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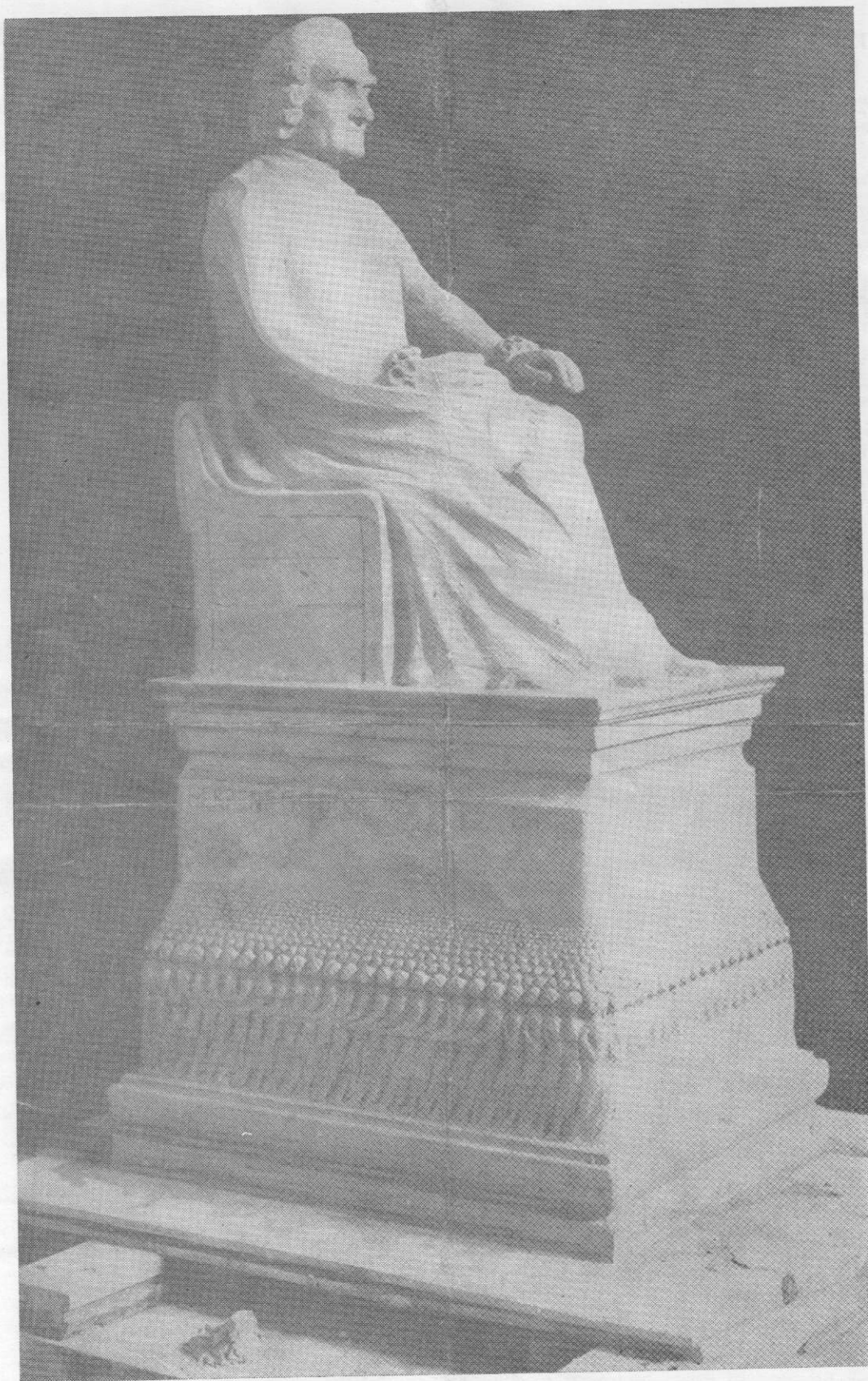
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Birthday Number

The New-Church Messenger January 24, 1953

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OFFICERS OF CONVENTION

REV. DR. LEONARD I. TAFEL, *President*, 8008 Frankford Ave., Philadelphia 36, Pa.; MR. GEORGE PAUSCH, *Vice-President*, 209 Southway, Guilford, Baltimore 1 Md.; MR. HORACE B. BLACKMER, *Recording Secretary*, 134 Bowdoin St., Boston 8, Mass.; MR. ALBERT P. CARTER, *Treasurer*, 511 Barristers Hall, Boston 8, Mass.

MR. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johannson

Address all editorial correspondence and manuscripts to the Editor
380 Van Houten St., Paterson 1, N. J.

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A Man With a Mission

WE HONOR the patriarch Abraham because he obeyed when the call came to him to leave his native Chaldea and his kindred to go into a land that God would show him. Doubtless there were many who advised him against such a move; who told him that he might find himself following a will-o-the-wisp. But his faith was so strong that mere human opinion could not deflect him from what he conceived as his duty. We honor Moses, too, because he obeyed God—not without much reluctance that arose from practical considerations—when called upon to liberate his fellow Israelites. And we rightly honor Swedenborg as well, on his natal day, January 29, not merely for his prodigious achievements, but because he obeyed his Lord when the call came to receive into his understanding the truths upon which a new age was to be built, and to publish the same by the press.

The other day we were introduced to a newspaper columnist, who, on learning our church connections said, "Swedenborg is a thinker whom I know little about, but for whom I have a deep respect." Such an opinion is not uncommon in the educated world. It is good as far as it goes. But no just appraisal of Swedenborg is possible without a due consideration of what he believed to be his mission. It is possible that Swedenborg would stand much higher in the estimation of the world had he never entered the field of theology. Then anyone could express his admiration for him as a scientist and a philosopher without adding regrets because he had "visions" and wrote "mystical" doctrines. (Incidentally his writings are not mystical either in form or content.) But had Swedenborg not taken up his call he could not have signed himself "servant of the Lord Jesus Christ." He became a revelator because God called him to be one; because God employed him as the human instrument to make known truths needed by man if God was to succeed in establishing the right relationship between Himself and His children.

As a matter of fact, all human problems—whether they be such as the individual must wrestle with, or whether they involve all of society,—are basically but the various aspects of the right relation of the human to the Divine. The coming of the Kingdom of God on earth is contingent upon His will being done on earth. There are three essentials, and of course many more, in the revelation that Swedenborg was commissioned to make to help in promoting the true relation between man and God:

1. The opening of the interior sense of the Word. It is in this sense that there is "Divine truth in its very light." (*True Christian Religion* 780.) In it is unfolded the story of man's regeneration as well as the truths needed for this regeneration.

2. The oneness of the Lord. A false doctrine concerning God tends to corrupt all religious truth. The highest adjustment that man is capable of making to the divine law is hindered by wrong conceptions

of God.

3. The relationship of man to God is founded on the operation of the power of love. No one will contend that Swedenborg was the first to promulgate the doctrine of love. This doctrine is older than Christianity itself. But when Swedenborg came upon the scene, it had been largely pushed into the background in the Christian world. The church of that day sought to compel faith by threats of the wrath of God. The appeal was to fear not love. Swedenborg brought it to life as a fundamental religious concept. As Helen Keller writes: "But only when Swedenborg arose out of the cold age of reason called the Eighteenth Century, did love as a doctrine again shine forth as the centre and life, the beauty and the preserver of all things." (*"My Religion."* Doubleday, Page and Co., 1927, p. 148.)

Swedenborg's mission was not immediately to found a new order. His most ardent follower hardly would make that claim. But he did obey God's call in receiving into his understanding and publishing the truths which, to the extent that are received and lived by men, will bring in the new age. For this we pay homage to him.—B. J.

Youth and Swedenborg

ANY New Church societies observe the Sunday before Swedenborg's birthday as young people's Sunday. This would suggest that some, at least, feel that Swedenborg has an appeal for youth. On the face of it, this hardly seems to be the case. It is rare to find a young person who reads him to any extent. And the decline in the membership of our young people in Convention poses one of the most serious questions before the Church at this time.

Yet there are those among us, especially those who embraced Swedenborg's teachings in our youth, who feel that he has a message of great importance and value to the young. In every generation youth has many queries, and certainly that is true today. The early years of life are not quite the happy, care-free period that oldsters sometimes believe it to be. Of course, most of us would be glad to have time turn backwards in its flight and make us boys or girls again even if just for a day. And youth can play with zest, take an active part in sports, parties and other diversions. But this does not mean that the young have no serious problems. They are beset with uncertainties, fears and failures. Today such questions as to when the army will draft them, or whether they will have to fight in another war of global proportions or even a relatively small one, make it hard for youth to plan for a career or for a family. Certainly, the so-called lost generation is not confined to those who grew up during the period of the depression when jobs were hard to obtain. It also takes in not a few who belong to the years of the second world war and today.

Yes, youth of today is uncertain as what the
(Concluded on page 43)

SWEDENBORG AS STATESMAN IN A TROUBLED WORLD

by Clayton Priestnal

EMANUEL SWEDENBORG lived in a world vexed by problems very much like those disturbing mankind today. He antedated by almost two centuries the atomic bomb, supersonic speed, radar, and the threat of communism, yet his generation struggled with the same basic issues which challenge our contemporary world—military aggression, political intrigue and corruption, high taxes, autocracy, intemperance and complacency.

Swedenborg lived in that period of intense ferment which precedes great revolutions. England had already overthrown the absolute authority vested in the reigning monarch and had transferred it to the houses of Parliament. This political milestone occurred in 1688, the very year of Swedenborg's birth, and it is commonly known by English historians as the "Glorious Revolution."

About the time of Swedenborg's death in 1772, or shortly thereafter, came the great industrial revolution, the revolt of the American colonies, and the significant political and social revolution in France. The far-reaching flood waters of these upheavals were being massed during Swedenborg's lifetime. Reactionary forces were being supplanted by those progressive movements which marked the advent of our modern era, an era of mechanical advancement and an accelerated growth of civil liberties.

As a man of broad scientific, social and religious interests, Swedenborg was not unaware of these deepening streams of human thought which would soon sweep over a large part of Europe, and extend to the North American continent as well, lifting the lives of men to new heights of freedom and economic security.

From 1719, when the family was ennobled by Queen Ulrica Eleanor, Swedenborg was entitled to a seat in the house of Nobles, the upper chamber of the Swedish Diet. Here it was that for a period of over forty years he exercised his prerogatives as a legislator, although it must be remembered that for considerable periods of time he resided in England and in other parts of Europe, principally the Netherlands, far removed from his native Stockholm. But whenever possible he took his place in the Diet and gained a reputation for being a wise senator who voted with great independence, that is, he did not follow party lines but cast his vote in accordance with his convictions as to what was right and wrong.

Swedenborg was not a brilliant speaker, a slight impediment of speech, a tendency to stutter, was a handicap to the development of oratorical powers, although in small groups he was considered to be a polished, urbane conversationalist who spoke slowly and with an authority which held the rapt attention of his listeners.

Although he spoke infrequently in public, there have come down to us several memorials addressed

to the august body of which he was a respected member. These papers give us some knowledge and insight into Swedenborg's social, economic and political views. And much of what he said two hundred years ago has a startling relevancy to current problems; his statements give us a warranted assumption as to what his position would have been on some of our midtwentieth century issues were he alive today.

Sixteen years after the death of Charles XII, that war-like king of Sweden, at the siege of Fredrikshald, a group of men with similar militaristic ambitions sought to revive the martial spirit of the country for the express purpose of attacking Russia to avenge previous defeats at her hands. At that time the executive power of the government was entrusted to the Privy Council, and the military clique sought to enflame that body into a declaration of war by extolling the courage and fame of their late-lamented monarch.

The plan was to form an offensive alliance with France, defeat Russia, and replace the deposed king of Poland, Stanislaus, back on his throne. It was against this background of political intrigue (which here has been greatly over-simplified for the sake of brevity) that Swedenborg addressed his memorial on the advisability of declaring war on Russia to a secret session of the Privy Council. (Incidentally this document is still preserved in the archives of the Library of the Academy of Natural Sciences in Stockholm.)

Swedenborg's memorial reveals him as an astute statesman, realistic, deeply patriotic, a fervent lover of freedom, and one who possessed a passionate regard for law and order. He was exceptionally well informed on every phase of government. His long tenure as Assessor of Mines gave him first-hand knowledge of the internal strengths and weaknesses of his country. He knew the limitations of Sweden's industrial and military potential. He had seen war wreck his country's economy. He well knew how conflict saps the very life-blood of a nation, even though it might have been victorious in battle. And Swedenborg was well versed in diplomatic strategy. He said to the Privy Council on this occasion:

If Sweden remains neutral, the harm that has been already done may be replaced by wise economy, by encouraging mines and commerce, and by the profit which Swedish merchants would derive from other powers being involved in war.

This is precisely the policy which Sweden followed during both World Wars. She maintained a precarious neutrality, traded with both sides, and thus improved the state of her treasury and spared her cities and countryside from destruction while neighboring nations were being ravaged and impoverished by war.

Swedenborg deprecated war. During his earlier years we do not find so many evidences that he was primarily concerned with the moral depravity engendered and reflected in armed conflicts. His objections appear to be principally economic. From the long perspective of history and the bitter experiences of Sweden during his lifetime, he recognized the futility of war, the debilitating effects it had upon the national life. Even victory is not ultimately rewarding, for every defeated foe lies coiled, ready to strike back in retaliation.

In clear, cogent argument Swedenborg urged the policy makers to turn their efforts towards the development of their country's natural resources, rather than seek wealth from the spoils of conquered nations. To have friendly neighbors is more conducive to peace and prosperity than to be surrounded by bitter, subjugated peoples. Even though a passionate lover of peace and freedom, Swedenborg was no implacable pacifist. There is the eloquence of genius in these words respecting war from his memorial:

To attack any one, simply to show that one possesses strength and courage, is false glory; but to defend oneself bravely when attacked is true glory.

This sentiment is worthy of being engraved in the Halls of the United Nations where it could be seen and studied by the diplomats in whose hands rest the fateful decisions of peace or war.

There can be detected a touch of the opportunist in Swedenborg's statesmanship at this stage of his spiritual development—for this memorial was written in 1734, more than two decades before his complete preoccupation with a divine mission. He places before the Council this persuasive argument:

If we . . . bide our time, perhaps during this very war a more favorable conjuncture may arise, at least we shall be better able to see which side is more likely to win, upon which all our chance of profit depends. . . .

This is a familiar strategy! Wait until one sees which way the fortunes of war are turning and then join ranks with the side which seems assured of winning. Without question Swedenborg would not for a moment countenance in his later years a course which was guided by expediency rather than by the principles of justice and righteousness. Here he was being a very practical statesman in a troubled world.

Swedenborg was of the strong opinion that no country should go to war without a sufficient cause. He said:

In declaring war now, or involving ourselves in such a manner that it may be looked upon indirectly as a declaration of war or an offensive movement, we should do so without the appearance of having a sufficient cause for it. *A pretended cause can always be found*; yet if we should flatter ourselves with the justice of our cause, many would see that this was really nothing else than a breach of peace with Russia under a pretext.

Thus we see that Swedenborg was far from being an unprincipled statesman. He recognized that it was a very simple matter for a country to create some kind of provocation, an incident, which might seem to justify a declaration of war against a neighboring state. But such a course, he argued, should not be followed if a nation has the slightest regard for the justice of her cause and any respect for her national honor.

There are reasons for believing that Swedenborg's masterly presentation of his arguments played no small part in postponing action for six years, thus prolonging

Sweden's much-needed respite from the bloody, enervating battlefields of Europe. But subsequently the war-mongers prevailed and led their exhausted country into a war with Russia which resulted in a disastrous defeat in 1741—thus ending Sweden's career as a military power.

Swedenborg seems to have had an especial interest in the fiscal and economic policies of the government. The value of his practical, well-informed studies on the financial condition of his nation's treasury were recognized and appreciated by the leaders of the state. A memorial read before the Diet in 1761 might well have been presented only yesterday to the British Parliament with very few changes, just a word here and there, so applicable are its contents to England's present economic crisis.

He emphasized the prime importance for a nation to maintain a favorable trade balance if she is to continue on a sound financial footing. The moment a country which is not completely self-sufficient begins to import more goods than she exports, her standard of living will inevitably decline, her credit among the nations will become imperiled, and her industries will show a marked depreciation in value.

The following excerpt from one of Swedenborg's financial memorials reveals at once his inherent humility and his deep concern for his country's welfare:

As every one, now, is left in freedom to express his well-meant thoughts, and to suggest how the commonweal is likely to be best helped, it is hoped that it will not be unfavorably received if I insist, in all humility, that there is nothing the present Diet can do of greater importance than to examine, and to assist and promote, all propositions, which have for their purpose to infuse new life into Swedish commerce, so as to make our balance square; and thus for the sake of the private welfare of every one of us, also for that of our whole prosperity.

This eighteenth-century statesman concludes his appeal by declaring that the loss of colonies, the depleted condition of the merchant marine—because of "weary years of war"—must be counterbalanced by the expansion of Sweden's iron and copper works, the rebuilding of her merchant fleet, and by sending abroad for sale all domestic goods not absolutely essential for home consumption, and by cutting down on all unnecessary imports. This is the drastic course which Britain is following today in her valiant effort to create a favorable trade balance and to regain her former preeminence in the market places of the world.

These documents on Sweden's financial problems clearly demonstrate that Swedenborg was not an impractical dreamer, a mystic, as some have said, whose thoughts were far from the ore pits, the smoke stacks, and the teeming highways of commerce. Although he talked much with angels about love, wisdom, and the Divine Providence, yet he never lost sight of the fact that this is a world to be lived in; it is the plane of consciousness upon which human character is to be molded, if at all, into the image and likeness of the Great Creator. He was aware of the fact that a solvent, stable government was essential in the moral and spiritual development of a people. Employment, thrift and economic planning, also, were integral parts of a healthy society. In short, Swedenborg knew that human destiny is determined right here in this work-a-day world. His active, constructive life, his grasp of complex problems, and his wholesome outlook give indisputable evidence of the soundness of his mind.

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(From preceding page)

No doubt from prehistoric times when a group of Neanderthal men entrusted their meagre possessions to some one person, who was either appointed or elected, while they ventured forth for a few days' hunting, there has been dishonesty and corruption. One of those early custodians of property when left alone unwatched probably could not resist the impulse to filch a little food, a few pelts, or some crude instruments of warfare. Thus corruption began in public life. Down through the ages human frailty has had to be reckoned with in social relationships.

The record shows that some of the officials in Sweden were not as honest as they should have been. The presence of corruption in high office caused many of Swedenborg's fellow Scandinavians to question whether their country had the best, the most efficient form of government. While Swedenborg did not for a moment defend mismanagement and corruption of government, he did recognize that wide-spread criticism, exaggerated to the point of distortion, could lead to an undermining of the nation. He understood human nature well enough to know that corruptible individuals are not nearly so numerous as those who are disposed to find fault.

True, there were grave mistakes being made in the administration of the Swedish government, enough to fill a large volume, but even so, the people were safe; they could hold property; they could express their views openly; they were free men—no one was a slave. These fundamental facts were important to Swedenborg; he wanted to be certain that they would be preserved. We find tolerance, a spirit of forgiveness, and a deep understanding of human fallibility in these words addressed to the Diet:

If in this world there should exist a heavenly government, consisting of men who had an angelic disposition, there would nevertheless be in it faults caused by weakness, together with other shortcomings; and if these were ferreted out, reported, and exaggerated, this government too might be undermined by calumny, and thereby gradually a desire might be raised among the well-disposed to destroy it.

Let this truth be heard by all those who at the first appearance of corruption in office lose heart in the future of democracy and who with loud voices become prophets of doom.

Despite undeniable and inexcusable instances of governmental corruption, Swedenborg defended his country's political system because in it were incorporated the basic laws of freedom and

economic security. He upheld the limited monarchy of Sweden in language which is surprisingly impassioned, especially to those who are more accustomed to the calm, prosaic style of the theological and scientific works. These are his words:

But, notwithstanding, all this (*corruption in government*), that one ruby (*justice*) shines in the sceptre of the Swedish government, that all are safe with regard to their life, property, and vocation; that every rank is safe in the enjoyment of its privileges, and especially the agriculturalists, whose fields yield them their increase, so that it may be said in truth, that we are a free people, and no one is a slave who leads the life of a useful citizen.

This is not a pessimist speaking, but one who had faith in man's ability to establish and maintain a free government.

The culmination of this movement for a reorganization of the national government came in the publication of a book by Nordencrantz, the Councillor of Commerce, in which he spoke with alarm of the corruption so widespread throughout the country. Nordencrantz made many charges against public officials, from judges to senators, and perhaps justifiably, and then he proposed radical changes in the form of government. It was these suggested alterations that Swedenborg opposed so vigorously.

It would take too long here to discuss adequately all of his objections to the plan advanced by Nordencrantz, therefore, only one of the issues involved in this interesting controversy will be considered: The Councillor of Commerce, it seems, felt that corruption could be minimized by a greater centralization of power, that is, by having fewer public officials, giving them a wider jurisdiction, and limiting to

several years their tenure in office. Even the king, he contended, should be less restricted in his regal prerogatives. Such a plan of reorganization was sharply but courteously criticized by Swedenborg. He pointed to the incalculable harm done to the country from the wilful abuse of their absolute powers by Charles XI and Charles XII.

Swedenborg had known the latter ruler intimately. More mischief could be done in a year, he maintained, by an arbitrary monarch than a "clique or combination of many at a session of the Diet could accomplish in a hundred years." He also contended that short terms in office would tend to encourage bribery and other forms of official misconduct. No doubt he would have strongly approved of our system of civil service. To prevent corruption in free government is impossible, Swedenborg declared, yet under the present system, there had been an encouraging diminution of malfeasance in public office, far more than in England and Holland. Here again is Swedenborg speaking:

Corrupt practices in free governments are like small ripples, compared with large waves in absolute monarchies.

In the above controversy Swedenborg stands forth as a defender of democratic principles despite all of their obvious imperfections. So long as men are free they have the power to act against wrongdoers, they can clean house, they can work towards a government free from dishonesty. Any movement, therefore, which tended to deprive man of his right to self-determination was promptly and vigorously opposed by this great man of Sweden.

The last document we have relating to Swedenborg's public life was presented to the Diet in 1761, eleven years before his death. The very title of the memorial embraces a summation of his political philosophy: *Frank Views Concerning the Maintenance of the Country and the Preservation of Its Freedom*. To strengthen and perpetuate his native land, its industries, commerce, natural resources, culture, and its people and their freedom, was the purpose behind all of Swedenborg's efforts as a public servant, both as Assessor of Mines (an office he filled for twenty-eight years) and as a member of the House of Nobles. This final address is almost like the last will and testament of an elder statesman who realizes that his life's work is nearly done. The words he spoke are the words of a man who seems to be making a valedictory to a nation for which he has had a long and deep affection. In spite of his prolonged absences from Sweden, his garden house, the Academy of Natural Sciences, and all the other familiar

(Next page please)

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office. landmarks of Stockholm must have meant very much to him.

The occasion of this last public utterance, at least the last one of which we have a record, is not without interest. Three senators, one of whom had been prime minister, were expelled from office because of their participation in a disastrous military campaign against the King of Prussia during the Seven Years War. Swedenborg was of the opinion that these competent, patriotic citizens, all of whom he knew well, were made scapegoats and should be reinstated. The men were members of the "hats," a political party which advocated limiting the powers of the Swedish throne—a policy Swedenborg strongly favored.

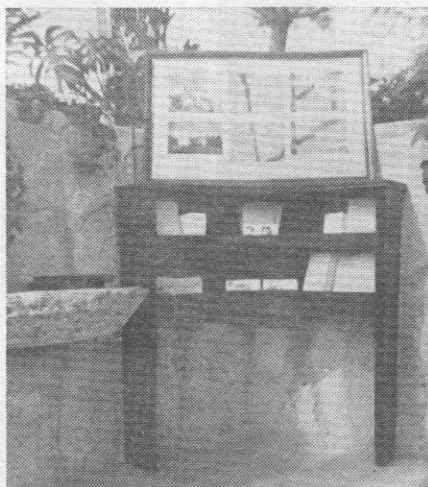
Almost two-thirds of the memorial is given to a solemn warning against surrendering any of the rights and freedom of Swedish citizens. "No one," he declared, "has the right to leave his life and property in the absolute power of any individual; for of these God alone is master, and we are merely his stewards in this world."

In this statement Swedenborg reaches full maturity as a statesman. Here he looks upon life in its totality; he is not concerned with civil life alone; his thoughts are not centered in spiritual realms. He sees the two, the earthly life and the heavenly life, as a one, with the former subservient to the latter. Only as a people recognize and accept the higher dictates of spiritual law and become citizens of the Lord's kingdom can a true and lasting peace and prosperity come to a nation.

Only through a careful study of Swedenborg's life can one begin to comprehend and to appreciate all that was involved in his reaching this high and lonely pinnacle of statesmanship. Swedenborg, his gifted mind crammed as no other mind has ever been filled with knowledge of science, psychology and philosophy, left all of these mundane pursuits to grapple with the verities of the eternal world. Now his words have both the fire of a patriot and the insight of a divinely enlightened seer.

When freedom was at stake he did not equivocate. "I cannot see any difference," he insisted, "between a king of Sweden who possesses absolute power, and an idol; for all turn themselves heart and soul to the one as to the other, they obey his will, and worship what passes out of his mouth." Here speaks a statesman whose first allegiance is to the Great Creator. Swedenborg's conscience would not permit him to stand at one side in silence while political leaders plotted to curb the liberties of the people.

Maintenance of freedom by limiting the powers of the king was Swedenborg's first point. His second is espe-



A corner of the Wayfarers' Chapel, Palos Verdes, Calif., unique glass church recently erected as a memorial to Swedenborg. The crowds continually visiting the chapel, attracted by this handsome bookstand, take away with them large quantities of literature. The chapel's music is provided by the Brockton, Mass., Society, tape recorded. Kenneth W. Knox now is in charge.

cially interesting in view of the present world crisis. The memorial stresses the necessity of securing alliances with foreign powers for mutual protection. From his own words we are justified, the present writer believes, in postulating that were he alive today Swedenborg would be a firm supporter of collective security. On more than one occasion he took the opportunity of pointing out to the Diet the importance of honoring treaties and of establishing close ties with France.

Swedenborg had the satisfaction of knowing that two of the three men he defended so eloquently were restored to their respective offices in the government.

Alexander Pope, the English poet who, incidentally, was also born in the year 1688, is the author of the following lines:

Statesman, yet friend to truth! of
soul sincere,
In action faithful, and in honour
clear;
Who broke no promise, served no
private end,
Who gained no title, and who lost
no friend,
Ennobled by himself, by all ap-
proved,
And praised, wept, and hon-
oured. . . .

Compressed into these few words is all that one could say of Swedenborg as a statesman. There is little doubt but that if the Lord had not called him to a mission which greatly transcended the affairs of state in urgency and significance, Swedenborg would have held with distinction many high posts in the Swedish government. He possessed all

the native endowments and person integrity which qualify one for stations of leadership.

In the year of Swedenborg's death, Samuel Sandels, Councillor of the Royal College of Mines, stood in the Great Hall of the House of Nobles and delivered a lengthy eulogy on the recently deceased member of the Diet. The speaker gave an account of Swedenborg's birth and education, his varied achievements in science and religion, and spoke of the universal esteem in which he was held by all those who knew him, even though most of them were skeptical of his supernal experiences.

The only fault Councillor Sandels could find with this man was his failure to apply for any office when it was vacant. He closed his laudatory remarks in this wise:

He enjoyed a most excellent state of bodily health, having scarcely ever been indisposed; and, as he was always content within himself and with his circumstances, he spent a life which was, in every respect, happy, nay, which was happy in the very highest degree. At last nature demanded her rights. During his last sojourn abroad, while residing in London, he had on December 24, of last year, an attack of apoplexy, and on the 29th of last March departed this life, in his eighty-fifth year, rich in the honourable monuments which he left behind him, satisfied with his life on earth, and joyful at the prospect of his final change.

(As far as we are aware, of the countless studies made of the various aspects Swedenborg's universal genius this is the first exclusively to deal with his contribution to statecraft. The author has as well admirably shown its practical application to the times. Mr. Priestnal is pastor of the Baltimore Society.)

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Homoeopathy and the New Church

A Symposium

"THERE IS REASON TO HOPE and confidently expect that the heat and light descending with the New Church, will soon reach and reanimate the science of medicine," wrote Luther Clark, M.D., prominent Boston allopathic physician and New Churchman, in the *New Jerusalem Magazine* for January, 1836. Based on the pioneer and recognized work in homoeopathy, of Constantine Hering, M.D. (1800-1880), and the arrival in this country from Copenhagen in 1825 of Dr. Hans B. Gram, the first New Churchman to practice in that school of medicine, there were many who later concluded that Dr. Clark's prophecy had come to pass. Dr. Hering, regarded as the father of homoeopathy in this country, was a moving spirit in the founding of the Hahnemanian College first in Allentown, Pa., then in Philadelphia. He was an ardent New Churchman. (MESSENGER, Aug. 4, 1880). Shortly after Dr. Gram's arrival, "Homoeopathy went like wild-fire through the New Church. Its periodicals were full of discussions of its relation to the teachings of Swedenborg, and a large proportion of its membership embraced it." (Block, "New Church in the New World," Holt, N. Y., '32.) It is also a fact that two of the largest firms of homoeopathic pharmacists in this country, Boericke and Tafel, Philadelphia, and Otis Clapp, Boston, were founded by New Churchmen. Numerous prominent laymen in the church have been, and still are, distinguished physicians in that school of medicine. Notable as a New Church author, too, in an earlier day, was William H. Holcombe, M.D. Several of our clergy, including the Reverends Samuel Worcester, Charles L. Carrière, Rodney D. Book, John W. MacPherson, Maro F. Underwood, Charles S. Mack and Frank A. Gustafson, were doctors of homoeopathy as is the president now of Convention, the Rev. Leonard I. Tafel. Dr. Worcester was noted as a specialist in mental cases; Dr. Mack had been professor in homoeopathy at the University of Michigan.

Another noted New Church homoeopath in a distinctive category was the Rev. Louis H. Tafel, president of Urbana University 1892-94 and pastor at Philadelphia, Kitchener and Baltimore. He was the father of four New Church ministers, the Revs. Leonard I., Richard H. and Immanuel, ministers currently at Frankford, Philadelphia, and Kenwood, Chicago, respectively, and Walter Winfrid, deceased. While not a doctor of homoeopathy he won renown for a *magnum opus*, the translation of Hahnemann's "Chronic Diseases," still a classic.

Messrs. Boericke and Tafel, in addition to their leadership in the pharmaceutical field, were active for many years in publishing and distributing New Church books, and were the offi-

cial headquarters of the D. Mission Verein. Also this firm was looked to as the depot for New Church works in German.

With this introduction we now present through the courtesy of Donald Macfarlan, M.D., of Philadelphia, a remarkable address by Donald G. Gladish, M.D., as read before the Bureau of Homeopathic Philosophy, I.H.A., June 25, 1952, and published in *The Homeopathic Recorder*, which throws much light on the subject of the relationship of Swedenborg's teachings to homeopathy. This is followed by L. Eric Wethey's paper on the present situation in the practice of homeopathy.

Causes of Disease

Donald G. Gladish, M.D.

Disease is defined as the lack of bodily ease; an ailment or malady. There are, of course, numerous causes, some close or immediate and some remote, even congenital or inherited. Hahnemann in his *Organon* has given an explanation of the cause of disease by his hypothesis of the three disease miasms which underlie all disease and permit its development. Thus he explains the occurrence of both acute and chronic disease.

He also gave us an explanation of what is chronic disease and the basic difference between acute and chronic diseases. Acute diseases run their prescribed course and end in death or in cure, while chronic disease tends toward death through all its manifestations unless and until cured by a similar disease or similar remedy.

Philosophers throughout the ages have thought and conjectured about the causes of disease. For disease in its various manifestations has been afflicting the race since earliest recorded history and beyond. Hahnemann, more than any other man, has brought some order and understanding of the proximate causes of disease by his theory of the three miasms: psora, syphilis and sycosis, which he taught passed on from generation to generation and gave rise to all disease.

Of these three, psora gave rise to the greatest diversity and multiplicity of diseases both acute and chronic. Psora is the underlying disease condition due to maltreated or mistreated itching eruptions of the skin. Psora is protean in manifestation and may show itself in any one of many disease entities.

Many doctors do not accept Hahnemann's psoric theory nor believe that even syphilis or sycosis are important in disease causation for more than the first or second generation after the acute infection. Of those who do accept Hahnemann's three miasms there are some who believe that a fourth, a tubercular miasm, should be added. This tubercular miasm or cryptogenic tubercular taint is the soil in which grows malignancies such as cancer. Active tuberculosis is well under control, but this is a hidden disease tendency which may assume many forms and manifestations of mental and physical disease all of which are deep-seated and difficult to cure even homoeopathically.

But what precedes or predisposes to these various miasms? What is it that makes us subject to disease? Something much more basic than poor hygiene, diet, or even lack of vitamins.

In the introduction to the *Organon*, Hahnemann writes, "As long as men have existed they have been liable individually or collectively to diseases from physical or moral causes." Please note that he apparently gives equal emphasis to moral as to physical causes. Further on he says, "For as far the greatest number of diseases are of dynamic (spiritual) origin and dynamic (spiritual) nature, their cause is therefore not perceptible to the senses. . . ."

To quote another authority:

"If defect or fault there be in body humors it arises from ourselves—from the intemperance of our appetites, the unbridled excess of our passions and their collision with the affections of the mind and soul and from very numerous other causes." (Emanuel Swedenborg, *The Animal Kingdom*.)

"Evil closes the smallest and altogether invisible vessels of which the next greater vessels which are also invisible are composed; . . . hence, comes the first and inmost obstruction and hence the first and inmost vitiation of the blood; this vitiation, when it increases, causes disease and at length death." (Emanuel Swedenborg, *Arcana Coelestia* 5726.)

"All diseases of the body whatsoever recognize some corresponding sickness in the animus, and corresponding to this, an affection or change of state in

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the mind. But although they corre-
spond they are not therefore to be de-
terminated in the same way; as neither
are diseases themselves. They are
called diseases in the body; sickness
and passions in the animus; changes or
perverse states in the mind; guilt in
the soul. The pain which is in the body
is called anxiety in the animus; evil
conscience in the mind; hell in the soul.
Bilious fevers in the body are anger,
fury, resentment in the animus, burn-
ing hatred in the mind. The one also
excites the other. Paralysis in the body
corresponds to foolishness in the ani-
mus, and to fluctuation of the will and
lack of the power of determination in
the mind. So also in the other diseases.
But there is no way of setting forth
the correspondences of all the diseases
until the nature of each has been ex-
plained." (Emanuel Swedenborg, *Dis-
cusses of the Fibre* 1742.)

So the interrelationship of the mind
or soul and the body or psychosomatic
disease is not new or recent but ante-
dates Hahnemann and homœopathy.
Hahnemann was born in 1755 and Swe-
denborg died in 1772. At the time
when Swedenborg wrote *The Animal
Kingdom* and *The Fibre* he was striv-
ing to locate and demonstrate the im-
mortal soul in the physical body. Many
years of study of anatomy and physiolo-
gy were devoted to this end. For even
in his time there was a rising tide of
officism and materialism, especially
among the scientists and the intelli-
gentsia. Swedenborg hoped to demon-
strate the existence of the soul and its
place of abode in the human body.

To this end he wrote *The Economy
of the Animal Kingdom* and later *The
Animal Kingdom*, also *The Cerebrum*,
The Fibre (i.e., the nerve fiber), *The
Five Senses* and *The Brain*. Shortly
afterwards he allowed his studies of
anatomy and physiology to lapse as he
became the revelator of divine truth
and wrote many volumes of theology.

DISCUSSION

Dr. A. H. GRIMMER (Chicago, Ill.): I
can't let a good paper like this go by with-
out discussion.

I want to thank the good Doctor for
bringing this new light to us. It is new
in one sense; it is not so new in another.
It is new to most of us who are not familiar
with Swedenborg's writings, but there is
no question about the deep truths under-
lying the fact that we are not familiar with
these things, that the world is not familiar
with these things, which may account for
much of the confusion both in diagnosis and
disease cause.

Hahnemann, of course, attached great im-
portance to the moral and emotional states
and recognized the effects of these things
on health. It needs a study of all these
finer forces. It is a deep, wide subject, but
it certainly is part of the great eternal truth
fresh from the hands of the Creator.

It would pay you all to read these theses
by Emanuel Swedenborg. I had the privilege
of reading the *Arcana Coelestia*, ten vol-
umes. Also I had the privilege of reading

The Animal Kingdom. I want to tell you
it was the reading of these writings of
Swedenborg that made me change from an
agnostic standpoint regarding religious
matters to the more spiritual matter, to
accept the spiritual things first.

I was very happy to have been introduced
by Dr. Kent to the writings of Dr. Emanuel
Swedenborg. I owe a great debt for that
fact than all of his teachings of *Materia
Medica*.

It is a wonderful paper, Dr. Gladish, and
I certainly thank you from the bottom of
my heart for bringing this to us.

What Has Happened to Homœopathy Today?

By L. Eric Wethey

THERE WAS A TIME when the medical
discovery involved in homœopathy met
with great and sincere acceptance
among the leaders of the New Church.
It was held that its principles were in
accord with our religious teachings, and
William Holcombe, M.D., of New Or-
leans, that brilliant New Church writer
of the past century, gave good reasons
for his faith in what was then still a
new medical school.

Some of our clergymen have been
homœopathic physicians, and among
our ranks there still are some fine phy-
sicians of that medical school.

But as with the New Church, snowed
under by the older church dispensations,
so the homœopathic movement seems
to have been subdued by the orthodox
schools of *materia medica*.

The present centers of medical train-
ing, and the famous hospitals and
clinics of the land know little of homœ-
opathy, and yet the number that still
adhere to it, have certain decided ad-
vantages in their favor.

In this writer's personal experience,

Swedenborg (1688-1772)

Emanuel, your father named you well:
For in the Christian dispensation no
One since the Vision of Saint John
does so

Assuringly of man's relation tell
With God, and of his nature spiritual;
Or that his good and evil actions flow
From choices which he makes, so clearly
show

As you did in your thoughts on Heaven
and Hell.

When God told you what you should
say, your mind

Informed and soul illumed became the
key

To Holy Word; and you, as if designed
The guide to faith in man divine to be,
Revealed as messenger for all mankind
His Will and Wisdom and His Charity.

GLEN LEVIN SWIGGETT

From "*Stepping Stones of Time*,"
Dr. Swiggett's third volume of
sonnets, University Press of
Sewanee, Tenn., '52.

it seems that if we had been brought
up on homœopathic remedies, we should
require in later years, far less than we
do the drastic measures and surgery
now so common.

Some of the ravages of tuberculosis,
cancer, diphtheria, etc., could be avoid-
ed had one had the benefit of homœo-
pathic remedies in early life.

But the great new advance in medi-
cine over the ages, "the greatest dis-
covery in medicine," as a great surgeon
of the first World War once wrote, has
been frowned upon, and made unwel-
come, just as has the New Church
itself.

Homœopathy, it seems to me, has not
had a "square deal." It has not been
greatly endowed with scholarships, has
not been carefully examined and
searched for new and modern possibil-
ities and advances. And the few and
faithful homœopathic physicians and
pharmacies have not had full oppor-
tunities to delve still deeper and more
systematically into Hahnemann's great
discovery.

It was a surprise this past summer
in Boston to learn that one could not
purchase any homœopathic remedy over
3X power without a prescription. Of
course, such a ruling, emanating from
Washington, D. C., it was said, puts all
power in the hands of the old school,
and preserves him in life, liberty and
the pursuit of medicine. But it may
sound the death-knell of homœopathy.

The report of a certain hospital,
which until lately was known as a
homœopathic hospital, shows that it has
changed its name, and then states that
"Homœopathic medicines are still avail-
able at the hospital, but through the
years, with the development of surgery,
pathology and bacteriology, the prac-
tice of homœopathy has declined."

This institution is now a hospital
open to all physicians, and we further
read, "The decision to change our name
was occasioned by the changing trends
in medical practice, and implies no dis-
credit to homœopathy or its supporters."

Nevertheless, it is unfortunate, and
is a parting of the ways in favor of
"changing medical trends," trends
which are helped greatly by many huge
pharmaceutical houses which advertise
the very latest ways of using the very
latest allopathic remedies.

There is nothing, it seems, permanent
here, whereas a remedy, once investi-
gated, in the homœopathic system never
changes. Its functions remain constant.
That is one reason why the remedy is
so sure and definite in the hands of the
homœopathic physician.

Many in the New Church have been
sincere believers in this demonstrated
method of remedial medicine. It would
seem to be a very great pity if now it
should be losing its authority.

Swedenborg's Personality

by Dennis Duckworth

THAT SWEDENBORG POSSESSED AN uncommon personality cannot be doubted. There is a delightful story in Tafel's *Documents* of one Henry Servanté, walking along St. John's Street, Clerkenwell, London, and meeting "an old gentleman of a dignified and most venerable appearance, whose deeply thoughtful yet mildly expressive countenance, added to something very unusual in his general air," caused Servanté to look round. So did the stranger, and the eyes of the two met. Many years later, Servanté recognized, from a portrait of Swedenborg, this "venerable stranger whose appearance had so much interested him."

How we may envy Servanté his glimpse of the living Swedenborg! Many of us are familiar with the various portraits of Swedenborg, most of them far from masterpieces, we fear, and they give us but a mere tantalizing glimpse of the man himself. We do not even know Swedenborg's profile. The general shape and poise of his head is hidden from us beneath the periwig. The most that we can do is to search the records to try to find the many bits and pieces—scraps of contemporary description and opinion—which, when put together, may give perhaps a little clearer outline of Swedenborg's personality, together with a few of the more delicate touches of light and shade.

Much of the evidence of this particular kind is, of course, of Swedenborg as an elderly man—after he had become a *célèbre*. People take a delight in jotting down their impressions of the famous or the notorious, but it was not till about 1760—when Swedenborg was seventy-two—that he became known as the author of those amazing "Heavenly Secrets" which were causing quite a stir among the thinking people of Sweden and elsewhere.

Hence a new interest in one who had been known hitherto as a mere, though renowned, civil servant. Let us then try to build up, from many recorded impressions, a picture of Swedenborg in his "eighties" as he walked the streets of Stockholm, Amsterdam or London; as he was seen by austere officials in his own country, or by that sympathetically skeptical "Merchant of Amsterdam" Cuno, or by his Cockney landlord, the periwig-maker, Shearsmith.

Count Tessin says that he was "like the Bishop (his father), though not so tall." It is also evident from the portraits that he inherited from his mother, Sara Behm, his high, wide forehead, long nose, and curved, emotional lips. We read that he was "tall and erect," "quick on his legs," and for one so old, "a perfect wonder of health." Thin and pale, he still retained traces of great beauty; and his general bearing was "dignified"—and on special occasions "exquisitely refined and gallant." Dressed "properly and becomingly," on ordinary days in a brown coat and black breeches, and for special occasions in black velvet lined with white, with broad lace cuffs and ruffle, he wore the ubiquitous eighteenth-century full-bottomed periwig, from which "his grey hair protruded in every direction." He carried "a curious hilted sword," and "a gold-headed cane"—no doubt for security reasons as well as support; for the countryside environs of Clerkenwell were infested with footpads; and the "watch" (*i.e.*, police) in the watch-house in the middle of Cold Bath Square could not always be relied on.

There is much comment on Swedenborg's eyes, which were "smiling blue—as if truth itself were speaking from them" and "beautiful even in old age." These same eyes, however, had the power of imposing silence on

those who came to scoff or joke about sacred things. Seen in the street, in spite of a certain briskness of movement, Swedenborg "sometimes seemed as if in prayer" and "was given to much abstraction of mind"—which makes one thankful that he had not to contend with the rigors of twentieth-century Cornhill and Cheapside! He was approachable and charming, "reserved to no one," and even "fond of talking"—though his facility in English was limited, and he "stammered" slightly.

What of his habits? All men, especially the elderly, are supposed to be creatures of habit—and Swedenborg was no exception. He was "a true philosopher, and lived like one—frugally but without sordidness"; so says Höpken. This is probably a gentle way of saying that our author did not always keep to the normal regular hours of working, eating and sleeping, but with true philosophical disdain, worked till he was tired, ate only when hungry, and slept on till refreshed—regardless of the clock and the rising and setting of the sun. Cuno says, "He goes to bed at seven, and rises at eight"; but Shearsmith tells of his working "far into the night," and being "disturbed" by spiritual experiences "the whole night long." To make up for this he often slept "thirteen hours without a break." His food was of the plainest: "for twelve years he had had a weak stomach, and ate nothing but coffee and biscuits" (Tuxen). He was "fond of sugar—in coffee and wine." But when dining out "could enjoy a hearty meal."

It is recorded that Swedenborg sampled at least two of the common London delicacies of the day—pigeon-pie and stewed eels, but all the evidence seems to suggest that he was nearly a vegetarian. He was "fond of a game of l'hombre," but was "regardless of money"—by which Shearsmith means, "careless where he left it lying." No doubt the psychologists will be able to explain his preference for thick English blankets, and his abhorrence of "smooth linen sheets."

Swedenborg's character emerges from our researches unspotted. "Always contented," "never fretful or morose," "serene," "wise yet innocent"—these are the words used even by his outspoken critics. And since his character could not be impugned, nor his sincerity called to question, it was possible only for his critics to doubt his sanity. "Many in Swedish high circles thought him deranged," states Tuxen, who, however, clearly did not think so himself. None of those to whom Swedenborg was intimately known ever doubted either his integrity or his sanity. That he was unusual—yes; but that he was unbalanced or "psychotic"—no. "Everyone who hears him is charmed, and compelled to believe," cries Cuno, in spite of his skepticism. Who could resist the truth combined with innocence shining from those alert blue eyes? "The children dote on him,"

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SWEDENBORG'S PERSONALITY

From
page 42

said his Dutch landlady. Who could doubt the integrity of the man of eighty-one who modestly admits, "I was always partial to ladies' company"? "He was my best friend and benefactor," says Shearsmith—or words to that effect.

Read the life of Swedenborg, and his character will emerge unsullied. Read his writings and his mental genius, his profundity of thought, his amazing grasp of first principles, his breadth of learning, his rational dexterity, the brilliance and clarity of the truth he taught—all these are established in every word written.

Swedenborg passed through the world tranquil in all that was essential to life, and his "personality" shines with the halo of his divine calling.

(From *The New-Church Magazine*, April-June 1950.
The author is minister at Camden Road, London.)

W. R. Woofenden Succeeds Mr. Wilde at New York

(From the *N. Y. Times*, Dec. 15)

VACANCY IS FILLED AT THE NEW CHURCH

Woofenden Named to Pulpit of
Late Dr. Wilde — Preaches
On Belief in Virgin Birth

The Rev. William R. Woofenden issued a rebuke yesterday to twentieth century rationalists who reject the doctrine of the Virgin Birth as "unscientific." He preached at the New (Swedenborgian) Church, East Thirty-fifth Street between Park and Lexington Avenues, to which he came as assistant pastor in September.

At a meeting of the New Church board of trustees following yesterday's service, Mr. Woofenden was selected to fill the vacancy created last Monday by the death of the Rev. Dr. Arthur Wilde, who had served as pastor since 1923.

Mr. Woofenden was graduated last June from the New Church Theological School in Cambridge, Mass.

Joining in the recurrent theological controversy over the circumstances of Christ's birth, Mr. Woofenden said:

"There is no logical way to twist the record to argue that it leaves a loophole for the assertion that Christ the Lord might have had a human father."

"The writer of this book [the Gospel according to St. Luke] has never been definitely identified, yet he gives us the picture with a clearness and wealth of detail which seem to imply that he was actually present at the time."

"There is no possibility of mistaking the meaning of the words," the minister continued. "Mary, a young Jewish woman, engaged but not yet married, is told by an angel that she is to become a mother. Mary expresses amazement and doubt. 'How shall this be?' And the answer comes, 'The Holy Ghost shall come upon thee, and the power

of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.'"

Mr. Woofenden asserted that a process analogous to the Virgin Birth was repeated today in the lives of real believers.

"The coming of the Lord into a human heart is the work of divine mercy alone," he said. "Our human nature has nothing whatever to do with the planting of the seed. Our part, like that of Mary, is to provide a fitting place for its growth."

Annual Meeting

The Bath, Me., society held its annual members' meeting Jan. 19 at the parsonage. The sacrament of the Lord's Supper was administered Jan. 4. The Rev. Louis A. Dole is pastor.

Sunday School Lessons Ready

The Sunday School Extension Committee announces that lessons are available for junior, intermediate and senior grades. Also teachers' manuals. This work is undertaken for children and others isolated from a New Church center. Address, W. H. Halliwell, 685 East Ave., Kitchener, Ont., or Mrs. Helen Bowman, Strong City, Okla.

Parish House Plans

Donald Spiers, younger son of the Rev. and Mrs. John W. Spiers, who designed the new El Cerrito parish hall and building, has made preliminary plans for the enlargement of San Francisco's lower parish house. Mr. Spiers is now in Los Angeles, studying at the Soul Clinic, Towne St.

Junior Choir Appreciated

Besides assisting in the Christmas service, the Junior Choir of the San Francisco parish rendered the Introit Dec. 28. The young choristers include Andra Auz, Jas. Bergstrom, David Loromer, Peggy and Dolores Parson, Lanette and Libby Smith and Carl Steigerwald.

EDITORIAL

Concluded from page 35

answers are on matters of sex, business and various human concerns. What is right and what is wrong? In what way is even the commandment "Thou shalt not kill" binding? One could multiply indefinitely the queries that youth makes. What answers are we of the older generation prepared to give? It might be well if we of the New Church began an earnest search of the Church writings to see what help may be found there.—B. J.

IN ADDITION to the already famed Wayfarers' Chapel on the Pacific Coast, there are several other national memorials to Swedenborg, including the beautiful church in Stockholm and a bust prominently situated in Lincoln Park, Chicago.

Change in Calendar is Of Much Interest

In connection with the birthday date January 29 which we are now commemorating, the Rev. Antony Regamey, of Boston, relevantly calls attention to the fact that under the present calendar system Swedenborg's birthdate is February 9, George Washington's March 4, and so on, there being eleven days difference between the old-style Julian calendar and that of the Gregorian mode now universally adopted.

In the Eastern Church however the change was not made until the present century, while England did not adopt the new calendar until 1752. Prior to 1600 the popes added or subtracted years from the church calendar as seemed necessary according to their lunar reckonings, but Gregory XIII finally brought a certain order out of chaos—though perhaps it was no worse than the present daylight saving system in the United States—in 1582.

Church calendars still differ in some respect, the Jewish system for example differing with Christians' reckoning, and Masonry adds 4,000 years to its formal recording dates.

Our forefathers in the New Church reckoned the "beginning" of things to date from the Last Judgment in 1757. The dates of that event of transcendent importance are "March 31 to April 11 (old Calendar, of course), the feast of Easter," as Swedenborg informs us in the "Spiritual Diary," n. 5746. (We do not recall seeing these precise dates heretofore published in one of our periodicals.—Ed.)

Building Progress

Progress continues in construction of the church at Gulfport, Miss. At Christmas the heating plant had been installed, the outside doors hung and the chancel made ready for use. It is hoped to have the church ready for dedication at Easter.

"THE SWEDENBORG EPIC"—NEW BIOGRAPHY EVENT OF YEAR*

Many New Facts and Pictures Found; Mrs. Hotson's Review

A FORTUNATE EVENT for the New Church recently has occurred. A new and thorough biography of Swedenborg has been published, written by Cyriel O. Sigstedt, who spent many years in research before completing this important work.

Mrs. Sigstedt began writing her book fully six years ago at the urging of her friend, Mrs. Amena Pendleton Haines, aided and abetted by other friends and relatives. The author had completed—shortly before beginning work on the biography—a chronologically arranged list of "Documents about Swedenborg," recording the location and nature of every known written or printed item about him.

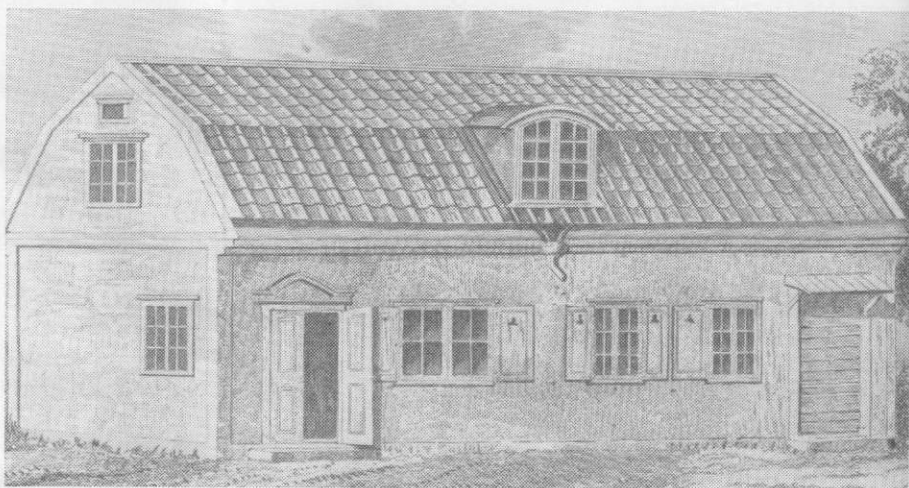
Typewritten copies of this List have been distributed to libraries of New Church literature for safe keeping. Much of the List had been compiled by Mrs. Sigstedt personally over many years. She carried on the research at first with the late Alfred Henry Stroh and after his death continued the work by herself under various sponsors.

But this List, with references in it to every known document about Swedenborg, was only the raw material, the scholar's "sources" from which to draw the ingredients for a feast to which one might invite one's friends. Like any other such banquet, to which all are invited, and many will accept, much must be done to prepare the food and arrange the tables. Mrs. Sigstedt is to be congratulated for the order, and for the delight and charm she has succeeded in giving to the satisfying repast she has prepared for us.

She is also to be felicitated on the subtle and yet perfectly open way in which every question and point of view about Swedenborg is brought out, discussed and illustrated from contemporary accounts of the matter, and from opinions voiced by persons who actually knew Swedenborg. The result is a biography much more factual and full of detail than any other. Readers will be charmed to become so well acquainted with our author in his own house and garden and among his friends, besides traveling with him on his many journeys abroad.

If five hundred pages and more make a book in which hunting for some par-

* The Swedenborg Epic—The Life and Works of Em. Swedenborg, Cyriel O. Sigstedt, Bookman Associates, N. Y., '52, 517 pp. + xvii, \$4.50.



The most complete and first fully illustrated description of Swedenborg's house, pictured above, and gardens in Stockholm is to be found in Mrs. Sigstedt's new biography (pp. 237-246) of the revelator, reviewed elsewhere in this number. The account there given lately has had interesting confirmation by Mrs. Anna Nordell, baptized as child in the New York church, whose mother was born in Swedenborg's house in the early eighteen hundreds.

ticular item of information might prove hopeless, attention should be called to the fact that under "Swedenborg" in the Index are listed: *Biographical Facts*, which give a summary, with page numbers, of the entire work.

Swedenborg's foreign journeys also are carefully listed and dated as to when he left Sweden, to which country or countries he journeyed, and when he returned. Practically all personal references such as appearance, belongings, diet, finances, health, love of children, house and garden and portraits, are made accessible by page references.

His extraordinary experiences and his statements about himself and his mission, readily are available to one who wishes to find out quickly just that sort of thing. There is a fine list of stories and anecdotes which illustrate the lighter side of Swedenborg's spiritual insight.

Of especial interest to some will be the list of his studies and theories on geology, atmospheres, lungs, blood, spirituous fluid, glands, digestion, supersensory life and other matters. Others will be glad to find his doctrines listed from series and degrees, through society, correspondences, use, origin of evil, conjugal love and charity, to reformation, "grand man" and many others.

The most imposing item in the Index is the list of Swedenborg's works—somewhat more than two full columns—collated alphabetically. On another page there is a separate *Selected List* of the principal works but the full list gives us the poems, odes, treatises, articles and volumes written by Swedenborg. The remainder of the Index con-

sists of the names of those mentioned in the story, the places referred to and the names of those whose work in articles or books about Swedenborg are referred to in text or notes.

The division of the biography into the *Investigation of Nature—1688-1734*; *The Search for the Soul—1735-1744*; *The Kingdom of God 1745-1772*, is followed up by some intriguing and felicitous chapter headings: *Ambitions and Frustrations*; *Contributions to Political Economy*; *The Universe, a Mechanism*; *Among the Learned*; *Heavenly Secrets*; *Green Things Growing*; *Astonishment in Sweden*; *The Likeness of a Dragon*; *Early Believers*; *The New Evangel*; *Heresy Trial at Gothenburg*; *The Servant of the Lord*.

The book is an interesting one to pick up and to begin to read anywhere in it—an important point for those too easily frightened by its large number of pages. There are numerous and seldom seen pictures including those of some of the important persons mentioned. Also an end-paper map of Sweden.

Swedenborg was well acquainted with and closely connected by family ties with the best society in Sweden. His official duties for his country's Board

(Next page please)

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of Mines, and his work as a scholar, put him in touch through personal meetings and reviews of his published work, with some of the most illustrious minds of his time. He sometimes needed the official protection which his high connections gave him, especially during the furor raised when his religious writings became known in Sweden and began to be accepted by a few. His modest financial independence during his later years was also of great importance for his publishing work.

This new biography brings to light several circumstances in Swedenborg's life concerning which few of us have known anything, two of them being his years of practical employment as a consulting engineer on mining—an arbitrator in disputes between management and labor in the mining industry, and his opinions and contributions as a member of the legislature of Sweden.

Swedenborg had thorough practical preparation in his knowledge of men and affairs as well as superior mental gifts in scholarship and research problems, combined with tremendous industry and energy at putting the results of his labor into writing and printing.

This biography is successful in showing Swedenborg as a normal, industrious individual, discerning, yet friendly, well aware of the unusual nature of much that he experienced and wrote, and not surprised at skepticism concerning it, though he considered all his work firmly based on Scripture, and even on the genuine meaning of the common creeds of Christendom. He was indignant only at those who suggested that he made up his "experiences" to deceive the public and gain notoriety for himself. During his lifetime very few received his doctrines, but many openly respected his good character.

A visitor to Swedenborg in his old age reports of him: "He is reserved to no one. One who invites him [to dine] is sure to have him. Last week a certain young gentleman had him as his guest. Although he did not know him at all [Swedenborg] appeared at his table and there met Jews and Portuguese with whom he joined in without distinction. One who is curious to see him has not great difficulty. He needs but to go to his house where he lets everyone in."

Let us follow Cuno, who gives us this account, and make ourselves better acquainted with Swedenborg through this excellent new biography "The Swedenborg Epic."—CORNELIA H. HOTSON

(Mrs. Hotson collaborated with the author by assisting in the compilation of the new biography's index. She had been for some years close to the book, if only by reason of proofreading much of it.)

LETTERS TO THE EDITOR

D. P. Johnson's Letter

To the EDITOR:

I have read with interest the Rev. David P. Johnson's comment [MESSENGER, Dec. 27] on my recent open letter [Nov. 29] in reply to an article by Frank Finney [Nov. 1]. May I say that it is a source of disappointment to me that anyone should have read into my letter motives which were far from my mind and not in my heart.

Really, the situation is quite simple: Mr. Finney explained how the Rev. Norman Vincent Peale has adopted so-called "modern publicity methods" and as a result has been filling his church. Then Mr. Finney suggested that our organization adopt some of these same methods.

In my comment, I made not the slightest reference to Dr. Peale's motives in following the methods he uses; what I did do was to try to show that such methods would not be of use in the New Church. Neither directly nor by inference did I reflect on Dr. Peale's motives.

May I add that in his evident anxiety to defend Dr. Peale from a fancied attack, Mr. Johnson unwittingly committed the very error of which he accuses me. He not only undertook to describe my motives, but even characterized them as due to "selfish pride." And he extends that criticism to cover the whole church by writing, "May the Lord forgive the 'New Church' its pride."

WM. R. WOOFENDEN

New York, N. Y.

To the EDITOR:

The Rev. David P. Johnson's letter in THE MESSENGER Dec. 27 was well put.

Yet, while regrets were expressed that Dr. Norman Vincent Peale had been unkindly used in THE MESSENGER by Mr. Woofenden, nothing whatever was said regarding the unfortunate diatribe that was levelled at Mr. Frank Finney, a well-meaning and sincere defendant and publiciser of the teachings of the New Church.

I approve of Mr. Johnson's gentlemanly message and feel that this further one should be added.

However, I do not agree with Mr. Johnson's conclusion that THE MESSENGER's editor was lax. The duty of an editor is to publish correspondence reflecting the interests and reactions of the readers, exercising his judgment as to legal liabilities and excluding other material only as it reflects a completely irresponsible point of view.

The error, if any, was Mr. Woofenden's; but I still feel that his letter should have been published. He is en-

titled to his point of view, and though it may not have been charitable, I do not think it was irresponsible.

ROBERT W. SHIELDS

Alcester, S. D.

To the EDITOR:

You "mildly turned the other cheek" when the Rev. D. P. Johnson [MESSENGER Dec. 27] took you to task for allowing the following comment from Rev. William R. Woofenden in his Letter to the Editor about Frank Finney's article on "How To Fill Our Churches" [Nov. 1]: "There is some question, however, as to whether it is not because they (the many who attend the services of Rev. Norman Vincent Peale) feel he (Dr. Peale) offers better entertainment."

Turning the other cheek is perhaps the best answer, yet I cannot but feel that Mr. Johnson, an admirable and intelligent man, wrote with unnecessary heat. You have, as I happen to know, done your utmost to make THE MESSENGER representative of the best thinking in our church, and, following such a course, you hardly could have denied space to Mr. Woofenden's carefully reasoned comments.

Perhaps the latter's use of the word "entertainment" was unfortunate since this term is so largely associated with motion pictures, television shows and other performances that primarily are intended to divert and amuse.

But the word has other meanings. It may mean to arouse interest and to occupy the attention agreeably. I understood that Mr. Woofenden used the word in this sense. And surely it is no disparagement of a great preacher to say that he has the ability to occupy the attention agreeably. It should be considered a compliment for it in no way detracts from the value of the preacher's message.

It should also be recalled that Mr. Finney drew heavily upon the Rev. Mr. Peale's phenomenal success to illustrate and argue his thesis. So it was natural that any comment on Mr. Finney's article would make a reference to Mr. Peale. This is not engaging in personalities.

BJORN JOHANSSON

Cincinnati, Ohio

(This correspondence is now closed.)

The New Church Canon

To the EDITOR:

The recent suggestion in THE MESSENGER [Dec. 13,] having regard to "the New Church canon" has merit, but it appears that one or two of the reasons advanced need further consideration. It is said our teachings are different enough from others without our coming forward with a different Bible and that we should see to it that we do not start

a new tradition.

The New Church must properly advance along the highway marked out by our Lord's words: "Behold I Make All Things New." Too often our church fears to be new. We should not hesitate to be a New Church. There is often a tendency to weaken or belittle our truths in order to be more like the denominations. I would be sorry to see any proposal that would tend to weaken or impair or devitalize the divine truths for which we have responsibility on earth.

It is true that, also in the words of Jesus, that we do not think highly of the "traditions of men." For that reason, we do not regard the traditions of men as spiritually binding upon us. We are a New Church. We look to the Lord and His new revelation of truth, rather than to the "traditions of men."

Since the ancient Bible makers through ignorance included many writings that do not belong to the Word, we need to differentiate between the divine Word and the merely traditional writings. If someone could suggest an expression better than "New Church canon," would it undoubtedly be a service for the whole church.

LEON C. LE VAN

Pittsburgh, Pa.

Goals In Christian Education

To the EDITOR:

The article in the Nov. 15 MESSENGER named some important goals for our church schools, but they seem to all come under the category of "memory knowledges," knowledge of the letter of the Word, of the spiritual sense, of doctrine and of life, and an understanding of the forms of worship. Fostering a desire for worship is the only aim mentioned which falls in a state more advanced than that of memory knowledges.

Interspersed in the *Arcana* are several paragraphs dealing with educational or genetic psychology. These state that it is important to get knowledges of both good and truth into the memory where they can be stored for future use, but also emphasize the importance of gaining an understanding of good and truth and this understanding can be gained only as knowledges are lived.

The importance of the life is emphasized throughout the church writings. It seems then that it is the duty of the church to provide opportunity for suitable expression of truth in life, if people are to be led to an understanding of the Lord's law.

Discussion concerning "Bible centered" versus "child centered" teaching has swung like a pendulum from one

extreme to the other; what we should do is stop the pendulum in the middle; then instead of using the slogan of a generation ago: "We used to teach the Bible, but now we teach the child," we would aim to teach the Bible to the child.

Going to Swedenborg's writings again we learn that pre-school children are under the care of celestial angels, boys and girls of school age under the care of spiritual angels, high school and college age under the care of angels from the natural heaven and young adults usually associated with spirits either

good or bad.

The educational function of the church should aim to augment this spiritual environment: Youngest children need to learn a love for heavenly things and things of good correspondence; Primaries to Intermediates need to learn many memory knowledges and something of how to apply them to life.

Youth needs to serve, both in the church and in the community. The curriculum should be worked out with these things in mind.

ALICE VAN BOVEN

Redlands, Calif.

Children's Corner

A Famous Little Boy — by Lydia McNeeley

LONG AGO a little Swedish boy was being taught very carefully to know right from wrong. This little boy was never allowed to neglect a piece of work after he started it. He was given all the necessary help, but was expected always to finish all his tasks and to do them well.

From boyhood, he had a religious training. He would sit in the big church and listen to his father, who was a bishop, tell the stories of the Bible; and above all else he loved to sit in this quiet peaceful place and play the organ.

He was still not much more than a child when he began to sit at the keyboard. Sometimes the late afternoon sun came in through the church windows and made little square patches of gold on the gray stones. The boy loved this—and would play more intently, his mind no doubt full of the great things he hoped to do when he grew up.

This youth had something about him that made people love him and wish to help him. Whenever a person has this, we like to think of it as a kingly spirit. This kingly spirit is something each person can have if he will sufficiently strive for it.

He worked hard, studied long and learned to be courageous and to see his work through to the finish. When he was still a young man he became one of the most noted scientists of his day. He invented or proposed many useful things and wrote numerous books. Later his profession took him to the cities of several European countries. There he learned many things about people, and how valuable it was to be a helper in the cause of Christianity.

He might be called a pioneer. And just as our American pioneer fathers opened up new territory and made our present homes possible, this Swedish seeker of truth revealed there could be a New Church for all people.

Men make rules or laws and these laws are changed from time to time. The laws of God are unchanging and the churches stand as a living monument to God.

The man of whom we speak is Emanuel Swedenborg. Students of his teachings founded a religious organization which they call the New Church. It is his birthday we are privileged to celebrate January 29.

(Mrs. McNeeley has been a teacher for many years in the Sunday school of the Cincinnati Society.)

Preaches In Philadelphia

The Rev. Andre Diaconoff, of Los Angeles, who will be in the East attending the midyear session of the General Council, will occupy the Philadelphia pulpit Jan. 25 at the invitation of its pastor the Rev. Richard H. Tafel.

Ezra Hyde Alden Memorial

Memorial flowers for Ezra Hyde Alden were placed on Philadelphia's altar Jan. 18. For many years vice-president of Convention and distinguished member of nearly all important councils and boards of the Church over a long period, he was on the Board of Missions from 1898 to 1945.

"Mrs. D." Back East

Mrs. Albert Diephuis, wife of Lakewood's pastor, affectionately known to her multitude of friends as "Mrs. D.," has been on a visit to her family "back east."

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Our Sunday School Column

(This column is devoted to matters pertinent to religious education in the New Church. The present article closes a series of five, beginning here Nov. 15, dealing with Sunday school instruction.)

V—Teaching Seniors and Adults

The Seniors (ages 15-17), while they are still adolescents, have passed beyond the stage of wishful thinking about adult life, and are really trying to live as independent human beings. They are genuinely grasping at principles by which they may live great lives. The teacher should take for granted that their intentions are uniformly good, and their mistakes errors of judgment. They should be given all the help possible, both spiritual and natural.

In school the Seniors are exposed to all sorts of civic and social attitudes and theories, and they need as clear and complete an understanding as possible of the basic philosophy of the New Church. They need to see it as a whole and to perceive the reasons why it is an integrated system, i.e., to realize that "Jerusalem is builded as a city that is compact together," not just a helpful idea here and there but a consistent doctrine of life which can guide their thinking in every field.

The teacher of the Seniors has a great opportunity and a serious responsibility, for if he is able to lead these seeking young people to the treasures which the Lord has given the world in His Second Coming, he is doing both them and the church the greatest service possible.

As with the Intermediates, in seeking to reach New Church Sunday school goals with the Seniors, the teacher will be greatly aided if his society has a young people's league which engages actively in studying the church's teachings. Confirmation should take place sometime before the student graduates to the adult class, and he ought to have a clear idea of the faith he is confirming as his own.

1. *The Word*: In following the regular lesson course with the Seniors, the teacher will do well to emphasize the Lord's part in the story. The young people are entitled to know that the whole of the Word is in its inmost sense an account of the life of the Lord.

2. *Spiritual sense*: By stressing the Lord's part in the story, it follows that the Seniors will want a more detailed study of the internal sense of the lessons, delving into the celestial sense as often as possible.

3. *Doctrine*: Take advantage of every Bible lesson which illustrates or

from which can be drawn the doctrines of the New Church. In addition to those mentioned in the previous article for Intermediates, discuss, when appropriate, the doctrine of degrees, of marriage, repentance, reformation and regeneration, and the spiritual world.

4. *Worship*: Try to give some time to a deeper study of public worship and home devotions, and include, if possible, a study of prayer.

5. *Christian living*: The Seniors will appreciate being shown that religious principles apply directly to adolescent problems, and most of them will be interested in giving some consideration to the causes of community and world problems.

Adults' Part in Sunday School

It seems scarcely necessary to suggest that the teachers of all ages should know the parents of their pupils and cultivate friendly relations with them. Teachers should take it for granted that the parents are interested in what the child is learning, and should suggest ways in which they can help.

Parents should read the Bible lesson in advance with their children, helping them to understand the words of Scripture, but trying not to anticipate too much of what the teacher will wish to give. In this way they will encourage the child to look forward to the Sunday school class. They should encourage and help the child to learn memory verses and to do any other preparation which the teacher suggests. Afterward they should be interested in hearing from the child what he has learned. Parents with older children should, if possible, provide Bible study aids at home. The minister can help in recommending worthwhile material.

But the way above all others in which parents can help is by attending Sunday school themselves—not send the children but bring them. Children do not rebel against Sunday school when their parents go with them and obviously enjoy attending.

At the November meeting of the Women's Alliance of the northside parish, Chicago, Eva Grage was elected

president; Clara Cady, vice-pres.; Virginia Choromokos, secy.; Henriette Knutson, treas.

Some of our Sunday schools do not have adult instruction. If enough people request it, a class usually can be organized. Whenever this can be arranged, it seems logical that the minister conduct this class. It is further recommended that it study the same lesson as all other classes in the Sunday school. This procedure has two distinct advantages: parents and children can easily tie in home and church religious education by reading together the same lesson preparatory to the Sunday class; and the children unconsciously will avoid ever reaching a point where they feel they have outgrown Sunday school.

In fact, the natural expectation to step up into the adult class becomes a powerful factor in retaining the interest and participation of the pupils when they reach young manhood and womanhood.

Elmwood, Mass. News

The fourth annual Christmas Eve Candlelight Service of the Elmwood church, held this year for the first time as a midnight service, was attended by about seventy people. Special features were the playing of eight recordings from Handel's "Messiah" and a candle-lighting ceremony which ended with everyone endeavoring to carry home his or her candle, still alight. A number succeeded.

The redecoration of our sanctuary, which began a year ago, is now nearing completion. Last spring the ceiling and walls were repaired and painted and new carpets and lighting fixtures placed. The minister built a new altar, and the ladies of the Sewing Circle made altar cloths for it. The main doors to the auditorium also were covered with a red plastic leatherette.

Recently a beautiful red velvet dosal hanging was placed at the back of the chancel as a gift from Mrs. Hazel Gifford of South Yarmouth. A brass cross has been hung over the altar also with Mrs. Gifford's help. Twin brass candlesticks are now on the altar as memorials, one to Jennie Gould Capon, daughter of the Rev. Edwin Gould, many years pastor at Montreal, and the other to the Rev. Clarence Lathbury, a former pastor of this church. Members of Mrs. Capon's family made possible one of the candlesticks; members of the parish who knew Mr. Lathbury, the other. The redecoration will be complete when the visible organ pipes have been replaced, and the floors and pews refinished.

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Births, Baptisms, Confirmations, Memorials

BORN

MORGAN.—Gary Kevin Morgan born January 1 in Montreal, Quebec, to Mr. and Mrs. Harold V. Morgan, formerly of Baltimore, Md. Grandparents are Mr. and Mrs. William C. Morgan, of the Boston church, and Mr. and Mrs. Otto M. Shellhammer, of Baltimore, Md. Gary is a great-grandson of the late Rev. George E. Morgan, whose pastorates included Kansas, Buffalo and Pittsburgh.

BAPTIZED

STONER.—David Paul, son of Robert and Dorothy Stoner, was baptized by the Rev. David P. Johnson, in the church of the Kitchener Society Sunday, December 21.

CONFIRMED

DOUGLAS.—James Clark and Miriam Jeanette, son and daughter of Mr. and Mrs. James Douglas, of San Luis Obispo, Calif., were confirmed in the church of the Pawnee Rock, Kans., Society, December 24, the Rev. Clyde Broomell officiating.

MEMORIALS

GUERNSEY.—Raimund Thomas Guernsey, 75, a long-time member of the Philadelphia Society, as were his father and his mother before him, passed away December 17. He was born November 11, 1877, son of Dr. Joseph C. Guernsey and Gertrude Thomas. He died at the Bryn Mawr Hospital after a short illness of three days, leaving a daughter, Gertrude, Mrs. Winthrop Sargent III of Dallas, Pa., and two sisters, Miss G. Madeline Guernsey of Casa Grande, Arizona, and Mrs. Benjamin C. Tower of Brookline, Mass. Mr. Guernsey had retired some years ago as manager of the Thomas Iron Works of Hockendauqua, Pa. He returned to active work as inspector for the Ordnance Department of the Army at Beverly, Mass., during the Second World War. The Rev. Richard H. Tafel, Philadelphia's pastor, officiated at the services which were held on the 19th, ult.—W. S.

JENKS.—Mrs. Ruth Guernsey Jenks, widow of Dr. Edwin B. Jenks, passed away November 11 at her home at Diamond Point, N. Y. She was 71. She was a grand-daughter of the Rev. Chauncey Giles, who was pastor in New York at the time of her birth. She was confirmed in that church in 1901, and

was for many years president of its altar guild. After her marriage to Dr. Jenks in 1932 she moved to Lake George and had been a summer resident of the Diamond Point area for more than 50 years and an active worker on behalf of the community. She was the daughter of the late Mr. and Mrs. Henry William Guernsey. Mr. Guernsey was president of the Swedenborg Foundation, New York, 1909-1924. Mrs. Jenks was president of the Bolton Rural Cemetery for many years and chairman of the house committee of the Lake George Club and a member of the Lake George Garden Club. She had been choir leader of the St. Sacrament Episcopal Church Choir, Bolton. The Guernsey Clinic for pre-school children at Bolton Central School was established by Mrs. Jenks as a memorial to her parents. She was president and founder of the Lake George Branch of Bundles for Britain, and in recognition of her work for the British cause, she was awarded the King's Medal for Service. Funeral services were held at the Church of St. Sacrament, Bolton Landing. Interment was in Bolton Rural Cemetery.

PRUST.—William H. Prust, 55, husband of Theresa Medlagel, entered the spiritual life November 26. Since first coming to Canada from Europe the Prusts had been members of the Kitchener Society. Mr. Prust's business later took him to New York state, but thirteen years ago they returned to Canada and undertook tobacco farming near Delhi, Ontario. During this time Mr. Prust and his wife maintained a constant interest in the Church of the Good Shepherd, attending whenever in town and supporting it regularly through the years. The love and loyalty of such members is an inspiration to all of us. The resurrection service was in charge of the Rev. David P. Johnson, pastor of the Kitchener Society. Interment was in Woodland Cemetery, Kitchener.

DENNIS.—Henry Palmer Dennis, a member of the Pittsburgh Society since his marriage to Virginia Heer Dennis in 1935, passed into the spiritual world December 27 following an extended illness. He had been a patient at Vetersans Hospital in Aspinwall near Pittsburgh since September 15, and it was there that he passed on peacefully in his sleep. Born in Pittsburgh August 5, 1910, he was a son of Louise Palmer Dennis and the late Oliver P. Dennis.

Besides his mother, he is survived by his wife, Virginia; two daughters, Marilyn Virginia, 14, Judith Anne, 12; two brothers, Oliver H. and Wray E. Dennis, and a sister, Grace Dennis Young. He was employed by the Mellon National Bank and Trust Company of Pittsburgh for twenty-three years. "Hank," as he was affectionately called, became treasurer of the church following the passing of his father-in-law Harry H. Heer, and he held that office until forced to relinquish it by illness. He was a member of North Hills lodge, F. and A. M. and A. A. S. Rite, Gourgas Lodge of Perfection. He served his country in the navy from April 1944 until his discharge in March 1946. Henry Dennis was one of the stalwart and true members of the Pittsburgh Society. All that he did he could be counted on to do well. He leaves a host of friends both in and out of the church. Resurrection services were from Schellhaas Funeral Home in Pittsburgh and interment in beautiful Allegheny Memorial Cemetery. Rev. Leon C. Le Van conducted the services.—V. D. and L. C. L.

Birthday Commemorations

Chapters of the Swedenborg Fellowship will conduct special programs and exchange greetings, celebrating Swedenborg's birthday Jan. 29. In Boston, the Fellowship will hold a birthday supper Jan. 30 at which Mrs. Cyriel O. Sigstedt, author of the new biography of Swedenborg, will be the principal speaker. In Philadelphia the commemoration will be held Feb. 8.

Sunday School Staff

With Miss Joylyn Ives in Florida taking a special business course, and Mrs. Jack Hill withdrawing for a time, Detroit's Sunday school staff now consists of Ross and Robert Woofenden, Mrs. Delmar Anderson, Miss Judy Guest, Mrs. Fekete, the Rev. Wm. H. Beales, and Miss Marilyn Lau, pianist. The school there is making good progress, with a substantial enrollment.

Our Cover This Week

The photograph on the cover of this issue is the seventh of a series, in our birthday numbers, presenting little known conceptions of the likeness of the Prophet of the North, as Poet Laureate Edwin Markham once named Swedenborg. This plaster model was one in a series executed by the noted Swedish sculptor Adolf Jonsson, from which the bust erected in Lincoln Park in 1927 finally was chosen by the sponsors for the memorial, the late Mr. and Mrs. L. Brackett Bishop.