

The NEW-CHURCH MESSENGER



July 11, 1953

COMPLETE ACCOUNT
130th CONVENTION
IN CINCINNATI

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ELECTIONS
REPORTS
ADDRESSES

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HIGHLIGHTS AND
SIDELIGHTS ABOUT
PEOPLE AND EVENTS

THE NEW-CHURCH MESSENGER

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of the New Jerusalem in the United States
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July 11, 1953

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(Usually the city listed is the field head-
quarters of the missionary or leader.)

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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 Allee 8
ECUADOR
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FRANCE
Paris, 14 Sentier des Theux, Bellevue
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Berlin, Geisenheimerstr. 33, Wilmersdorf
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Manila, 451 Montana St., Sampalok
POLAND
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Nr. 21/m. 18
SWEDEN
Stockholm, Tegnerlunden 7
SWITZERLAND
Basel, Stadthausgass 13
Berne, Kirchbühlweg 30
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
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Vevey, 3 Rue du Leman

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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 con-
tains 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.

THE 130th CONVENTION HELD IN CINCINNATI

A Running Account of the Entire Session

IN THE YEAR OF OHIO's sesqui-centennial and the golden anniversary of Cincinnati's present house of worship, Convention met there June 22-28 for its 130th session, assembling in beautiful, warm weather in large numbers and high enthusiasm looking toward new and useful things for the Church's service in the world.

For several reasons the program of the meeting was unusual in that for one thing a new president took his seat, having been elected a year ahead under a new constitutional rule. Then too for the first time in a quarter of a century a representative attended Convention from the Church in Scandinavia, followed, as it happened, on the Missions Night program Friday by a delegate from the mission in Tokyo. Further, more young graduates of the Theological School were ordained and general pastors invested than in the past half century, at least.

Knowing the Church's great interest in those who are to lead in specific fields of work the coming year, we report at once that in addition of course to Mr. Blackmer's election there were re-elected as officers George Pausch of Baltimore as vice-president, an office he has held so long with great esteem, as with the re-elected treasurer Albert P. Carter, of Boston. Horace B. Blackmer who was for many years assistant recording secretary of Convention and who succeeded the late B. A. Whittemore in that office a few years ago, was chosen again as recording secretary.

Deciding to conserve his seven years' presidential experience to the uses of the Church, Convention elected the Rev. Dr. Leonard I. Tafel to the General Council, and in a brief but moving moment was named for the first time in Convention's history President Emeritus. Other important election results are listed separately elsewhere.

As is Convention's custom its constituent or related bodies meet prior to the Convention itself, and this was led off by the program of the Alumni Association of the New Church Theological School Monday evening, the meeting being highlighted by a panel discussion "On Thoughts and Suggestions for a New Administration," having reference both to the School and Convention.

Next came the opening sessions of the Council of Ministers which began in the church auditorium with a brief religious service conducted by the Rev. Edwin G. Capon, of Elmwood, Mass., president of the Massachusetts Association. Welcomes to Cincinnati from the local Society as well as the Association were voiced by the Rev. Bjorn Johannson who sadly spoke of the serious illness of the Rev. Henry C. Giunta of Cleveland who of course could not be present. Later it was announced that the hospital

had reported that Dr. Giunta was doing as well as could be expected.

The Council unanimously approved and recommended to Convention the ordinations of Kenneth W. Knox, Wayfarers' Chapel, Ernest O. Martin, Wilmington, E. D. Reddekopp, Edmonton, Calvin Turley, Portland, Ore., William R. Woofenden, New York, together with investitures of the Reverends Franklin H. Blackmer, Cambridge, and Leslie Marshall, Paterson, as general pastors. At the luncheon following, Franklin H. Lawson, whose forebears pioneered in both city and New Church, gave a most interesting talk on that subject.

Following routine business, in the evening the ministers met in closed session in an "Evening of Fellowship" as it was later decided to call this part of the program at future Conventions. Central in the discussion was the visiting pastor from Stockholm the Rev. Jack Hardstedt who spoke stirringly of his mission experiences in an earlier day in various parts of the world and after coming into the New Church.

Reports, recommendations and elections largely filled the Wednesday session, The Rev. Richard H. Tafel, Philadelphia and the Rev. David P. Johnson, Kitchener, were re-elected chairman and secretary respectively of the Ministers Council.

Convention sessions proper were to begin Friday morning. In the interim, auxiliary bodies including the National Alliance of New Church Women, the American New Church Sunday School Association and the American New Church League, held their annual meetings. Reports concerning them will be found elsewhere.

The opening session of Convention began with greetings from the Association and Society by the Reverends Johannson and L. C. Le Van, Pittsburgh, respectively followed on behalf of the city by Hon. Oris E. Hamilton, Director of Public Safety, who, among his felicitations, pointed to the need of convocations such as ours in order to assure that the spiritual needs of the times kept up with the affairs of the world.

He alluded also to the interesting circumstance that a former mayor of the city Gustave Tafel was a forebear of the then president of Convention the Rev. Leonard I. Tafel and the Revs. Richard H. and Immanuel, three brothers in the same ministry at the same convention was unusual. It was the centennial also of the "first Tafel" coming to the United States. The newspapers took note of this.

Until luncheon, the morning session chiefly was occupied with preliminary reports of the Credentials Committee, with calling the Roll and with the Report of the Committee on Nominations as already pub-

lished in *THE MESSENGER* June 13, and in the *Advance Reports*.

Highlighting the afternoon meeting were valuable reports offered by Stewart E. Poole for the Annual Appeal, Mr. Pausch for the treasurer of Convention, Rev. Im. Tafel for the Swedenborg Philosophical Centre, and an extended tape recorded and color projected view of the Wayfarers' Chapel, presented by its minister, later to be ordained, Mr. Knox. Drawing as much interest as last year was the panel discussion which followed under the auspices of the Council for Social Action, with the Rev. Andre Diakonoff, Los Angeles, as moderator.

A welcome was extended to the veteran minister the Rev. Earl C. Hamilton, now residing at Yellow Springs, Ohio, who came especially to Convention to attend that meeting, and whose *MESSENGER* articles on Social Action matters have met with much interest.

The weather remained warm each day, although a thundershower or two somewhat cooled off things from time to time. The personnel of Cincinnati's Convention committees under the chairmanship of William Sprigg accomplished most successfully the almost herculean task of extending a warm welcome cooled atmospherically with every means of giant fans, windows opened at strategic angles, iced or soda water, air conditioned hotels and a beautiful church lawn—where grown-ups at intervals strolled and where the numerous little children who favored Convention with their presence played happily and seemed never to be out of order with the genial chairman.

Always eagerly anticipated was the Missions Night program on Friday, when in the most regrettable absence of President Paul Sperry, a member of the board for over forty years, the chair was taken by Philip M. Alden of Philadelphia, whose esteemed father, the late Ezra Hyde Alden had presided over the Board so long.

It was Mr. Alden, the Elder, too, who had established the Ceremony of the Keys observed Friday night, under the inspiring leadership of the Rev. Rollo Billings of Chicago immediately preceding the missions program. These keys are the *open sesame* of a box originally locked many years before and containing documents to be opened a century hence. The keys were presented by Mr. Billings to Edward C. Hinckley, Boston, new president of the League and its new secretary Faith Poole, Wilmington, both of whom also received the Goddard Pins, to be worn each year by those two officers of the League.

The Dorothea Pfister (Cleveland) Pins for meritorious service, were awarded this year to Arthur James, Boston, for his exceptional work as subscription manager of the *League Journal*, and to Grace Hotson, Beth Ayres, Pa., for her valuable work among isolated Leaguers.

The famous Shaw Trophy awarded each year to the Leaguers coming the greatest distance to Convention (their Conference) and in proportion in largest numbers, was won by the New York League, and accepted for it by Theodore Foster, Orange,

N. J., who played the organ for the program, and Joan Flynn, of New York. New York's minister, to be ordained a few days later, William R. Woofenden, told the assembly of the fact that these young people had earned their way to Cincinnati through offerings made by the audience at a play the Leaguers had presented on the evening of the reception to Mr. Hardstedt, already reported in *THE MESSENGER*.

At the conclusion of these ceremonies, the Missions program was opened by Erwin D. Reddekopp, Edmonton, Alb., also to be ordained on Sunday, with a short religious service, when Mr. Alden spoke briefly of the Board's work in the church year just past, and then introduced Mr. Hardstedt. The visitor's inspiring talk was listened to with the utmost attention as he spoke of happiness of being present, his marvel at the wonders he saw everywhere in America where for the first time he was visiting the United States, though he had been stationed in his former connection in sections of South America.

He brought a message of gratitude and joy from Stockholm and he spoke of the present growth of the work and alluded to the churches he visits in Gothenburg and Copenhagen. Again he deeply inspired everyone with the account of the providential way in which he had been brought into the Church, and of the great joy he now has in its teachings.

At the conclusion, Mr. Hardstedt was most happily surprised and visibly moved by the presentation to him by the Rev. Antony Regamey, chairman of the Board's Foreign Section, on behalf of "his Convention Friends," as engraved, with a handsome brass desk book stand. At a reception the Swedenborg Fellowship had made him a gift of a specially bound edition of the new *Revised Standard Version* of the Holy Bible.

Mr. Alden then presented Miss Kazuko Tanabe, Leaguer in the Tokyo mission, who with the sweetest voice and in beautiful English told something of the horrors her country had passed through during the war, of the present reconstruction period and what lay ahead. She spoke most feelingly about what America had done and was doing for her country, and pointed to the growth of Christianity in Japan, in which the New Church was playing its part. She read a message from Missionary Yonezo Doi in that respect. Upon conclusion, Miss Tanabe received a rising ovation. She had moved her audience in a practical way too for the offering which followed resulted in nearly \$150 being presented to her through the Board's treasurer, Chester T. Cook, Cambridge, for the work of the mission.

The program concluded with the presentation by the president of the Woman's Alliance, Mrs. Leslie Marshall, Paterson, N. J., of the Alliance's annual Mite Box Thanks Offering, more than \$630.00 having been realized, the result of which largely can be credited to the year after year of faithful work of Mrs. Alan Rearick of Summit, N. J. Interestingly the plan originally had been conceived by the well-known Cincinnati New Church woman, Mrs. James Murdoch, whose daughter Miss Florence is Librarian of the Society and a moving spirit in

the work of the hosts at the present Convention sessions.

Following elections and other routine business Saturday morning as reported elsewhere, the whole assembly listened at luncheon to a remarkable address by Miss Ophia D. Smith, the historian and author of Oxford, Ohio, who was introduced by the new president Mr. Blackmer. Her address shortly will appear in our columns in full. At the conclusion she was presented with a scroll and some other gifts by the Church at large and the local church library for her extraordinary work over the years in presenting the history of the Cincinnati's Society's founding, the Church in Ohio and the life and work of Johnny Appleseed, in relation of course to her historical studies of the state and its great personalities.

Saturday's session opened with a religious service conducted by the retiring president Doctor Tafel and centering on the investiture of President-Elect Blackmer as general pastor and the Rev. Leslie Marshall as general pastor, at the request of the New York Association. The final roll of ministers and delegates was certified, there being 27 and 89 respectively compared with 28 and 82 at the previous Convention.

Elections followed and as previously stated will be found completely reported in another column. At this point Retiring President Tafel welcomed and inducted the new president, who spoke briefly in response on assuming the presidency and chair. The luncheon and Mrs. Smith's address already have been alluded to, the business of the session being soon concluded in the early afternoon.

This year the Saturday afternoon outing consisted of an excursion on a giant Ohio river boat which afforded a delightful opportunity for social intercourse followed by a bountiful supper. Upon return about 7 p.m. several important boards went into session.

A model Sunday school conducted by Rev. Ernest O. Martin, Wilmington, opened the climactic day of the session, featured by a motion picture of the Parable of the Prodigal Son. There were insufficient seats to accommodate the attendance. At the impressive Convention service immediately following conducted by the local pastor the Rev. Bjorn Johansson, there were three infant baptisms and five ordinations—truly a joyful occasion.

A high and inspiring note was struck by the Convention preacher the Rev. Andre Diaconoff, his eloquent sermon reaching both heart and mind. It is published elsewhere.

The Convention Theme

"In the Stream of Divine Providence."

Text: "Be still and know that I am God."—Ps.46:10

THERE are thinkers and observers of human life who declare that present-day Christian society is witnessing a failure of nerve. They say that the average man feels himself to be nothing more than a plaything in hands of unfriendly historical forces. Unfortunately, there is too much truth in this judgment.

To combat the fears of this age the Christian must have that exultant confidence which the *Forty-sixth Psalm* voices. The author of that Psalm saw clearly the harsh realities that may at times tempt the human mind to view life as but a meaningless flash in an eternity of darkness. But over and above such realities

Elections

MAY ONLY BE NOMINATED FROM THE FLOOR

President

Rev. Franklin H. Blackmer, Cambridge, Mass.†

Vice-President

Mr. George Pausch, Baltimore, Md.

Recording Secretary

Mr. Horace B. Blackmer, Boston, Mass.

Treasurer

Mr. Albert B. Carter, Boston, Mass.

Editor, THE MESSENGER

Rev. Leslie Marshall, Paterson, N. J.

NOMINATING COMMITTEE AND FLOOR NOMINATIONS

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Rev. Leonard I. Tafel, Frankford, Pa.

Robert G. Lawson, Cincinnati, Ohio

Philip M. Alden, Philadelphia, Pa.

Rev. Henry C. Giunta, Cleveland, Ohio

Board of Managers, Theological School

Rev. Leonard I. Tafel, Frankford, Pa.

Rev. William F. Wunsch, Washington, D. C.

Edward F. Memmott, Urbana, Ohio

Mrs. Margaret W. Briggs, Fryeburg, Me.

Board of Home and Foreign Missions

Rev. Leslie Marshall, Paterson, N. J.

Rev. Paul Sperry, Washington, D. C.

W. Harry Halliwell, Kitchener, Ont.

D. E. Krehbiel, Pretty Prairie, Kans.

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John E. Lister, Philadelphia, Pa.

Augmentation Fund Committee

Rev. John C. King, Cambridge, Mass.

Trustees Pension Fund

Rev. Clayton Priestnal, Baltimore, Md.

John F. Seekamp, Brooklyn, N. Y.

Mrs. Stewart E. Poole, Wilmington, Del.

Nominating Committee

Rev. Eric J. Zacharias, Pretty Prairie, Kans.

Rev. Bjorn Johansson, Cincinnati, Ohio

† Elected in 1952. Took office in 1953.

Closing Convention in the afternoon with the grand and stately full Communion Service, President Blackmer declared the 130th session adjourned.

he saw the God of love guiding and guarding His children.

So the Psalmist bids us be calm even if the mountains are shaken and the waters troubled. He bids us be calm and listen to the voice of Him who has carried life through the flame and the flood of countless centuries. He suggests to us an alert passivity. He asks us to be alert in our eagerness to be used by God. He asks us to be passive in that we remove self and place our trust in God rather than in the cleverness of man. "Be still," he says. The waters of a troubled sea reflect but poorly the light of the moon and the stars. And it is hard for God to reach the mind that is unquiet.

Let us open ourselves to God and He will still the storms that rage in our souls.—BJORN JOHANSSON.

Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.—PSALM 46:10.

Some Convention Highlights Seen At A Glance

The Rev. Franklin Henry Blackmer assumed his office as president of Convention, having served a year as president-elect under an amendment to the Constitution adopted last year.

Convention's guest from abroad, the Rev. Jack Hardstedt, pastor in Stockholm, received with evident emotion during the Friday missions night program a beautiful solid brass desk book stand, engraved "From Your Convention Friends."

After lengthy research and study, Convention adopted on recommendation of its General Council a new type of ministerial Pension Fund conceived on modern lines as reflected in the federal Social Security plan.

Of all exhibits perhaps the most admired was a uniquely designed cradle roll consisting of the names of no less than sixty-seven infants of the Fryeburg, Me., Society.

With the exception of the Stockholm visitor, the individuals traveling the greatest distance to and from Cincinnati, were Lay Leader-Missionary and Mrs. Erwin D. Reddekopp, of Edmonton, Alberta, whose record will have totalled nearly 5,000 miles.

However, if the fact of her brief residence while at college in this country is excepted, Miss Kazuko Tanabe of Tokyo would of course take the palm for distance travelled to Cincinnati.

Reelected as chairman and secretary respectively of the Council of Ministers were Rev. Richard H. Tafel, Philadelphia, and Rev. David P. Johnson, Kitchener.

Convention unanimously adopted the ministers' council's recommendation that the New Church apply for application in the American Bible Society, appointing a delegate.

The reorganized New Church in the Philippines, applying for recognition, was warmly accorded the right hand of fellowship.

Taking note of the extensive new property purchased at St. Petersburg by the South Eastern Association as a center for its work and guest home, it was voted to turn over to the Association a substantial sum in Convention's hands, a gift of C. A. Carlson of Florida for the purpose.

In the ordination of five candidates for the ministry and investiture of two ministers as general pastors, a record was set not equalled since 1924, or in the present century if the investitures are included.

It was voted to apply for membership in the National Council of Churches. Convention had been a member of the American Section of the World's Council of Churches.

National Alliance

The National Alliance of New Church Woman held its 46th session in the course of the Convention program June 25, the meeting being marked by a good attendance and unanimity.

Elections resulted as follows: president, Mrs. Leslie Marshall, Paterson, N. J.; Mrs. André Diaconoff, Los Angeles, 1st vice-pres.; Mrs. Stewart E. Poole, Wilmington, Del., 2nd vice-pres.; Mrs. Harold R. Gustafson, Bridgewater, Mass., 3rd vice-pres.; recording secy. Mrs. Paul Dresser, Brookline, Mass.; corresp. secy., Mrs. Edward B. Hinckley, Wellesley Hills, Mass.

An important event was the election into Alliance membership of the Almont, Mich., women's group.

The Alliance voted \$35.00 each to the four summer camps; \$200 to the Wayfarers' Chapel for its literature fund; \$182.85 to the Pension Fund.

For the first time the Alliance presented as its public program a panel discussion choosing as its topic, "Religion and Marriage." Candidate Ernest O. Martin served as Moderator with the following serving on his panel:

Rev. Clayton Priestnal, Baltimore, Miss Grace Hotson, Mrs. Virginia King, Cincinnati, Horand Gutfeldt.

Following, the Alliance was host to a Golden Anniversary tea, commemorating the Society's 50th year in its present place of worship.

Ministers' Wives

This organization was instituted at the 1950 Convention in Cambridge, Mass., at the suggestion of the wives of the Theological School students, who felt they would benefit by an opportunity to talk over the function and problems of the minister's wife with those New Church women who had already had experience in this position, and that the best possible time would be at Conventions during the days when their husbands were busy at the sessions of the Council of Ministers.

At the initial meeting it was decided to keep the organization entirely informal but to insure continuity by electing a new president each year whose sole duty it should be to arrange for the meetings at the next Convention in consultation with the wife of the minister of the Society entertaining the Council of Ministers, and to see that

the meetings were scheduled in the program of Convention.

It was felt that two meetings each year would be helpful, one for general discussion and the other possibly with a speaker, book review, or other special feature followed by discussion.

At the beginning of the first meeting each year a secretary pro tem. was to be chosen, whose duty it should be to take notes on the meetings and afterward write them up for THE MESSENGER for the benefit of the ministers' wives unable to be present.

Following the appointment of the secretary, the president for the next year was to be chosen, and the meeting would then be turned over to program or discussion as planned.

Since the beginning the following presidents have been elected: 1951, 1952, Mrs. Louis A. Dole; 1953, Mrs. Clayton Priestnal; 1954, Mrs. Richard H. Tafel.

The Association held two meetings at Convention, the discussion centering on the theme of the Alliance's panel "Religion and Marriage."

There was an excellent attendance. The Club of Good Cheer entertaining the group at a luncheon and program.

The Convention Sermon

"Be Still and I Know I am God"

Andre Diaconoff

A LIVING religion knows a holy place of quiet whatever befalls, which the world cannot disturb. "Peace I leave with you, my peace I give unto you. . . ."

One thing that angered the foe of the Lord Jesus Christ was his quiet assurance. He was so sure where they could not see any ground of surety, and so of action.



"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?"

"You act,"—they might have said,—"as if there were a rule other than necessity, as though there were purpose and reason to human life. You act as though our institution were not the central reliance of man, but as if human life had a divine and an inner sanction."

He moved to action where they "dug in." He stood calm and still where they would have expected flight. How could He be so calmly sure of divine love, of divine purpose and truth and care in this topsy turvy world where "only you and I are right."

He spoke and lived as streams flow from a great mountain of untold height, and the words He spoke, the love and thought they conveyed at once, made the poor mole-like, burrowing thinking, familiar to us on earth, seem so blind, it was strangely disturbing.

"I say unto you," He said on the mountainside, "Take no thought for your life . . . Is not the life more than meat, and the body than raiment? Behold the fowls of the air. . . Consider the lilies of the field, how they grow. . . . Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought . . . for after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6.)

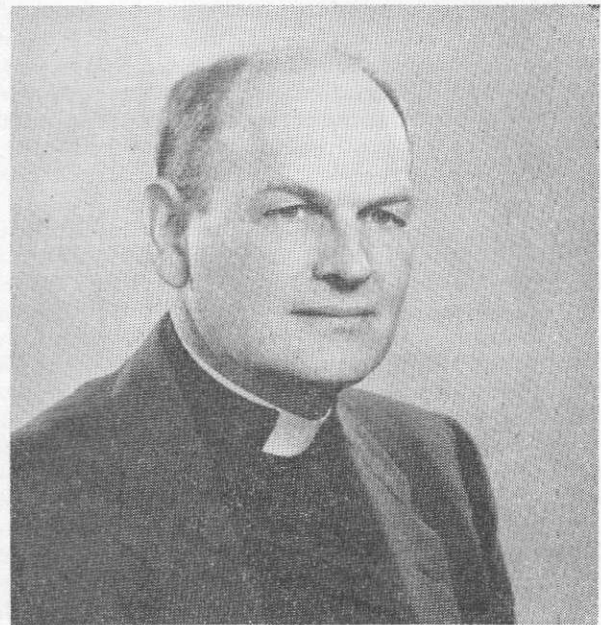
Who was He who could be so sure of the Father's intent, of His love and His rule for His children, and for all creation?

The enemy people among the Lord's hearers, who wanted their own way, may have sensed who He was, and ran for their blind burrows. The disciple caught a glimpse and followed on to learn and to live by the new-found certainty. "The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." (Matthew 7:29.)

The question stands today, at the center of our motivation, in the secret place where man ponders and chooses his way of action! Who has rule in the universe? Whose thought makes sense of our history, and sustains every human being in life? Who can give my neighbor and me the unifying purpose and so direction to go on? It is centrally a choice of ruler and of rule.

Who is He whose word is so calmly sure even today, in the midst of the sore unrest of the world? Who is He who moves steadily on, as One who has a goal and who knows direction, where our earthly instincts cry out, "Let us dig in!" Who is He who stands and rallies

The New President



Franklin Henry Blackmer, who became Convention's fifteenth president June 27, brings to his new service for the Church wide experience in our organization's affairs. He takes the leadership when the unsettled and crucial conditions of the world are reflected in varying degrees in every field of serious thought. So it is well that he is fortified as a pastor, a former Urbana president, and president and instructor at our theological school, seminary of those who in turn are to be ministers and leaders. He graduated from the School himself in 1923 so that the assumption of his present responsibility has taken just thirty years. The brothers Regamey, stalwarts today in Convention at home and abroad were among his classmates. After graduation he assisted the Rev. H. Clinton Hay during 1924 at Boston, a call then coming to him from the Lyons Street church in San Francisco where he also was active in forming and leadership of the Berkeley Society, now located at El Cerrito. In 1926 Mr. Blackmer was elected president of Urbana University, as it was still formally called, where he served until 1932, when he was called to the Brockton, Mass., pulpit. With the retirement of the Rev. William L. Worcester from the presidency of the Theological School Mr. Blackmer succeeded him in 1936. Among new directions for studies since inaugurated at the School has been the inter-seminary plan which provides at Harvard, Boston University and Andover-Newton theological schools certain courses not on our curriculum and where the work done by our students leads to theological degrees. Mr. Blackmer received a Bachelors degree at Massachusetts Institute of Technology in 1920 and since has taken graduate courses at the Universities of California and Chicago, and at Harvard. In 1923 he was married in Chicago to Carolyn Allison Joerndt. She is Dean of Guidance at Bedford Junior College. They have a daughter and three sons. The Blackmers expect to continue their residence in Cambridge, Mass.

the conscience of man, when the prevailing, natural drift is to scurry and to dodge in and out of expediency?

His word is so sure of the purpose and the order of creation, so sure of the love and wisdom of the one God, our heavenly Father . . . could this be He? "Lord

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show us the Father,"—we say with Philip,—“and it sufficeth us.” (*John 14:8.*)

One need of religion and secular life alike is for orientation. To find the East. But there can be no orientation without that central choice of the heart, the will in us. We must face the reality of the one God as the Lord of life. “Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.” (*Psalms 46:10.*)

The Lord Jesus Christ is Himself our central surety of purpose and reason, of meaning and continuity in life, here and in eternity. The first of spiritual courage in a world confused and unsure will be an act of recognition

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear.” You know, a child may be gripped by irrational fear, a panic which seems to engulf his little universe. It may come to him in the dark of the night, waking from a nightmare, or it may happen in the day. . . . Either way, the voice of the parent brings peace. “You know the tone of that voice, little one, and you know your father and your mother are loving and concerned, but, themselves, unafraid. That brings your shattered universe together again,—doesn’t it?”

But the Psalm speaks not of a child’s, it speaks of adult experience. It sees souls of men in the throes of a world judgment. It speaks of the Church in man sore tried by apparent cataclysm, a universe going to pieces, spiritually. . . . Well, more than ever spiritual courage will begin with recognition. “Be still, and know that I am God,” the Lord is saying.

What shall be the first act of the Church in her service to mankind? Shall not the Church be called to witness in calmness of heart and thought to His presence in the midst of history? “The Lord is in his holy temple; let all the earth keep silence before him.” (*Hab. 2:20.*) “The Lord is in his holy temple. . . .” Pause, then, be still. Find a new and a peaceful purpose where there was hostility before. Find meaning, where before was unrest and confusion. Find new values. “Let all the earth keep silence before him.”

The act of recognition, you see, is not a matter of words. Mankind must find the witness of the Church to the providence of the Lord in the eyes of the men and women of the Church, in their frankness and their outlook; in the manner of their actions, in the steadiness of their hands in service to the good of their fellow men.

Our witness to the Divine Providence goes all the way with a life of love to the Lord and to the neighbor, so full and so devoted to His regenerating purpose, that it has no place for division; a life of faith, so given to seeing His truth, so glad of its light, that it moves ever to clarify suspicion, confusion and misunderstanding. How can men witness to Providence who are themselves afraid? Or whose hands and hearts are not steady with Him?

Even as Providence begins in the Character of the Lord it is best witnessed and served in the character of men.

“I Came Not To Judge”

Providence, and that is orientation, perspective, eternal good sense (the only sense life makes) are from Him and in Him, who said: “I came not to judge the world, but to save the world.” (*John 12:47.*) “For the Son of man is not come to destroy men’s lives, but to save them.” (*Luke 9:56:*) And: “I am come to send fire on the earth; and what will I, if it be already kindled.” (*Luke 12:49.*)

About the first thing that has come to the mind of many as they have heard the words of the Psalmist has

been a thought of acceptance of all things and events, and a peculiar sense that crisis and struggle are a mark of wilfulness, a mark of lack of faith and trust.

But, look, in the secret place where the soul meets with the Lord who came into the world to be God-with-us, there will not be compromise, with the selfishness, the darkness, the injustice which victimize His children. Pausing with Him, in recognition of His presence and character, will bring a more urgent feeling and concern, love and understanding of humanity.

A More Responsible Part

Through our encounter with Him, Providence, will also come to mean a more responsible part for this man and this Church, a more responsible part in the body of all human life, in the neighborhood in which we live, in the Great Human Organism [Grand Man] of which we are a part. Recognition of Him, with worship to Him, means a responsible part for me.

How often has Providence been confused with some sort of attitude of fatalism,—a twentieth century, would be Christian variety of fatalism: “Do what we may,” says this attitude, “things will take their inevitable course under Providence.” But fatalism is disabling, while the whole sense of the rule of the Lord in life is His enabling action. “Bring forth the blind people that have eyes, and the deaf that have ears.” (*Isaiah 43:8.*)

The focus of His providence in life is not that outer events should come out right (not primarily that) but that there be more use made of the soul, that there be more love and truth together in man’s life, that there be more integrity. And is integrity possible without responsible action, without love and concern for others, without thought on the problems of living, without service to the neighbor, which seeks to learn a better way and to grow?

How often also Divine Providence has been made an adjunct of our wish for material success or for outward quiet. Whatever has happened to favor “me” I have called providential. Yet the purpose, the goal of life, as lighted by better acquaintance with Him, is not in facile happiness. His presence will not be found by repeating some formula of “Every day, in every way the world and my part in it are getting better and better.”

The Lord’s eye is on human character, not on outward quiet. “And He said unto them, The sabbath was made for man, and not man for the sabbath, therefore the Son of man is Lord also of the sabbath.” (*Mark 2:27, 28.*)

His reliance, as we already said, has not been on institution. Not just acceptance but protest may be in His plan, as I am called to take a responsible part in the work of the world. “Be still!” will then be spoken to the natural desire in me to have things made easy for my dear self. Not just thanksgiving, but repentance is the way of His leading.

The avoidance of crisis is not in His plan for us, but for the direction in which we come out of crisis. What shall be the release? And *who*, our physician and our liberator?

He did not shun crisis. He did not shun battle. But He moved through battle (as we noted at the first) with a calmness and a strength that baffled the men about Him. He fought from love for others, with truth as His weapon. “There are only two adversaries on a field of battle,” writes Dr. Marcel Juned in his splendid book of personal experience in the service of the Red Cross, but near them—sometimes even between them—a

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third combatant intervenes." The third combatant may yet point the new direction.

In what direction are we going to move out of the crisis? Shall we come out with a deeper recognition of the only Lordship of Jesus Christ? Shall we come out more Christian, and more clearly sure of values of love and faith together, values of eternal life beginning here and now? What is more will the recognition of Jesus Christ as the Father and Savior of men grow and be uplifted before the spiritual eyes of mankind by the way we live, by our words and actions as individuals and as a Church, or will it be concealed and confused?

"Be still, and know that I am God. I will be exalted among the heathen. I will be exalted in the earth." Let us be still then; let us step in the race for selfish supremacy or for material gain. Let us find the direction He would have us take in the day in which He has given us to live. His direction will be our peace in the midst of struggle. (*Psalm 46:10.*)

Men are looking to the Church for a place of renewal and strength for a new motive in living. As such a new view of life and new motive for life come, the old feelings and old habits of life will often raise a tumult. We shall know earthquake and fire. But the Lord is not in the earthquake, not in the fire. "And after the fire a still small voice." (*I Kings 19:12.*)

As in the life of Elijah so in ours the still, small voice says: Your work is not done. I, the Lord of love and wisdom and of salvation need your part in my advancing plan.

"Go, return on thy way to the wilderness . . ." and there you will find your further mission, and new companionship. "Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

(*Mr. Diaconoff, Los Angeles pastor, was the first to have been chosen as Convention Preacher under the new plan of selection by the Council of Ministers. His sermon has been slightly condensed.*)

Dr. Tafel's Final Annual Address

FEW OF OUR teachings are as soul-satisfying as that on the operation of the Lord's divine providence. Our teaching differs from others in that it has its active and its passive elements.

There is the active preparation on our part before we passively, but confidently, obey what the Psalmist in our Convention theme asks that we do: "Be still, and know that I am God."

As individuals, and collectively as a church body, we must plan carefully to place ourselves "in the stream of the divine providence"—in order to make those personal and collective adjustments to the will of God that will enable them to help us as we pray so earnestly that He do—and as He is so desirous of doing.

It is a strange paradox that while God and man have the same objectives—man's happiness—they seem to work at cross purposes, and man too often finds unhappiness, misery, frustration and failure where his God desires that he shall find the opposites of these.

We know full well that the fault lies with us, yet how often do we deliberately follow paths so divergent from those shown us by the Lord marked by the passing on of beloved leaders on whom we had leaned confidently for many years. The Rev. Charles W. Harvey, long minister in Philadelphia and a general pastor of the Pennsylvania Association, left us soon after our last annual assembly. The Rev. Louis G. Hoeck, long time minister in the church where we are assembled, and also a general pastor followed later.

The Rev. Arthur Wilde, a leader in the British Conference and later minister and general pastor in New York, left us in February.

Further afield Mr. William Beimes, a faithful Lay Leader in St. Louis and Mr. Almug Boo, a worker for so many years in distant Burma, left vacancies

in our ranks that we place ourselves, and too often our Church, outside the "Stream" travelling paths not in those areas where He can help us so bountifully, fully, and effectively.

This surely is not our intention, yet so strong are our natural tendencies to follow our own way rather than the Lord's that we stray often, and only after bitter experience find our way back to the life-giving stream.

Each year we come to our annual assemblies trustfully hoping that the Lord will direct us into channels of greater usefulness toward the fulfillment of His beneficent plans for His great human family.

In all sincerity we ask that He grant us the light we need on our own problems, which are also His problems, yet do we really make the preliminary preparation on which hinges success?

Before we bow our heads and obey the mandate: "Be still and know that I am God," have we bent every effort toward placing ourselves in the position where divine assistance is sure and almost automatic?

We can reasonably be sure that we have not done so, certainly not in the extent that is required, or our success as a church body would be greater than that which we have achieved. Successes have come to us, it is true, over the 136 years of our organized life; yet few of us would be prepared to say that these are proportionate to the wonderful legacy which has been entrusted to us. Long before the appearance of any of us in this assembly, our forebears assumed the custodianship of a body of revelation which would make a new world.

That new world is not with us as yet, and in our moments of doubt we are strongly tempted to place the blame on an irresponsible world. In our truer moments we place the fault on our own

shoulders, on our inadequacy to fulfill the great task entrusted to us.

At such times we feel very close to our Lord who struggled in so supreme a degree with a saving Gospel and a seemingly indifferent audience.

Yet we know that the things He did and the words He spoke created an entirely different spiritual environment for men. We should know, too, that He is repeating what He once did in His Second Coming to His children.

Twelve consecrated men once carried His saving message to a benighted world. A larger, but seemingly almost as inadequate a group, we are assembled here dedicated to carrying to an incredulous, yet wonderfully expectant world, the joyful news that the Lord Jesus Christ, now seen as the only God of heaven and earth, has indeed made His promised return to His children.

This precious message is our gospel to the world in which we live. In the degree to which we can deliver our message will be measured the extent of our service to our Master. Failure is truly unthinkable: for on the acceptance of our message depends far more than our success as an organization.

The awful and sobering thought must come to us, must be the cardinal element in our thinking, must be the constant motif in our planning, that our Lord's success depends in some measure, perhaps small but it may be great, on how we conduct our part of His business.

If we be faithful stewards His business will prosper. In the measure to which we allow lesser things to interfere with His business we shall be hampering Him. Surely we can submerge our petty personal inclinations to the Force that governs the universe. We can and we will "Be still, and know that He is God."

In addition to bringing to you briefly the Theme of Convention you are expecting me also to bring you some ac-
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ADDRESS

*From
preceding page*

count of my stewardship: Seven years ago you elected me as President of Convention and those seven years have been a real revelation to me. The devoted service of hundreds of faithful co-workers has been a constant inspiration for the best I could give—inadequate as it must be in such a great cause.

As I travelled about among you I learned how many devoted New Church servants our Lord had. As here and there a group, long established, would decide to discontinue I was naturally depressed, but was encouraged as others were established.

I recalled how Christianity disappeared in one place only to emerge at another. Thus if several of our groups have ceased to function it is also true that we have seen the building or rebuilding of others: Detroit, Vancouver, Berkeley, Sunnyslope, Gulfport, the unique chapel at Palos Verdes, the South Eastern Association's new Center in St. Petersburg, Fla.

Devoted and consecrated fellow-workers went on to their eternal reward, yet younger enthusiastic men picked up the torch and went confidently forward.

The past year was marked which must be filled. Friends and co-workers have tried to express something of their faithful service and our sense of loss through memorials published in a special pamphlet. Words are weak but we ask your thanksgiving for these laborers in the Lord's vineyard.

In addition to those who have passed on in the past year seventeen of our ministers were called from their work to their heavenly home during my term of service as President. Needless to say all are sorely missed in our rather small group of ministers.

The distressing fact is that only nine men have been ordained to replace them over the same seven years. We are overjoyed, however, that five more will be ordained into our ministry on Convention Sunday, so that our accessions almost balance our losses as far as mere numbers are concerned.

One of the great privileges of the President of Convention is that he is able to stand among you in your several groupings and learn to know you better. The tasks and duties of your president are many, and often exacting, and would be almost beyond his powers except that he feels supporting him your ranked membership firmly behind him, and his brother officers ever ready to aid and assist.

Nowhere can one see our doctrine on the Grand Man in action better than in the General Convention at work. No earthly organization can be ideal,

yet in the division of labor, the specialized service called for, the distribution of effort, and in that maintenance of a single unified purpose which Convention at its best shows us only too seldom, do we see in action that principle of the Grand Man.

As we strive more and more for this unified action, and for the humility which must come as we measure ourselves against our task, we shall more and more find ourselves in that favored

position where our Lord can work in and with us.

Here in the stream of the Lord's divine providence we can bow our heads conscious that He will aid us in our needs and more than share the work to which He places our hands, asking our confidence in His leadership and promising His cooperation in our labor; only "*Be still, and know that I am God.*"

League Holds 64th Conference

The American New-Church League held its 64th Conference June 25-27 in the parish house of the Cincinnati church in the course of the 130th session of the General Convention. President David J. Garrett took the Chair.

One of the most elaborate and extensive programs for several years covering three busy days was enjoyed by an interested if limited attendance.

Highlights included reports, the president's message, elections and resolutions. Mrs. Alice Skinner, daughter of the Franklin Blackmers of Cambridge, Mass., married to a former Cincinnati leaguer, gave a most interesting address entitled, "Wanted: Young New-Church Pioneers."

A lively discussion developed in the panel on "Revising Our Constitution." Those leading it were Arthur James, Edward Hinckley, Grace Hotson, Faith Poole and Joan Flynn, with Moderator Garrett.

A complete new alignment of the League is contemplated, bringing it more closely in relation to the Associations and Convention.

An outing to Cincinnati's famous zoo and a trip to Coney Island, were much enjoyed. Ceremonies on Friday night are reported elsewhere.

Officers elected were, Edward C. Hinckley, Wellesley Hills, Mass., president; Horand Gutfeldt, Cambridge, Mass., vice-pres., east; Marcia Buck, Los Angeles, v-p., west; Faith Dresser, Wilmington, secy.; Arthur James, Boston, treas.

Re-Union in Brockton

Among the many renewal of friendships to which the Rev. Jack Hardstedt, Stockholm pastor, was looking forward to on his visit here the past month was that of Herbert Toombs of the Roxbury, Mass., Society. They had become well acquainted when Mr. Toombs some time ago visited the Swedish capital. At New York, Mr. Hardstedt discovered that family connections in Sweden of the Oliver Johnsons of the church there came from the same section of Sweden as his own family.

Sunday School Association Meets

The 82nd annual meeting of the American New-Church Sunday School Association was held on Thursday evening, June 25, in the Cincinnati church auditorium, the Rev. Eric J. Zacharias, presiding.

Following a brief devotional service conducted by Mr. Zacharias and the Rev. Everett K. Bray, the business before the Association was transacted, chief of which was the adoption of a revised constitution and by-laws which had been drawn up by a special committee consisting of Mrs. Louis A. Dole, chairman; Mrs. Horace B. Blackmer and Mrs. Harold R. Gustafson, the culmination of two years' study and research.

The Association is now provided with a more consistent, better-organized, and more practical instrument, the Association having unanimously adopted it.

The attention of the Association was called to the series of articles which have appeared in THE MESSENGER during the past year under the direction of the Public Relations Committee of the Association; and to the president's *Bulletin* which the Association voted to continue and to finance more adequately.

More interest than usual was manifested in this meeting about sixty-five attending and taking part in the discussion.

Awarded Bibles

Susan Wiswell Archer, Cecelia Marina Guiu and Rosa Raquel de Lara were presented with Bibles at the Cambridge, Mass., church Children's Sunday. Eleven of the younger children in the Paterson, N. J., Society also received copies of the Word, bound in white morocco.

To Visit Sister on Coast

Miss Maud Sewall, organist for many years of the Washington, D. C., Society will spend some of the summer weeks with her sister, Mrs. Elizabeth Sewall Schellenberg of Palos Verdes, Calif., one of the institutors of the Wayfarers' Chapel there.

LAYMEN-CLERGY COOPERATION

George
Pausch

I HAVE WONDERED somewhat as to what I, a layman, can tell you, who as professionals, have dedicated yourselves to the service of the Lord and His Church. Perhaps I can, in some measure, bring to you a fresh approach of us who form your congregations, to the common cause we both serve. If so, this must be my excuse for taking up your time.

Cooperation, expressed in the simple Anglo-Saxon idiom, means "working together." If we accept this as our meaning, it at once becomes clear that we are thinking of a mutual effort,—of the minister on the one hand, and the layman on the other, both playing their roles in the service of the Church.

This rules out the view, as I have heard it asserted, that the minister performs upon the stage, while the layman is merely the audience; and equally that the minister is the mere hired hand of the parish, subject to its beck and call.

As I envisaged this mutual relation, the minister really is the spiritual leader of his congregation and by that token the best friend of his people, for when he does his work properly, he enters into their intimate lives as no one else not even the family doctor, can do.

He shares their hopes and their aspirations, their joys and sorrows, and counsels them in their ways of life, in a way that at once demands the fullest of his efforts and gives him complete joy of service on the highest possible levels.

On the other hand, his laymen owe him the duty of generous support; first in a financial way, so that he may live without gnawing anxiety for the morrow. This means a salary that is enough, if not ample, and one that is paid him promptly and on time,—not as a gratuity, but as a due.

Second, in caring for the church property and finances, without leading this responsibility upon him. And third, in bringing him their friendship and counsel; for he too is human, and needs both.

He often is without the benefit of communion with his brother ministers of the New Church, who may be some hundreds of miles away; and in many instances will arise when the counsel of his people will prove of the greatest value.

Particularly do I admire the minister who is able to get the men of his congregation to work with him. The woman can always be counted upon to work. But the minister who has the confidence of his men is a minister indeed!

There are several specific matters I

will mention. The first is a systematic study of our teachings. Here the minister and the layman have a common duty,—and a common privilege. In the earlier days, when the Church was being established, there was an intense interest in these teachings. We maintain our conviction as to their validity; but in common with the trend elsewhere, the light does not burn so clearly as it did yesterday. We take for granted that these teachings are true; and it is easy to slip into conventional acceptance of them. We forget that they are the supreme truths of the world; a world that without them is overwhelmed with wars and tribulations.

Another concerns the great advances made in recent years in the development of psychology and related subjects. All varieties of mental ills are being treated by physicians and psychiatrists, and undoubtedly many sufferers have reaped benefits from the treatments. Their work, when soundly built, should be accepted. But I would not have the New Church minister surrender to the psychiatrist a field that is peculiarly that of the minister. We of the New

Editorial

(In the *Times-Star*, Cincinnati, O., June 22, 1953.)

More than a century ago Johnny Appleseed roamed Ohio, planting orchards and speaking of the doctrine of Emanuel Swedenborg, the Swedish philosopher whose teachings resulted in the founding of the protestant denomination known as the Church of the New Jerusalem. Frequently this kindly, gentle soul visited Cincinnati where Swedenborgians have held services since 1811. Always he was greeted with open arms.

This week Cincinnati plays host to the 130th annual session of the Church of the New Jerusalem. A dozen subsidiary organizations, in addition to the general convention, will meet. And it is more than appropriate that they gather in this city.

The Swedenborgian faith has played a prominent part in the life of Cincinnati. Adam Hurdus, the first minister of the church, built Cincinnati's first organ. Many well known Cincinnatians, including industrialists, businessmen and patrons of the arts, have been members of this church. As it greeted Johnny Appleseed in other days, Cincinnati spreads out a carpet of welcome to this religious gathering.

Church have a vast quarry of knowledge of the mental and spiritual that can and should be mined to immense advantage. The professional man does not have this background, or denies its existence. Too often he ascribes mental disorders to yardsticks that reflect the lowest strata of human existence. You as ministers have the benefit of a higher light that gives a true picture of the mental ills that from time to time afflict your people; and I would urge you to make use of this power in behalf of those within your sphere of work who need it, and not to surrender unconditionally to the physician, however well trained. Work together, yes; but leave entirely to him, by no means. [Editor's Note: The Cincinnati *Inquirer* featured this statement in its issue of June 25.]

A third matter for your attention is the great need on the part of our people of sensing that they are part of a larger body that encompasses not only their own particular congregation whom they see week after week, but those who worship in the towns and country here and abroad. Bill Jones and Mary Smith know and feel that they are members of their particular group. But far too seldom do they realize also that they are members as well of their State Association and of Convention as the National body of the Church.

In numbers we may be small, and geographically widely scattered. We gather together in Boston or Pawnee Rock or San Francisco for worship and communion; but we do not realize that our spiritual brothers and sisters are also gathering together in these other places, worshipping and communing as we do, using the same services and thinking like thoughts.

How much we could be strengthened by this sense of solidarity among us all! Perhaps beyond most laymen I have been privileged to worship in many widely scattered New Churches; I have never come away without the feeling of satisfaction that wherever I was, I was among my own.

Here the leading role is played by the minister. If he is Convention conscious, so are his people. But if he is not, his people are not. This can be shown in many ways, but I shall mention one. Mr. Stewart Poole, [Wilmington] who has handled the Annual Appeals for the past several years with such ability, repeatedly has stated he can always gauge his results in any group by the interest of the minister. Some of you are indifferent, and some even, I am sorry to say, will not cooperate in the Appeal,—and neither then will your people.

Yet the Appeal furnishes the concrete opportunity for your people to do the things that they want to be done. No

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(Continued from page 235)

Church can exist without the missionary spirit, and the Appeal gives direction to that desire. They want you to be provided for in your old age; and the Appeal helps to make that possible. They want you as their minister; but they don't know, that the Appeal may have helped to make it possible for you to secure your training at the Theological School. In short, they do not realize that Convention is their agent to do the basic essential things that they cannot singly do.

Herein lies a mission for you ministers,—to bring home to your people that we are all a part of one corporate body of the Church, living as parts of each other and servants in common of Him in whose name we gather.

Ministers belong to a profession that makes for independent thinking; and I would not have it otherwise. It takes courage in particular for you to stand with this seemingly insignificant organization despite the blandishments of other seemingly more affluent opportunities, because you are moved by the conviction that you bear the torch of the Second Coming aloft for all who will see and heed. Our Church polity fits with this spirit of independence; and Convention carries few restrictions upon its members, and has only the absolutely necessary powers to enable it to function at all.

Along with this spirit, is the need for the feeling of solidarity, of brotherhood, that we must have if we are to serve our cause. Let us value our independence, not for the sake of independence, but let us realize that we are all brothers one of another, and servants in the cause of Him from whom we receive all authority and derive all powers. Only so can we truly carry out our mission.

Recently I had the privilege of listening to an address by a distinguished judge before a gathering at my university, on the subject "A Layman Looks at the Professors." His theme is not on all fours with what I am trying to say here; but it is of interest in that it affects the profession of teaching, which in many respects comes closest to that of minister.

The point made by the learned judge is that professors do not have unlimited license under the banner of academic freedom, to express and teach views no matter how revolutionary and disruptive, but that they owe a duty to the body they represent before the community, to be representative of that body. I happen to have in my files a number of highly individualistic views of New Churchmen, both lay and clerical.

I have as little desire to repress these

views as, I may say, I have to accept them. I cannot, however, refrain at times from the wish that so much energy and ingenuity had been expended in advancing the recognized and legitimate, but perhaps more prosaic, needs of the Church, when so much cries to be done.

Here let me say as a layman, speaking for other laymen, that on occasion we are moved to wonder somewhat at some differences that from time to time disturb you, our good friends. From my listening post, I can report to you that when the discussion gets heavy and the eloquence expands, sometimes the laymen wonder what it might be all about. I have observed issues that have arisen, only to subside with the passage of time, that you debate with great earnestness, but leave us in some bewilderment. We hear of the rights and the lefts, the conservatives and the liberals, the A's and the B's, and we note that the alignment changes from time to time. Recently there was a great deal of discussion about vestments, for example, that to us seems perhaps emphasized beyond their due.

We laymen look to you for guidance and inspiration. We want to feel that we are all one body, moved by devotion to a common ideal. I have heard you come from Convention saying that its sphere was wonderful; and we have all been uplifted by your message; and we have also heard rumors of differ-

Book Review

A TEMPLE MADE WITHOUT HANDS, AND OTHER VERSE. *Bessie Wayne Anderson. 60 poems. Marshall Jones Co., '53, Fracestown, N. H. \$2.00.*

This recently published little book of verse by a well known Cleveland New Churchwoman will be warmly welcomed by the many admirers of her poetic ability, and should assure her of a still wider audience. Not only is Mrs. Anderson a gifted versifier but throughout her poetry there is thinking and a vision. Perhaps this is nowhere more to be noticed than some lines in "An Inner Vision":

"And despite this cold and saddening stage called death,

Some breath

From my beloved comes to me

To tell me that she lives and loves me."

This is the author's second book of collected poems, the first, "Without Fear," especially displaying sincerity and human warmth. This also characterizes the present collection. There is, too, a wealth of variety, from human and homely sketches to sentiments that reach the depths of emotion. Lovers of poetry as well as those who have yet to acquire a taste for it, will enjoy Mrs. Anderson's new achievement.

ences about matters we did not understand,—and we have felt correspondingly let down.

But lest you think that these matters are only on your side, let me hasten to say that we laymen are by no means immune from petty discussions that divert from the real issues when we are gathered together in our common councils. At times it is frustrating to hear a minor point minutely and exhaustively dwelt upon, when great issues lay before us for determination.

One final word: Convention is about to enter upon a new phase. It has elected a new President, who in a few days will assume responsibility. I have worked intimately with three Presidents, and I know that the burdens and problems test the inmost resources of whosoever happens to hold the office. I bespeak the spirit of solidarity, on which I have dwelt, in the support of the Rev. Franklin H. Blackmer in the years that now lay before us. I join you in offering my support.

(Luncheon address to the Council of Ministers June 24.)

Wayfarers' Chapel Report

Reporting on its work, the Wayfarers' Chapel, memorial to Swedenborg on the cliffs of Portugese Bend, Palos Verdes, Calif., states there were approximately 42,000 visitors, from all states of the Union and 23 foreign countries in May, with a total attendance at formal worship of 909, among them Sr. Rodolfo, and party, known to our mission in Havana. Three services are held Sundays. There were six weddings.

To Brussels' Congress

Selected to be one of the six representatives from Cuba, the Rev. Dionisio De Lara, missionary in Havana, will attend the Eleventh International Congress of Philosophy at Brussel, Aug. 20-26. He enplans for Paris via London July 12. The government pays all expenses. Mr. De Lara's paper is entitled "Swedenborg's Idea of Man."

Preaches At Wilmington

The Rev. Charles E. Doering, minister of the General Church who still occasionally ministers to Academy groups in that area, preached for the Wilmington, Del., Society June 28, during the absence of Candidate Ernest O. Martin at Convention, where he was ordained.

Useful Gift To Pastor

At its recent annual meeting the Cambridge, Mass., Society presented its pastor the Rev. Everett K. Bray with a watch by which he can tell the time in Braille.

Trends and Trails

In March Costs' best seller "The Hour Awaits," Lippincott, '53, is a reference to one of its important character's studies of Swedenborg. This woman author evidently is herself not unfamiliar with the sage.

The *Personalist*, spring number, issued by the School of Philosophy of the University of California, Los Angeles, carried an article entitled "Personalism and Poetic Vision," by Dr. Howard D. Spoerl, who teaches Swedenborg's psychology at the Theological School. It is an unusual study of Blake and his indebtedness to Swedenborg.

The new biography of Swedenborg is reviewed by Dr. Henry Goddard Leach in the summer number of the *American Scandinavian Review*. He places Mrs. Sigstedt's book high on the list of best accounts of the revelator's life and work. An article on the New Church in Bryn Athyn, with a brilliant picture of the cathedral, appears in the same number.

New York *Herald Tribune* published a remarkable article in its May 24 issue entitled "Search for Life in a Test Tube." Dr. Stanley L. Miller, of Chicago University is reported to have found demonstrable evidence that "life started as a chance chemical reaction with certain materials he reproduced amino acids, the great essential to physical existence."

For those interested, it has been discerned that Karl Marx's central dogma concerning religion is that "its abolition as an illusory happiness of the people is a requisite of their real happiness."

Dr. Edwin P. Hubble, director of the giant new telescope on Mt. Palomar, in an interview with the science Editor of the Hearst syndicate asserted April 18 that "Probably the most important result of research so far with the 200-inch lens is that we must consider the universe as much larger than previously assumed."

A little known ambassadorship of goodwill is the twenty-five-year-old custom of an exchange of ministers between the United States and Great Britain. Again ten American clergymen travel to London this summer.

According to a study made by the Rural Church Dept. of Drew Seminary, Madison, N. J., the average salary paid to the clergy by the largest Protestant denomination is \$2,485.00 annually.

Dr. G. E. Hutchinson, professor of

Zoology at Yale, cites experiments in *Journal of Religion* for July, '52, in support of a case for "the existence in nature of a non-mechanical order of reality."

Considering that no decrees or papal bulls issued by the Roman Catholic church ever are superseded or altered, changing times cannot be given as a reason for the pope's recent behest to United States' adherents that they read the Bible, as over against the decree of the Council of Valencia in 1229 that it be placed on the Index of forbidden books.

From the *Washington News Review* we learn that wild flowers picked at Bethany, the Well of Sychar, Mount of Olives and elsewhere in Palestine were flown to Washington for President Eisenhower's Easter service in appreciation of his "Christian witness and devotion to the cause of freedom."

A reference in "The Common Sense of Science," Bronowski, Harvard Press, '53, referring to the Industrial Revolution asserts "Swedenborg had been an expert on metals and mines."

A pamphlet issued by Bethlehem Temple, Detroit, Mich., which seems to be a Negro publication, is entirely devoted to Scripture evidence that "there is one God and He is the Lord and Savior Jesus Christ."

Six hundred ministerial students from over a hundred theological seminaries met in Springfield, O., June 11-17 to "study the Christian Church as a social community founded on the Biblical covenants between man and God."

At its annual meeting in Washington, D. C., in April, delegates of the Associated Church Press, of which THE MESSENGER is a member, voted that "In our opinion the appointment of a United States ambassador to the vatican would be a violation of the national principle of the separation of church and state."

Helen Keller's religious beliefs were the subject of "This I Believe" column featured regularly in The Chicago *Herald Examiner*. "Faith wrought into life" was the theme of her statement, particularly faith in immortality.

Yankee magazine, Dublin, N. H., for June carries a well-written and accurate story on Johnny Appleseed's life, with numerous illustrations. This is an unusual and substantial monthly, full of the flavor of rugged individualism.

There is an incidental reference to Swedenborg at page 69 in H. G. Wells' rather famous *Crux Ansata*, "An Indictment of the Roman Catholic Church." Wells goes all out for his "exposure."

Little known now but still a valuable source book for facts concerning the life and work of many New Church notables, is the Rev. Dr. Jonathan Bayley's "New Church Worthies." Spiers, Lond., '84. Accounts are given of Crompton, Oberlin, Glen, Johnny Appleseed, Im. Tafel, Hiram Powers, and many less well-known churchmen.

Awarded Congressional Medal

Brief advance word has been received by THE MESSENGER of the ceremony Memorial Day when a city square was dedicated to Corp. Gordon M. Craig, whose mother is a member of the Elmwood, Mass., Society. He had been posthumously awarded the Congressional Medal of Honor for bravery in Korea. We hope soon to publish a full account of the circumstances connected with the lasting honors paid to the heroic Craig.

School's Closing Exercises

Closing exercises of the Theological School, Cambridge, Mass., were held at a vesper service in its chapel June 16 with the retiring president the Rev. Franklin H. Blackmer, now Convention president, officiating. In residence are Students Jos. B. Caldwell, E. L. Frederick, David J. Garrett, Horand K. Gutfeldt, Paul B. Zacharias, and Kenneth O. Traegde in lay leadership studies.

Little Harbor Chapel

Little Harbor Chapel the undenominational house of worship near Portsmouth, N. H., will resume summer public worship early in July. The Rev. William F. Wunsch, minister at the National Church, Washington, D. C., continues as pastor at the chapel he has served for twenty-seven years.

To Remove Landmark

A landmark in Brockton, Mass., for many years, and well known to visiting New Church people, the great square tower of the church in Brockton, Mass., is slated soon to be torn down as having become something of a hazard.

St. Louis' New Class

A new activity at the St. Louis Society which is attracting interest has been the Study and Discussion group which meets Sunday morning or for lunch following the service. Rev. Ellsworth S. Ewing is the local pastor.

In Memoriam

GILCHRIST. — Anna R. Gilchrist, 82, esteemed life-long member of the Philadelphia Society, passed quietly into the higher life May 30. She was a daughter of the noted musician William Wallace Gilchrist whose centennial was celebrated in February, 1946. Services were at the Philadelphia church, her pastor the Rev. Richard H. Tafel officiating, who in the course of his remarks said in part:

"It is quite natural that today there should be a heavy sense of loss in our hearts. If that were not so, our dear friend who has passed on before us into the further room of life would not have been the friendly, lovable person we know her to be. And yet we are, admittedly, being very selfish in our grief. Ours only is any sense of loss there may be: hers all the gain. She passed on into life in full vigor, with all her sense and powers alert and active. For her, the transition was made so quietly, so peacefully, so perfectly. To sleep, and to awaken!

"We are reminded by our doctrine that 'we are so created by the Lord that as to our internal [our inner being, our character, our personality] we can never die.' That when we are called into the world which lies within and beyond this outer world, we go with our whole being. It is just as if we set out on a journey ahead of our friends, bidding them farewell, confident that they will all soon join us. But on this life-journey we can follow our dear ones in clear thought, for our Lord Jesus has shown us the way thither and has Himself become the Way—He has rolled back the veil, that we might see into the Bright World Beyond, and know how wondrously He cares for our dear ones whom He calls unto Himself."

HOUGHTON.—Mrs. Mabel (Nickerson) Houghton, 85, associated for many years with the Elmwood, Mass., Society, widow of Frank Edward Houghton,

passed away in a hospital at Brockton after being in failing health for two years and seriously ill for two weeks. Mrs. Houghton was a woman of sterling character and enjoyed a wide circle of friends. She was born in Charlestown and spent her early years in Somerville, graduating from the Somerville High School, of which she was valedictorian of the class of 1885. Married in 1888 she became well known as an organist and accompanied her husband, a prominent vocalist in Greater Boston, previous to his death over 20 years ago. For many years she was an organist in Boston, and in 1918 the couple moved to Elmwood where Mrs. Houghton was organist of the Congregational church of Halifax and later for the Elmwood Society. She was a member of the Waverly Club and the Ladies' Sewing Circle of Elmwood. Mrs. Houghton is survived by a son, Frank N. Houghton who served the church as treasurer; a daughter, Mrs. Carl R. Edson; three grandchildren, Nancy A. Houghton, Bruce H. Edson and Richards C. Edson, all of Elmwood; two brothers, A. Thomas Nickerson of Jamaica, N. Y., and Walter Nickerson of Peterboro, N. H., also a sister, Mrs. Thomas F. Lincoln of Brighton.

Funeral services were conducted in the Elmwood church by the Rev. Edwin G. Capon, followed by cremation in Forest Hills.

FOSTER. — Miss Gertrude Foster passed into the spiritual world following her sister, Adelaide, whose passing June 6 had been only two months earlier, April 8. The sisters were cousins of the Rev. Clinton Hay, pastor in Boston for half a century. They were born in Portland, Maine, and for many years were members of the Roxbury Society, later moving to Cambridge, joining the Cambridge Society. For a number of years advancing age had confined them to a rest home in Brighton. They had always been devoted New Church women and for some time looked forward eagerly to the day of promotion that came so close together as they would have wished.

Services were conducted at the Cambridge chapel by the Reverends Everett K. Bray and Franklin H. Blackmer. Interment at Mt. Auburn Cemetery.—E. K. B.

BORN

ROOT.—Born to Mr. and Mrs. Richard C. Root a son George Chandler. They make their home at Tarpon Springs, Fla.

BAPTIZED

SUMMERVILLE.—Richard David, infant son of Mr. and Mrs. Larry Summerville of Washington and formerly of Frankford, Pa., was baptized June 14 at the Church of the Holy City, Washington, D. C., the minister, the Rev. Wm. F. Wunsch, officiating. Mrs. Summerville is the daughter of Mrs. George Smith.

FOOR.—Robert Lee, son of Mr. and Mrs. Robert Foor, LaPorte, Ind., Society was baptized in the church by the visiting general pastor, the Rev. Immanuel Tafel, June 14.

Thomas Webster, Kenneth Rowland, Karen Ruth, children of Richard R. and Anna M. Foor; James Lloyd, son of Lloyd Robert and Kazuko Takeuchi Bartlett; Kazuko Takeuchi Bartlett (Mrs. Lloyd Robert Bartlett), were baptized in the Fryeburg, Me., church, June 14, the pastor, the Rev. Horace W. Briggs, officiating.

CONFIRMED

MROZINISKI, FOOR.—Judith Darlene Mroziniski and Connie Jean Foor were confirmed at the church of the LaPorte, Ind., Society June 14, the Rev. Immanuel Tafel officiating.

Wins Rotary Cup

William C. Rogler, son of Mr. and Mrs. William Rogler of the Manchester N. H. Society, whose father is its president, was awarded the Rotary Club's cup at Senior Class Day Program, West High, June 12, as "the student showing the greatest promise of becoming a factor in the outside world." He has been president of the student council, and member of other leading school groups.

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The New Social Approach III

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 loves and does rightly towards a community consults the good of each individual.—TRUE CHRISTIAN RELIGION. 412.

III.—Maintaining Freedom in the Social Body.

WE HAVE BEEN accustomed to take freedom for granted in our western democracies; but today we have many reminders that freedom is not necessarily self-sustaining.

The value of freedom in all aspects and levels is nowhere emphasized more pointedly than in the writings of Emanuel Swedenborg. Discussing the various countries in which he lived and travelled in the 18th century, Swedenborg singled out such countries as England and Holland for special commendation. He maintained that the high level of life in those lands was largely due to the fact that freedom was cherished.

The citizens of those countries were free to write, speak and act in freedom, and need only refrain from conduct so anti-social as to injure the lives of others or the common welfare of the collective man. Conversely, some other countries of Europe harmed themselves by curtailing freedom. Hatred, plotting and crime existed largely because the normal, free expressions of human personalities were suppressed and spontaneous voicing of opinion was discouraged.

We of our generation value this great tradition of freedom. We are even more convinced than were the men of the 18th century that the full unfolding of the human personality is contingent upon freedom to exercise one's best judgment in daily affairs and to pursue honest investigation toward the goal of truth. At the same time, we are becoming apprehensive of gathering threats to the free way of life. We are very conscious of the perils in certain quarters, but also we can profit by reminders that, unless we watch our emotions, we can be scared out of our freedoms.

In a recent assembly at Antioch College, Yellow Springs, Ohio, a member of the Oberlin College faculty warned his listeners that all our zeal to guard against dangers from the totalitarian left should not make us careless of possible dangers from what he called the totalitarian right.

The speaker conceded that we do well to move against any plottings in our midst; but that, he contended, is

only part of our inner defense of freedom. The victory, at best, is partial if, in our preoccupation, we lose sight of reactionary, fascist or semi-fascist forces which would utilize our fears of one well-defined enemy in the interests of other enemies less clearly seen.

We are all aware that we are in a period of "investigations." It is a legitimate Congressional function to investigate subversive trends in our midst, but it is not wholesome to the general life if, as an accompaniment of such investigations, public fears are so concentrated on one particular kind of subversives as to exclude needed attention to others. It should not be charged that most investigators intend this to happen, but it is none the less true that the super-heated emotional climate of our time lends itself to such possibilities.

Issues of freedom are peculiarly highlighted in our approaches to the fields of education and religion. We are familiar with current efforts to detect subversive opinion and activity in schools and colleges. And we observe the apparent desire of some investigators to extend the field of inquiry even to the churches to find out whether church leaders or groups are "red."

An outstanding recent example was a move to review the record of a prominent bishop of the Methodist Church, G. Bromley Oxnam. A congressional committee released a file purporting to cover his connections and activities for years past. In comment, the Bishop Oxnam himself declared that the file included merely "a collection of newspaper clippings, letterheads, letters and excerpts of speeches, etc." "Clearly," he said "it can and does include any statements, true or false, that a personal enemy or crackpot may submit. . . . The effort was devoted almost exclusively to present me in the worst possible light, to collect all invidious references to me without any attempt to check their accuracy, and made no reference to the essential nature of my work over years, which has been public, open, and easily available."

Among public investigators conspicuous for fairness, is Margaret Chase Smith, senator from Maine. She herself is chairman of an armed forces subcommittee, responsible for investigations. Mrs. Smith has shown herself well aware of the danger of establishing guilt by association and innuendo rather than by actual proof. Her reaction to a plea by the National Council of Churches for "fair and dignified" procedures in investigations of educators and colleges was cordial and sympathetic. She has expressed herself as sure that the majority of members

of Congress do not feel that some "churches are 'red' or have become agents of communism."

Enough, we hope, has been cited to emphasize the need of keeping cool heads in a time of growing emotional tension and excitement. We are all agreed that proven subversives should be weeded out from pulpit or classroom. We are equally agreed that ministers and teachers should utter their honest opinions, present freely the results of their honest research. We do not want in our midst those who would overturn democracy. In point of fact, the subversives most dreaded are conspicuous for their lack of mental independence and integrity.

But a cringing, pressured "loyalty" in pulpit and class-room could never give us the spiritual and intellectual guidance which we need today as no generation ever needed it. Our ardent, thoroughly laudable desire to be saved from totalitarianism should be balanced by a determination to be saved from *all* forces which would warp our natural integrity and place shackles on heart and mind.—EARL C. HAMLTON.

World's "Biggest Globe" To

Be Constructed at Institute

Considerable notice was given in the Boston press May 23, to ceremonies attending the first steps in the construction at the Babson Institute, Wellesley Hills, Mass., of the world's largest revolving globe.

Already famed for its immense terrestrial relief map President Edward B. Hinckley states the new globe, which is the idea of Roger Babson, founder of the Institute, will give the first true visualization of the world as a whole.

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Question Box

Question: What is the state after death of those who commit suicide? Have they not deliberately broken the Fifth Commandment?

Answer: Our Church writings have little of a definite nature to tell us regarding the future state of those who take their own lives: we must therefore draw upon our general knowledge of our teachings to help us find a reasonable answer to this interesting question.

It goes without saying, of course, that committing suicide is contrary to divine order, but how far such an action, in itself, determines the future state, is quite another matter. A person's future state, whether it be in heaven or hell, is not determined by any single action, good or evil, rather it is determined by the nature of the individual's ruling love, and this is a matter of deliberate choice. The nature of any action, at any time, therefore, depends upon the motive which prompts the doing of it.

This was made clear by the Lord in the Sermon on the Mount when He declared, "Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment."

Here the Lord pointed out that the evil to be avoided lay in the motive, whether it resulted in being "angry with the brother without a cause," or the taking of the brother's life.

Clearly it is hatred in the heart, towards another, driving a person on to the ultimate act of killing—murder—which is a violation of the Fifth Commandment. The soldier who kills in defense of his country and loved ones; the police officer who takes a human life in protecting the community against a dangerous criminal: these, in the opinion of the writer, anyway, are not guilty of breaking the Commandment, even though they do take human life.

This teaching must be taken into account, in considering the future state of one who takes his own life. It is inherent in every normal human being, to cling to life. Therefore we should expect to find exceptional circumstances to exist where anyone goes contrary to that desire to live. Certainly it is unthinkable that anyone who commits suicide does so from any feeling of *hatred of himself*, such as that which fills the heart of a murderer towards his victim. No one kills himself because he hates himself. It is difficult to believe that any person, living a normal life, and in his right mind, would deliberately take his own life.

The truth seems to be, that the suicide must be laboring under a tremendous mental or emotional upheaval when he commits the disorderly act. He faces a situation which to him at the time appears unbearable. He has lost his balance. He certainly is not acting "in freedom according to reason." It is easy for those who only see the action, to condemn it as "cowardly": to say that it is "not the way out," and even condemn the victim as evil-minded, but what do they, or we, know of the terrible struggle which must have gone on in the mind of a suicide, before he was brought to a state where he could commit such a terrible action?

What, then, shall we say as to the future state of those who take their own lives? We are totally incapable of passing judgment. As already stated, the taking of human life, under any circumstance, is contrary to divine order, and as such, is to be avoided, if at all possible. Nevertheless, the ultimate destiny of no one is determined by a single act, either good or evil.

Each of us will find his or her ultimate dwelling, in the realm of light or darkness, according to the nature of the love which dominates at all times. And that love is not the result of any

hasty emotional outbreak, nor mental disturbance: it is the result to deliberate choice, made possible by the divine gift of freedom.

If, and when that freedom is for any reason interfered with, by forces either within or without the person, what may then be said or done does not affect the eternal destiny.

It is the *ruling love* of the person who commits suicide that determines his or her future state, not merely that one rash action. Such persons deserve our utmost sympathy, not our hasty condemnation.—WILLIAM H. BEALES.

NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

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