or another, everyone's destiny is bound up with that of the group of which he is a member. From it he gets much of his strength and to it he must give his loyalty. Kipling wrote:

"As the creeper that girdles the tree top,
The law runneth forward and back,
For the strength of the pack is the wolf,
And the strength of the wolf is the pack."

This applies also to human beings as well as to wolves.

The flag is the emblem of solidarity, of the bond that ties man to man, of the awareness one's dependence on others and of one's own duties to others, and while the American flag means national unity, it should mean more. It should signify fair play, justice, honor, courage, consideration for our fellow-men, freedom—in short, it should stand for everything, moral and spiritual, which we have come to think of as basic to our American way of life.

It is better that we see the flag and salute the flag in this spirit than to accept it as the symbol of the mightiest military power that has ever existed.—B. J.

A DEAD certainty is just that—dead. The Lord gave us not dead certainties but a living faith.

FORMER ATTORNEY General James P. McGranery is reported to have characterized irreligion which incites hatred as the "explosive element which menaces the human race."

ACCORDING to figures compiled by the National Council of Churches, Protestant missionaries overseas increased from 15,000 to 18,000 the past few years despite the persecutions in Asia. Recall those glowing words in *Romans* 8:39.

IN TIMES OF GREAT danger people are drawn closer together. This was one of the things observed in London at the time of the aerial bombardments. What a pity that peace, and the leisure to devote the energies to accomplishing things for human betterment, cannot do the same thing.

AN APE IS VERY LIKELY a creature without illusions. It may have no thought about any higher destiny than its present apehood; of any mission to save other apes or to elevate them; about its own great worth in the scheme of things. But if so, is the ape any more realistic than it would be if it could dream of something better than its present state.

Rollo H. Maitland

(Address at the funeral of Rollo F. Maitland, in the church of the Philadelphia Society April 11.)

"EVERYONE IS BORN FOR HEAVEN, and he is received into heaven who receives heaven in himself while in the world." "Behold, the kingdom of God is within you." How truly can this be said of our dear friend to whom we are now bidding Godspeed into the bright world of the spirit, "life-further-on!" And it is because we can say this of him, in utter truthfulness, that we are met here together. We would not recount his exploits, his honors, the high positions of trust and service which he is highly merited and so ably filled. The list is long, and we all know his accomplishments and his position in the field of his calling. But it is as a man, a person, a friend, a great soul, that we know him best. We are here because we have counted it a high privilege to have known him, worked with him, loved him.

When we remember that man is a being of spirit, an angel in the making, growing here and now into more and more of a heavenly character that will always be his, then we touch the secret of all these great souls who have trod our earth. Thus it was not our friend's surpassing technique, not his vast and thorough knowledge of music, not even the mastery of his beloved organ, which gave us the delight and uplift of his beautiful music.

Above and beyond all these marks of the master, which were his, there was that which he gave of himself, the overtones of his spirit. He himself, his character, his personality, in short his spirit, infused itself into his music. His love, his faith, his understanding; his ideals and strivings and yearnings; his religion, his prayers, gave depth and warmth and an uplifting loftiness to notes and strings and pipes, and transmuted all into worship.

For, to Doctor Maitland to play was to worship. Music is sacred, and leads to the Lord God, and to heaven in our soul, and to heaven further on in the realm of the spirit! It therefore calls forth the highest and the best in us, and demands our deepest spirit of devotion and consecration.

Our friend learned this lesson well, and gave a full, unstinted measure of devotion to his Lord and to his fellow-men. His preparation as teacher and musician was a life-preparation: building deep within himself those heavenly capacities of love and patience and understanding, of friendship and interest in others, of service and use as a way of life, and a surpassing faith in the goodness, the mercy, and the divine providence of the Lord.

Those were the spiritual reservoirs whence came all that made him dear to us: these—qualities of the spirit—his personality, his character, all that our good friend was and is. For we are reminded that our spiritual possessions—what we are, what we become as a person—alone are enduring, imperishable, eternal.

We are taught that we are so created by the Lord that as to our internal, our spirit, our true selves, we can never die. It is true that our loved ones do pass from the sight of our earthly eyes and from the touch of our hands, but never from our hearts and minds, which brings the only closeness that we prize. Our friends only go on a little ahead of us into the further room of life, into the bright world of spirit in the heavenly mansions.

There should be nothing too mysterious, or strange, or unknown, or unknowable in passing thither. Our Lord Jesus has shown us the way, and in His own person has become the way.

The glory of Easter is even still upon us, and the angel's cry, "He is not here, for he is risen!" On that third day, the stone across the mouth of death was rolled forever away, revealing it not as the end, but as the beginning; not as a blank wall, but as a gateway opening out into continued life, and life forever more. And in the light streaming through, men saw their Lord alive—risen and glorified—but still their same dear Lord.

What we call "dying" merely is our falling asleep to the world of things about us: falling asleep to the consciousness of life here. It is a short period of transition, two or three days, ere we are called forth to life and consciousness in the bright world of spirit, the soul's true home.

It is a brief period of preparation during which, along with the putting off of our this-world consciousness, there is a similar putting off of our outer physical body, which is of no further use to us and which we never again assume. For when we awaken into consciousness in the bright world of the spirit we are in a spiritual body, else we could not appreciate its beauty, its wonder, and its thrill, or could not enter into its life and activity.

Let us follow in thought, then, our dear friend, as he is even now awakening to life in that wonderful bright world. Awakening as if from a deep refreshing sleep. Feeling so well, so strong, so full of life! With sight now so marvelously keen, and seeing such a wealth of color and light and beauty never seen on earth, and thrilling to a thousand supernal sounds. With body responsive to his every wish, and expressive of the spirit within him.

Gone forever are the limitations, the

handicaps, the restrictions that mark our life here. And there to greet him are his friends and loved one, dear to him and he to them! And their recognition of him is immediate and complete—as will ours be when we see him again, and he us. For he is not only the very same person we have known and loved, but he still looks the same. Those spiritual qualities, which endeared him to us, now shine forth even more clearly and fully from his face, so that he is now even more himself than before. For him, all is gain, nothing lost.

And can we not imagine something of the inspiring challenge which that world of surpassing beauty and sound and charm must present to the true artist? For the fundamental needs of that world are the same as ours, since the same kind of people live there. So there are the same yearnings and longings, the same innate desires to express thoughts and dreams and feelings. There, too, songs rise to lips, and grand symphonies struggle to be born. Music is the common possession of humanity. We hear it with our outer ear; we hear it, too, within us, for it is a part of the language of the soul. And so there, too, the soul of the musician seeks to express itself outwardly; but there through instruments infinitely finer and superior to ours, with media so much more responsive to the spirit within. And ah! that is the joy and happiness of the artist there! For here in our world, reality forever just escapes and eludes his grasp. How portray a mother's love? How put into sound the glory of friendship? How express the current of life moving deep and quick within us?

As the disciples of old rejoiced at the Resurrection of the Lord, as their faith was made firm by the assurance of immortality and by the continued presence of the Risen Lord, let us, too, rejoice and be glad in His salvation which He has wrought for all mankind. Wherefore, on this day of his rising, let there not be sorrow for ourselves or tears at our loss, but joy at the well-earned happiness of our dear one whom we are now passing over into the outstretched hands of the ministering angels, and into the nearer presence of his beloved Lord.

May the spirit of thanksgiving unto the Lord be upon us for the many blessings which have come to us through our associations with Doctor Maitland here; the privilege and the joy of having known him, and worked with him, and loved him. May there resound in our ears, too—by way of inspiration and comfort—the divine commendation now being accorded him:

"Well done, good and faithful servant: enter thou into the joy of thy Lord."

RICHARD H. TAFEL

THE CONVENTION PROGRAM

(Cincinnati operates on Standard Time)

Monday, June 22

6:30 p.m.

Meeting of the Alumni Association of the Theological School, Williams Y.M.C.A., Victory Parkway and E. McMillan St. Supper.

Tuesday, June 23

9:30 a.m. - 12:00 noon

Council of Ministers, Executive Session.

12:00 noon

Luncheon for Ministers and Wives
Speaker: Franklin H. Lawson.

2:00 - 5:00 p.m.

Council of Ministers, Executive Session.

8:00 p.m.

Ministers' Fellowship Meeting.

Wednesday, June 24

9:30 a.m. - 12:00 noon

Council of Ministers, Executive Session.

10:00 a.m.

Meeting of Association of Ministers' Wives. Special Luncheon.

12:00 noon

Luncheon. Speaker: George Pausch.

2:00 - 5:00 p.m.

Council of Ministers, Executive Session.

2:00 p.m.

Executive Board of National Alliance of New Church Women.

6:30 p.m.

Dinner. Speaker to be announced.

8:00 - 10:00 p.m.

Public Meeting of Council of Ministers. Church.

Thursday, June 25

9:30 a.m.

Meeting of the General Council.

9:30 a.m.

National Alliance of New Church Women Business Meeting.

9:30 a.m.

American New Church League Service of Worship.

Business Meeting.

12:30 p.m.

Luncheon.

1:30 p.m.

American New Church Sunday School Association Meeting of Standing Committee.

2:00 p.m.

National Alliance of New Church Women Business Meeting.

Panel Discussion.

"Marriage and the Family."

Moderator: Ernest C. Martin.

Speakers: Rev. Clayton Priestnal, Baltimore; Mrs. Leonard King, Cincinnati; Edward C. Hinckley, editor *League Journal*.

2:30 p.m.

American New Church League.

4:30 p.m.

National Alliance of New Church

Women. Church Anniversary.

Tea—All Welcome.

6:00 p.m.

Dinner.

7:30 p.m.

American New Church Sunday School Association Business Meeting.

Friday, June 26

9:00 a.m.

Board of Managers of the New Church Theological School.

9:00 a.m.

National Alliance of New Church Women Executive Board Meeting.

10:00 a.m.

Opening of General Convention in Church Auditorium.

Worship Service.

Annual Address by Rev. Leonard I. Tafel, president of the General Convention.

10:45 a.m.

Business Session of Convention.

Welcome by the Mayor of Cincinnati and Rev. Bjorn Johansson, pastor.

11:00 a.m.

Report of Credentials Committee.

11:15 a.m.

Report of Committee on Nominations—Nominations from the floor.

12:30 p.m.

Adjournment for Luncheon.

Luncheon and Address—American New Church League.

2:00 p.m.

Convention Business Session (cont'd) in Church Auditorium.

2:00 p.m.

American New Church League Business Meeting.

3:00 p.m.

Special Reports.

Annual Appeal, Mr. Stewart E. Poole, Chairman.

Treasurer's Report, Mr. George Pausch, Vice-Pres. of Convention.

Swedenborg Philosophical Center.

Wayfarers' Chapel. A film and recording of its work.

5:00 - 6:00 p.m.

Public Meeting under auspices of Council On Social Action.

7:30 p.m.

American New Church League in Church Auditorium.

Award of the Shaw Trophy and Ceremony of the Keys.

8:00 p.m.

Public Meeting of the Board of Missions in Church Auditorium, Mr. Philip M. Alden, vice-pres., chairman. Rev. Jack Hardstedt, missionary minister for Scandinavia, pastor of the Memorial Church, Stockholm, Sweden.

An interlude of songs, Edward Haag, Brooklyn, N. Y.

Introducing Miss Kazuko Tanobe, Leaguer from Tokyo.

Presentation of Gift by the Swedenborg Foundation.

Presentation of the Mite-Box Thank Offering by the National Alliance of New Church Women, Mrs. Leslie Marshall, Paterson, N. J., president. Naming of Missionary Lay Leaders for the year, by President of Convention.

Saturday, June 27

9:00 a.m.

Opening Worship conducted by President Leonard I. Tafel including investiture as General Pastor of Rev. Franklin H. Blackmer, president-elect, and of

Rev. Leslie Marshall as General Pastor of the New York Association.

9:40 a.m.

Business Session of the General Convention in Church Auditorium.

10:00 a.m.

Final Report of Credentials Committee.

10:30 a.m.

Election of Officers, Boards and Committees.

12:30 p.m.

Adjournment—Luncheon.

1:00 p.m.

Luncheon. Speaker: Ophia D. Smith, Oxford, Ohio.

2:00 p.m.

Business Session of Convention (continued).

2:30 p.m.

Adjournment.

Leave for Johnson's Party Boat.

Dinner on River Boat.

7:00 p.m.

Leave River Boat.

7:30 p.m.

Annual Meeting of the Board of Home and Foreign Missions, parish house.

8:00 p.m.

Meeting of the Swedenborg Philosophical Center, parish house.

Sunday, June 28

10:00 a.m.

Sunday School.

11:00 a.m.

Convention Service of Worship.

Conducted by Rev. Bjorn Johansson.

Rev. Andre Diaconoff, of Los Angeles, preacher.

Service of Baptism.

Ordination of

Kenneth W. Knox

Ernest Martin

Erwin Reddekopp

William R. Woofenden

Calvin Turley

1:00 p.m.

Dinner Meeting of the Board of the Home and Foreign Missions, parish house.

(Continued next page)

LETTERS TO THE EDITOR

Ancient Not Modern

To the EDITOR:

I would not like to think the Mother's Day editorial, "Measure of a Mother," in your May 2 issue, represents a new approach to the subject. It seems to me the attitude expressed by the Indian woman is a very ancient one, suited to those days when the race was struggling to survive, but hardly to the twentieth century when the population of the world is increasing by about twenty-five million a year.

Nor do I care for the Indian woman's philosophy on a personal basis and, from what I read, neither do more and more of her own countrywomen. I don't think that today's mothers want to be measured by the number of children they bear, but rather by the amount of success they may achieve in the proper rearing and Christian training of the children they already have.

To attempt to do this well, most of us feel we must plan for the number and spacing of our children, so that each one can receive the love and care that it needs and to which it is entitled.

The emphasis is changing even in the orient from unlimited numbers of babies, to the welfare of the individual child. The vice-president of India, Dr. Radhakrishnan, said recently: "People are not prepared to accept as axiomatic: poverty, misery and starvation. Every child, however humble it may be, has a right to grow up in peace and security."

The Rt. Rev. Everett H. Jones, bishop of the Episcopal Diocese of West Texas, said in a speech entitled *Reverence for Life*, "In every other field of life that we consider important,

we plan. . . . Why, therefore, should not this matter of life itself, the development of the family, the size of the family, the character of the family, the life of the family, have the same wise, long-range, thought-out plan that we give to the lesser concerns in the world and in our lives?"

If we New Churchmen believe it is the purpose of life here to develop our spiritual natures by leading an active life in the world, is it fair to bear children without careful and reverend thought for their physical and spiritual needs?

We must trust in the Lord, but should we not use our God-given intelligence in both bearing and rearing our children, and in combating the ills men are subject to, such as disease and war, rather than in just reproducing extra numbers to suffer the same ills?

LYDIA C. SCHRADER

St. Paul, Minn.

"Meals For Millions"

To the EDITOR:

In THE MESSENGER of Feb. 21 appeared an item, "Meals for Millions." As this did not mention Clifford E. Clifton, the sponsor of that welfare agency, nor his famous Golden Rule restaurants, I would like to give a few details.

Edmond J. Clifton, father of Clifford E. Clifton and eight other living children, pioneered American cafeteria operation nearly fifty years ago. At the present "Clifton" restaurants guests are permitted to measure the value of service, regardless of the amount shown on the check, or they may dine free.

As a result of Clifton's having made the Golden Rule, rather than the rule of gold, the measure of its conduct, the more than eighty-six million meals served to the public have yielded less than 1/2¢ per average meal; yet, even this profit is employed to bring greater benefits to Clifton's guests.

At a time when it became necessary for Clifton's to establish an additional "penny restaurant" which served over a million people to bridge the gap before the establishment of federal relief agencies, the people of Los Angeles, the patrons of Clifton's again vindicated the philosophers and great religious teachers that the Golden Rule works.

As to the founding of "Meals for Millions": As a boy in China, Mr. Clifton saw starvation in its awfulness. A business policy resulted: "No person shall be turned away hungry even without funds." No less than 4,000,000 people have been served under this policy and it has led into many interesting channels of service.

In 1943, when considering the Com-

munity Center expansion program, Clifton's determined to meet this policy scientifically and went to the chief biochemist of one of America's leading technical institutes with a set of requirements for the development of a balanced food.

This research led to the development of Multi-Purpose Food, one meal of which provides one-third day's complete nutritive requirements. At about this time, Mr. Clifton was consultant to the War Department and to UNRRA and the War Food Administration, and was, therefore, in a position to see the widespread famine abroad and to reduce it greatly by originating the "Meals for Millions" method.

ARTHUR TAVANI

San Diego, Calif.

Alliance To Conduct Panel

On "Marriage." All Invited

The National Alliance will present a panel discussion on the subject of "Marriage and the Family" at its Thursday afternoon program. For details see program elsewhere in this issue.

Everyone attending Convention is urged to attend and to take an active part in the discussion. The League is recommending that all its members attend and is contributing two members to the panel. The Christian conception of marriage is a vital concern to all churchmen and through the teachings of our church we can make a unique contribution.

Spring Bulletin Issued

The spring *Bulletin* of the National Women's Alliance, prepared by its editor Mrs. Paul Sperry of Washington, D. C., includes reports from twenty-four of its local chapters and other interesting information. Any members of the Alliance or others who desire it who have not received a copy should communicate with Mrs. Sperry at 3610 Veazey St. N. W.

Delegates to Brussels

The Rev. Dionisio De Lara, Havana, Cuba, as a result of his paper "The Idea of Man in Swedenborg's Philosophy," has been chosen as a delegate to the 11th International Congress of Philosophers to be held in Brussels, Belgium, during August.

New Leaders Abroad

The Copenhagen, Denmark, Society has chosen E. J. Langsted as its Lay Leader and Reader, and Gunnar Lind will newly act in the same capacity for the Gothenburg, Sweden, Society. The Rev. Jack Hardstedt, of Stockholm, has oversight of both missions. He arrived in this country June 12 to attend the Cincinnati Convention.

PROGRAM From page 201

1:00 p.m.

Meeting of the Board of Trustees of the Pension Fund.

3:30 - 4:30 p.m.

Communion Service in Church Auditorium. The President of Convention Officiating.

Immediately following this Service, Convention will stand adjourned.

8:00 p.m.

Meeting of the Board of Managers of the New Church Theological School.

8:30 p.m.

Meeting of the Trustees of the National Church.

Monday, June 29

9:00 a.m.

Meeting of the General Council.

2:00 p.m.

Concluding Session of the General Council in Church Auditorium.

Notice: All luncheons will be served in the parish house, \$1.35.

A LINEAGE OF LOYALTY

Clayton Priestnal

THE very structure of society depends upon the myriads of intricately interwoven strands of loyalty which run through it and give it strength, texture and form.

The vigor of a nation is not greater than the allegiance of her citizens; the unity of a family cannot be greater than the spirit of fealty which prevails among its members.

The state, city, and all the lesser organizations of society are sustained by the loyalty of those who compose these segments of our social order. History reveals how quickly kingdoms crumble and dynasties fall when there is a dearth of devotion in the hearts of the people.

From the plain of Marathon and the pass of Thermopylae to Heartbreak Ridge and Pin Point Hill, the loyalty of men, even unto death, has added stature and dignity to the human race and given strength and perpetuity to governments.

In days when the loyalty of the Israelites was weak, when dissensions, internal uprisings and rivalries undermined the kingdom, and the worship of Jehovah was neglected or completely forsaken, the Hebrews became the victims of their strong war-like neighbors.

Eventually, the Babylonians, detecting the political and military impotence of the Israelites, overpowered them and carried them away into captivity. For seventy years they lived in a strange land among alien people, all the while longing to return to their far-away homeland.

Of all the Hebrews who were forcibly dragged away only a small remnant of their children returned from the long exile. And these dispirited offspring of a defeated nation attempted to restore the former grandeur of their kingdom. Haggai was one of the prophets who at once admonished, inspired and directed the Israelites in this tedious work of reconstruction—especially was he interested in the rebuilding of the Temple.

Haggai found that the people were zealous enough in the work of planting, harvesting and providing for their outward comfort and security, but when it came to restoring the temple they were reluctant to begin. They procrastinated. "The time has not yet come to build the Lord's house," the people said. And this indifference to the reestablishment of a center for the development of the spiritual life had its effect upon the Israelites.

As the prophet pointed out with considerable eloquence, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

Haggai was telling the people that regardless of how hardworking and prosperous they were as a nation, unless they labored for the Lord true blessings would not descend upon them or their children. From this general context there is a lesson which is

relevant to the needs of the present day, a day in which we need to emphasize loyalty to the Lord's New Church, and indeed to the whole Christian church.

No doubt the resemblance of what happened in the time of Haggai to conditions prevailing in this mid-twentieth century has already been recognized. With unsurpassed ingenuity and enterprise, we have built vast industrial empires to turn out products which provide leisure and ease for our daily lives. Farm machinery can till and plant in hours what it took weeks for man to do by hand. This greatly increased productivity has provided us bountifully with foods and luxuries of all kinds. Transportation has become so rapid that one can have breakfast in Rome and dinner in Boston or New York.

Great institutions of learning virtually have ended illiteracy in most parts of the world. And from the classrooms of these universities come well-trained engineers, chemists, physicists and many other specialists in the field of technology who have helped to make our modern world so unbelievably efficient. But still something is lacking.

The genius of man is much centered at the present time upon the perfection of weapons of war. The army demands the services of our young men at the very time when they might be embarking upon careers of useful activity. The tax burden of armaments is keeping many nations on the brink of bankruptcy.

In spite of our plenty, our productiveness, our learning, and our ambitions, it is a grave question whether mankind has yet acquired the really essential things for a fruitful life. Our acreages of wheat have not brought us peace of mind; our automobiles and television sets have not made us less unselfish; our culture and our prosperity have not brought us lasting joy. The words of Haggai ring in our ears: "Ye have sown much, and bring in little; ye eat, but have not enough. . . ." Obviously something is wrong.

Haggai revealed the basic thing we need when he spoke to the Israelites many centuries ago. "This people say, the time is not come, the time that the Lord's house should be built." There we have it. Too much of our labor is not for the Lord and His kingdom but for ourselves. Too many of our enterprises are undertaken, not for the glory of God, but for the glory of men. What we do is done from our own strength and not from a reliance upon the Lord.

We have not yet realized to the full that whatever we do to create for ourselves a life of security, peace and joy will be of no avail without divine help. "Except the Lord build the house they labor in vain that build it." We have loyalties, strong loyalties, and many of them; but is our first loyalty to the Lord and to His New Church? If so, why, as an example, is there such a lack of response to the Annual Appeal of Convention?

(Next page please)

LOYALTY *From page 203*

The Temple which Haggai urged the Israelites to rebuild was a symbol. One cannot believe that the piling of one stone upon another in the symmetry of a building for worship was what was really needed. Hardly. The important thing is what the temple represented.

This house of worship signifies the principles of the heavenly life—and in a sense each person who lives according to the Commandments of the Lord is a "temple" or a "house of God." The destruction of the temple pictures the destruction of the Lord's life in the individual as a result of evil, worldiness and a lack of loyalty. Its rebuilding depicts the restoration of the heavenly life by looking to the Lord and living a life of charity from Him. It was this inner life of the spirit which Haggai wanted the people to restore. The future greatness which he promised was a symbolic way of describing the enlargement of the soul and the blessings which accrue to those who trust in the Lord and labor in His kingdom.

The temple of the spirit is what needs rebuilding in this world which is so dependent upon the power of gold and the strength of military might. This process of restoration, so easily put off, is primarily a personal matter. Regardless of the indifference of the rest of mankind, we can see to it that we as individuals have put our hearts and minds to the task of building anew the temple of the spirit which has been laid waste by the corrosive effects of self-interest. In this essential work we do not have to wait for others before we begin. We can be loyal to the Lord and His New Church, even though those around us might be disloyal. We can beautify the Lord's temple of the spirit despite the fact hate is everywhere.

In speaking of loyalty to the Lord and the need of rededicating ourselves to the responsibilities of stewardship in His kingdom, it is not necessary to give much emphasis to the external church as such. The buildings in which we gather each Sunday, the organizations within our respective church societies which labor so diligently to give continuity to our worship, are also symbols. The Church symbolizes our faith, the doctrines we believe will lead to a life of heavenly usefulness, and the organizations should symbolize our faiths in action.

If, therefore, our loyalty to the Lord is strong, our external Church will perforce be strong. What we do and the spirit in which we do it reflect our development in the Christian life. Are we willing, then, taking the same example, that our response to the Annual Appeal be the measuring rod of our loyalty to the New Church?

We should have many loyalties. We should be loyal to our family and friends, to our city, state and nation; but our first loyalty should be to the Lord. This supreme loyalty will usually find its most natural expressions in a devotion to the external church and her needs. Even a small group of Christian men and women dedicated to the work of the Lord's kingdom can accomplish much.

There will be moments of discouragement, of course. Very often we will say one to the other, "We looked for much and, lo, it came to little." But if we give our Church a long lineage of loyalty, she will in the Lord's good time be strong and prosperous, and her appeals even for support will be oversubscribed.

(Mr. Priestnal is minister in Baltimore, Convention's oldest Society.)

SWEDENBORG SCIENTIFIC ASSOCIATION

The 56th annual meeting of the Swedenborg Scientific Association was held on May 20 at Bryn Athyn, Pa., with an attendance of eighty-six, forty-six of whom were members of the Association.

Elected officers for the coming year are: president, Prof. Edward F. Allen. For board of directors: Miss Beryl G. Briscoe, Messrs. Alfred Acton, Chas. E. Doering, Hugo Lj. Odhner, Leonard I. Tafel, Charles S. Cole, W. C. Henderson, Joel Pitcairn, Wilfred Howard.

Officers elected by the board were: vice president, Dr. C. E. Doering; literary editor, Dr. Alfred Acton; treasurer, Miss Beryl G. Briscoe; secretary, Wilfred Howard.

In the report of the literary editor, Dr. Alfred Acton tendered his resignation as editor of the *New Philosophy* after forty-four years of continuous service to the Association in this capacity. A Resolution of Regret and Appreciation was adopted.

A committee had been appointed to study the question of a possible reprinting, revising, or retranslating of Swedenborg's *Principia* referred to the Association by the Swedenborg Society of London, and also to study and report on the future publication needs of the Association.

At an informal supper, at which seventy-eight members and friends were present, Bruce Glenn acted as chairman and discussed some aspects of the relation of modern science to New Church philosophy. Messrs. Hugo Odhner and Kurt Asplundh delivered short addresses, Mr. Odhner discussing certain phases of evolution as a danger

Advance Information On Summer School Programs

While programs and other information concerning the Summer Schools are expected in a forthcoming special number of *THE MESSENGER*, for the benefit of those already planning their vacations, it should be noted that Fryeburg Assembly opens Saturday Aug. 8 and will adjourn 31st, address Mrs. Horace W. Briggs, Box 321; the Almont school starts July 25 and completes its program Aug. 9; California's Harmony Hide Out, begins for the youngest children June 21; Oneonta, July 12.

Sheridan Road Commemorates

In commemoration of the fiftieth anniversary of the Northside parish, Chicago, a union service with Kenwood was held at the Sheridan Road church June 7. There was luncheon following worship, with a program.

to religion, and Mr. Asplundh raised the question of a possible slowing up of modern scientific development in a paper entitled, "Is There a Scientific Depression Ahead?"

At the evening meeting president Allen delivered an address on the subject of "The Use of Philosophy" which was discussed and developed under the following headings of: The problems of philosophy are concerned with the connected whole universe; they are perennial; they depend for their solution upon human reason; they relate themselves with man in a most personal manner.

Thomas Chadwick Honored

Prominent on Queen Elizabeth's honor list at the Coronation was the name of Thomas Chadwick, C.V.O., C.B.E., member of Her Majesty's Exchequer and her personal financial officer. He was knighted, receiving the decoration of Knight of the Royal Victorian Order. Sir Thomas, prominent London New Churchman, was Conference's official representative at the Convention held in Brockton, Mass., in June, 1936.

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Births, Baptisms, Confirmations, Memorials

PEIRCE.—Mrs. Anna Hobart Peirce, 84, wife of Prof. George J. Peirce, emeritus professor of botany and plant physiology at Stanford, passed away April 27 at the family residence in Palo Alto, Calif. A native of Ohio, Mrs. Peirce had lived in Palo Alto since 1900 and for the previous three years had been a resident of the Stanford campus, where the family had made its home when Professor Peirce first joined the university faculty. She was active in many civic and social projects of the community, notably in the Faculty Women's Club on the campus, and as one of the founding members of the Fortnightly Music Club of Palo Alto. She was the eldest daughter of the late William Newell and Elizabeth Babbitt Hobart, former leading members of the Cincinnati Society. Mrs. Peirce leaves three daughters, Elizabeth Peirce Kincaide (Mrs. Forrest J.) and Miss Rosamond H. Peirce, both of Palo Alto; Mrs. Carolyn P. Brown of New York. Three grandchildren, Mrs. Elizabeth Gordon, James P. Brown and Peter H. Brown, and a great grandchild, Michael Gordon, also survive. Last services were conducted by the Rev. Oscar Green, All Saints Parish, Bishop Emeritus Edward Lamb Parsons, the Rev. Robt. McF. Minto, Chaplain of Stanford University, three friends.

BIRTHS

BERETTA.—Another little girl has arrived at the home of Mr. and Mrs. Leslie P. Beretta of Berkeley. She will be named Elise Chery. She has two sisters, Linda and Sandra, and a brother Troy. Mrs. Elizabeth Kraft is the maternal great grandmother.

GUNTHER.—Richard Leroy was born to Mr. and Mrs. Victor H. Gunther, El Cerrito, Calif., Society, May Day. He was greeted by sister Diane and brother Bobby.

BAPTIZED

EISEN.—Richard Paul, born to Carl and Edith Eisen April 10, 1952, was baptized Easter Sunday by Lay Leader Harold B. Larsen. The paternal grandparents are members of the Orange, N. J., Society.

CONFIRMED

GREENE.—Miss F. Marion Greene was confirmed and received into membership of the Orange, N. J., Society Easter Sunday, Lay Leader Harold B. Larsen officiating.

SIMPSON.—Walter Booth Simpson, 72, former registrar of the Columbia University College of Pharmacy, passed away May 13 at his home after a long illness. He had been a member of the Orange Society since 1925, and had served as its president. Born in New York City, he attended schools there and was graduated from the College of the City of New York. After a brief period in the real estate business, he joined the Columbia University staff and served as registrar from 1908 to 1942. Mr. Simpson lived in Nutley from 1905 to 1909 and in East Orange for the last 40 years. He is survived by his wife, Mrs. Marguerite White Simpson; two sons, Walter W. of Maplewood and Donald A. Simpson of Buffalo; a brother, William T. Simpson of West Springfield, Mass., and four grandchildren. Funeral services will be held at the Colonial Home conducted by Lay Leader Harold B. Larsen. Burial was in Rosedale Cemetery.

STAINES.—Mrs. Staines, of Bowers Wood, Jamaica, B.W.I., passed away quietly at her home there February 22. She was in her ninety-fifth year and in good health until a fall and severe shock a short time previously though she seemed to recuperate. Services were conducted by the local Anglican rector. She is survived by a sister Ethel, and a daughter Winifred with whom she resided so long. Devoutly New Church, the family had been in touch with the Board of Missions many years.—L. M.

NOVAK, TAFEL.—Maurice Novak and Leonard I. Tafel, II, were confirmed by the Rev. Immanuel Tafel at the morning service of the Kenwood Parish, Chicago, May 3.

The Augmentation Fund

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If you wish young men to be prepared for New Church ministry, help the Augmentation Fund.

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Fryeburg's Annual Meetings

Growth In All Departments

Considerable space was given in the No. Conway, Me., *Reporter* to the annual meeting of the Fryeburg Society May 18 when among highlights of the year the pastor, Rev. Horace W. Briggs, reported a Sunday school enrollment of 108, active senior and junior leagues, and devoted work of the Woman's Alliance which had raised by various means more than \$1,000 for the church.

A new furnace had been installed, the Society had landscaped the grounds, repaired the organ and accomplished numerous other needed renovations. The minister has taken part in exercises with Fryeburg Academy and there has been warm cooperation with the Congregational church. At a union service Memorial Day 150 attended.

Troop 96 Active

Boy Scout Troop 96 of the El Cerrito, Calif., Society has continued an active program under the leadership of Scoutmaster Bob Downey, and his recent resignation is much regretted. June 8 the troop was host, with Troop 102, at a Court of Honor.

The Coronation Honored

With the other churches of Kitchener, the Church of the Good Shepherd united in a short service of dedication at the city auditorium June 2.

Young Adults' Club

The New York Society has organized a Young Adults' Study Club, with its first meeting held at the home of Mr. and Mrs. Albert Geis, in Bayside. This will provide a further means for study of the church teachings, and will afford opportunity for getting better acquainted.

Church Bell Installed

Supplementing the account of Gulfport's dedication in *THE MESSENGER* May 30, comes news of the gift of a church bell by Mr. and Mrs. Gabriel Dobo of Staten Island, N. Y., who recently paid a visit to the Society.

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The Judgment

HOLY days are intended to focus our attention upon one or more of our manifold relationships to God. Certain of these days such as Christmas and Easter are very dear to the Christian heart. Others, of course, are of lesser importance. In the New Church there is one "holy day" not found in the calendars of other religious bodies, namely, June 19 our "New-Church Day."

This "day" brings to our attention God's judgment upon the world. Competent and reverent students of our church writings differ as to the nature and significance of the event that Swedenborg describes as the Last Judgment. He describes it as taking place in the spiritual world. Nevertheless, it points to this: The world and every individual in it is under the judgment of God. Many are unaware of this or quite indifferent to it. Others, in their self-pride deny it. The latter often consider themselves to be the umpires as well as the players in all the contests of life. Caiphas, the Sanhedren and Pilate all thought themselves to be the judges of Jesus, because they had physical power over him. But they were not the judges. He whom they condemned to the cross was the Judge. And they were among those under judgment and upon whose scroll of life the punishment was to be inscribed.

The great and ultimate judgment is that which is described in *John 3:18*: "And this is the judgment, that light has come into the world, and men loved darkness rather than light." Light is the instrument of judgment, for by its power the true nature of things is uncovered. Overt behavior cannot be sin until the light shows it to just that. When the Light of the World shone, the sinful nature of the hard heart, of self-righteousness, of hate, of indifference to the suffering of others, of narrow nationalism and a host of other evils was clearly exposed.

But the judgment of the Light did more than expose certain evils as sins. It also revealed the higher spiritual values, and left man without an excuse for choosing the worse when the better was available to him. Man can be expected to love the tom-toms if nothing else is offered. But judgment rests upon him when he consciously chooses the lower rather than the higher.

The Lord does not hurry His children at jet-plane speeds to angelhood. He gives time for spiritual progress. But he asks that man accept as high a spiritual culture as his attainments permit.

All this holds true of the Last Judgment. It is a judgment of the Light, of the Truth. It is the truth revealed by the Lord in His second coming which will judge men. And by the same token, men judge themselves in accordance with their willingness or not to receive the truth. Tennyson to the contrary, man does not love and embrace the highest if only it is presented to his sight. Of course, it may be said of some, that they do not see it; their spiritual vision is not keen enough. Others, however, could see it intellectually were it not that they

prefer to be blind. Such bring upon themselves the condemnation.

After taking a long breath we venture the following somewhat dogmatic assertion: the Last Judgment described by Swedenborg is the judgment upon a lower spiritual culture in order to make place for a higher one. Although this took place in the spiritual world, its effects in this world will also mean that.—B. J.

THE UNITED Nations International Children's Emergency Fund in its six years' work has assisted literally uncounted millions of children critically in need of food, and all other aids, in sixty-four countries.

At Virginia Avenue

Read at the 80th anniversary commemoration of the St. Paul, Minn., Society, April 18.

Strong in the things of spirit,
Wrought by a seer's plan,
This church is but the symbol
Of God's unity with man.

Those who had faith and vision
Erected in His name
This meeting place of worship
Where good and wise folk came.

Their yesterdays were golden,
Rich with the fruits they bore;
Now we would reap the harvest
Of what they left in store.

They labored well to leave
A goodly heritage—
The truth as taught by Swedenborg
In his written page.

A church to unite lovers
And bless the babe's first breath,
Give comfort to the mourner
When eyes have closed in death.

A church to light the pathway
Where weary mortals tread,
With joyful understanding
Up to the throne of God.

MABLE SCOTT YATES.

Where Love Is Tender

A tiny gong disturbs my reverie;
And there above me sits the mantel clock,
Precise, methodical, his stroke of three
As though intended for a warning knock.
Again I see the subject of my dream:
A china shepherd and a shepherdess
Embracing gently with a love supreme
That knows not passion, only tenderness.
In love to all eternity they stand,
And I believe it, but the clock says No;
Each tick, the creeping of each servile hand
Attest that every love must end in woe.

I dream and see again a garden spot
Where love is tender and Time wasteth not.

C. T. MITCHELL

The Swedenborg Student

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Arcana Class — June, 1953

Vol. IX, 7763 - 7877

The Last Plague

The Lord said to Nicodemus, "Marvel not that I say unto you ye must be born again." We are born natural, and the purpose of our life here is that we may become regenerate. "Except a man be born of water and the spirit, he cannot enter into the kingdom of heaven." In the church writings "faith" is called the first born because it is the means by which falsity and evil are overcome, and we become children of the first resurrection. The first born of Israel were saved.

But when faith is destroyed there can be no salvation. Spiritually the first born of Pharaoh is the faith of obedience from fear without any love for doing what is right. The first born of the maidservant that is behind the millstones and the first born of every beast the writings interpret to mean the most external affections of memory knowledges and the affections for what is good.

If faith is merely of the memory and not applied to life, it serves no use and perishes. The first born of Egypt dies. This is the final judgment; all memory knowledge of the Lord and of good and truth perishes, and with it the means of amendment.

Borrowing From the Egyptians

Egypt represents the natural plane of life—not only in the world, but the most outward state of the Church, its rituals, forms, and ceremonies. As a Church declines in spirituality, it tends to make its rituals more elaborate, its buildings more impressive, and to amass wealth in silver and gold. Yet these forms are both good and necessary. They are a defense to spiritual life. Regular external worship on the Sabbath day, instruction, hymns and prayer, the recitation of the faith, teaching about religion and the letter of the Word are necessary. The more we know of the letter of the Word the better we are prepared to understand its spirit. In our life in the world we learn many important and useful things, and these can serve us in our spiritual life. Our most outward life is not useless but necessary. Abraham came up out of Egypt rich in cattle, silver, and gold.

One of the things we can borrow of

the Egyptians is obedience to the Commandments in their letter. These laws against irreligion, murder, adultery, theft, and covetousness are not only laws of God but laws and customs of men. They must be observed or all social life will be destroyed. And they are a preparation and protection for future genuine obedience.

As we set out for ourselves on our journey to the Holy Land, we have neither enough faith nor enough love to overcome all the temptations which assail us. Later, after we are further along on our journey, we shall be able to do away with worldly motives. Then the Commandments become the deeper laws of spiritual life.

We need to borrow of the Egyptians first the vessels of gold and silver, the letter of the Word, forms of worship which contain and protect the real treasure of the Church, and the moral truths and principles of life kept as laws of man and of earthly success. So should we "spoil the Egyptians" by taking with us from this natural life everything that serves and supports the spiritual.

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Arcana Class II — June, 1953

Vol. III - IV — 2843 - 2938

Freedom

Frequently throughout the *Arcana* we come upon long paragraphs. They mark places where it is necessary to pause and take note of the meaning of particular words. The sections which are devoted to particular subjects serve the same use, and Volume III closes with a very important statement about "Freedom."

We should note that in the original Latin Swedenborg uses two words, *liber* and *libertas* which in the English are both translated "freedom," although they are quite different in meaning. *Liber* means free, referring to freedom of the will, and *libertas* means the state of freedom. Everyone is kept from moment to moment in the state described by *liber*, but *libertas* is a state which can be achieved only by regeneration. To distinguish them Potts in his Concordance translates *liber*, freedom, with a small f, and *libertas*, Freedom with a

capital F.

The subject of freedom is prominent in the thoughts of many today and ideas of what freedom is are quite confused. Some think that freedom is to do what you please without any restraint or compulsion. But people, because they are unregenerate, cannot do whatever they please. Laws have to be passed and enforced in order that men may live together in security. So we get another definition: Freedom is obedience to law. That is as far as the natural rational man can go. He sees that laws are necessary for self-preservation.

Swedenborg goes back of this to the spiritual. He says, "To be led by the Lord is to be free." And he gives the reasons: Man is a recipient of life from the Lord through the heavens or through the hells. He is kept free to choose (*liber*) which he will receive. As he becomes regenerate, he receives life from the heavens where angels seek always the welfare and happiness of others.

Those in hell seek their own advantage and wish to dominate others and to make slaves of them, for this is the nature of evil. "Whosoever committeth sin is the servant of sin." As far as they can, they take away all freedom.

We attain physical freedom by learning the laws of health and obeying them. We train our minds by rigid discipline until they are capable of performing the services for which we wish to use them. It is true that we are not free unless we can do what we love to do. Consequently the only possible freedom comes from bringing our wills into harmony with the Divine Will.

So Freedom is the result of obedience to the divine laws from love to the Lord and the neighbor. "To be led by the Lord is to be free." There is no other freedom.

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Are You Interested?

If you are interested in the New Church movement in South Africa, you can qualify as a *Friend of the Mission* by subscribing \$1.50 (or 10/—) per annum to its Printing and Duplicating Fund. Please mail your subscription in U. S., or any, currency to the Rev. Brian Kingslake, Mooki Memorial College, Orlando, Johannesburg. You will then receive a copy of the Mission Year Book, and the English edition of the mission quarterly journal, *The Rising Sun*.

The New Social Approach II

A community smaller or greater is the neighbor, because it is the collective man; and from this it follows that he who loves a community loves those of whom the community consists; therefore, he who wills and does rightly towards a community consults the good of each individual. — TRUE CHRISTIAN RELIGION 412

II.—Social Yearnings in Iron Curtain Churches

Even in the churches of free America, there are lingering though lessening doubts of the validity of a "social gospel." There are still some Christians who sincerely believe that efforts of the churches as such to improve the social order are wasteful meddling or worse.

Accordingly, we might well feel both inspired and humbled as we become aware of the social aspirations of old world Christians, whose impoverished churches, especially those shadowed by the Iron Curtain, are subject to suppressions sometimes amounting to active persecution. Significant observations on this are available in *Report from Christian Europe*, by Stewart W. Herman of the Lutheran World Federation (Friendship Press, New York, 1953, \$2.50); and in February 1953 *News from Behind the Iron Curtain*, by National Committee for a Free Europe (110 West 57th Street, New York 19, N. Y.).

According to Dr. Herman, the church situation in Europe presents something of a paradox. On the one hand, "the essential problem is the inability of the Christian witness in the last years to furnish some practical guidance toward the rebuilding of society." Yet, "the most significant phenomenon of modern Europe, religiously speaking," is the realization that "church and the community belong together."

In Germany specifically (only in part an Iron Curtain country, despite Soviet domination of East Germany), "there is general agreement among all Protestants that the churches must contribute actively to the creation of a new social order in that country, but there is broad disagreement in the Western section as to how far the church itself should go and what the new order should be." In the Russian Zone of Germany, the social problem of peace and war brings challenge to the church conscience: "Shall I prepare my child to live as a Christian, even though he goes to a concentration camp? or shall I let the state train him for a 'normal life' in Communist society? Shall I

spy on my friends so that my husband shall be sent home from Siberia?"

The second source of information, *News from Behind the Iron Curtain*, sketches certain stages in the Communist "conquest of the church" in countries mainly or wholly under Soviet control. These stages, applying specifically to such lands as Hungary, Czechoslovakia, the Baltic States, Poland, Rumania, Bulgaria and Albania, are marked by creation of an atmosphere of "fear and violence," expropriation of church press, police surveillance of the clergy, intensifying censorship of the pulpit, "partial or total suppression of the church or its manipulation as a Communist front. . . . Schools, seminaries and churches are either closed or Communist-dominated."

According to the *New York Times* of March 27, 1953, one typical incident involved the sentencing to a 12-years prison term of a Lutheran pastor for statements "hostile to the state"; and that newspaper mentioned other episodes of the same general nature.

As Western Christians, specifically as New Churchmen, how should we react to what is happening with the European churches? Our respect for these suffering Christians beyond the seas would mount even if they were only

tenacious enough to struggle for bare existence as churches. We would sympathize and understand, even though they were content to maintain what personal witness is grudgingly tolerated by the authorities.

But the main fact, as cited earlier in this article, is the growing concern of European Christians to bring into being a social order more truly Christian. It might be said that it does not necessarily indicate a Christian social conscience to desire a better society than that represented by the political and social powers which terrorize daily existence. However, the indications are that this growing social yearning of oppressed churches abroad springs from a deeper spiritual rootage than a mere desire to escape from obvious terrors along the way.

For those of us already committed to a social gospel (and the number of such is growing), our faith should be tremendously strengthened as we contemplate the heroic chapter presently being written by Christians under the threat or the actuality of Iron Curtain domination. Some others who still have lingering doubts of the church responsibility for society might well feel challenged to re-examine such doubts and follow the beacon so dauntlessly borne by our European brethren through the "encircling gloom" of suppression and persecution.—EARL C. HAMILTON

Riverside Elects

At its annual meeting May 10 A. C. Fulmor was re-elected president. Eugene Denning will be vice-pres., Mrs. Addie Lundberg, secy. Paul Habeny was re-elected treas. The Rev. John L. Boyer is local pastor.

English Visitor

G. L. L. de Moubray, son of the well known Conference New Churchman G. A. de C. de Moubray, of Jersey, Channel Islands, has arrived in Washington, D. C., where he is on business for the Bank of England.

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Flower Day At Detroit

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