

# *The* NEW-CHURCH MESSENGER



AUGUST 22, 1953

Congressional Medal  
(Posthumous) See page 281

# THE NEW-CHURCH MESSENGER

Official organ of The General Convention  
of the New Jerusalem in the United States  
of America. Founded in 1817.  
(Swedenborgian)

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church  
Press, 108 Clark Street, Brooklyn, New York.  
Entered as second-class matter at the Post  
Office, Brooklyn, N. Y., under Act of Con-  
gress of March 3, 1879. Acceptance for  
mailing at special rate of postage provided  
for in Section 1103, Act of October 3, 1917,  
authorized on July 30, 1918. (Printed in  
U. S. A.)

Subscription \$3.00 a year; foreign postage,  
25 cents extra. Single copies, 15 cents.  
Address subscriptions and advertising copy  
to the publisher. Rate card on request.

## OFFICERS OF CONVENTION

REV. FRANKLIN HENRY BLACKMER, 42  
Quincy St., Cambridge 38, Mass.; MR.  
GEORGE PAUSCH, *Vice-President*, 209 South-  
way, 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.

The opinions of contributors do not neces-  
sarily reflect the views of the editors or  
represent the position of the Church.

August 22, 1953

Vol. 173, No. 18 Whole No. 4608

## PRINCIPAL CONTENTS

### EDITORIALS:

Setting For A Dream .....	280
Goethe The Romanticist .....	280

### ARTICLES:

"Why 'Swedenborgian'?" .....	275
O. TOBISCH	
Why The New Church? .....	277
W. R. WOOFENDEN	
On Genesis 23 .....	279
C. T. MITCHELL	
"Woe To That Man!" .....	287
E. REDD-KOPP	

### FEATURES:

Nation Honors Cpl. Craig .....	281
Trends and Trails .....	282
Well Worth Repeating .....	282
True Social Approach, IV .....	284
Book Reviews .....	285

Married, Born, Baptized, In Memoriam .....	281, 288
---	----------

## PARTIAL LIST OF CHURCHES

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

## DIRECTORY OF PUBLISHERS & BOOK DEPOTS

NEW-CHURCH PRESS  
(Board of Publication)  
Swedenborg Publishing Association  
108 Clark St., Brooklyn, N. Y.  
Convention service books and clergy forms.  
Bibles, testaments  
Books of the church.  
"The Messenger."  
Reading room.

NEW-CHURCH BOOK CENTER  
American New Church Tract & Pub. Society  
2129 Chestnut St., Philadelphia, Pa.  
New Church collateral.  
"Our Daily Bread."  
Tracts.  
Book Room.

MASSACHUSETTS NEW-CHURCH  
UNION  
134 Bowdoin St., Boston, Mass.  
New Church publications.  
"Convention Journal."  
Loan library.

SWEDENBORG FOUNDATION, INC.  
51 East 42nd St., New York.  
Publisher Swedenborg's writings.  
"The Swedenborg Student."  
Foreign language books.

SWEDENBORG LIBRARY  
2107 Lyon St. at Washington,  
San Francisco, Calif.  
Swedenborg's writings and collateral.  
Reading room  
Open office hours and Sunday

THE SWEDENBORG PRESS  
(Public Relations Bureau)  
380 Van Houten Street, Paterson, N. J.  
Missionary literature  
Swedenborg Fellowship publications.  
Life of "Johnny Applesseed."

SWEDENBORG SCIENTIFIC ASSOC.  
Bryn Athyn, Pa.  
Swedenborg's scientific writings.  
"The New Philosophy."

WESTERN NEW CHURCH UNION  
17 No. State St., Chicago, Ill.  
Book Depot  
Reading Room

SWEDENBORG PHILOSOPHICAL  
CENTRE  
5710 So. Woodlawn Ave., Chicago, Ill.  
Research Library Students' Facilities,  
Lectures, Classes

NEW-CHURCH BOOKROOM  
509 So. Westmoreland Ave.  
Los Angeles 5, Calif.  
Swedenborg's Works  
Collateral, Reading Room

## Essentials of Faith of The New Church

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

The Word is Divine and con-  
tains a spiritual or inner meaning  
whereby is revealed the way.

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

Evil is to be shunned as sin  
against God.

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



# "WHY 'SWEDENBORGIANS'?" ; REASONS FOR NOT USING THAT APPELLATION

by Othmar Tobisch

**W**HEN asked, "Why Swedenborgians?" our most obvious answer, of course, is: because there was one Emanuel Swedenborg, who lived in the eighteenth century and was renowned, first as a mining and ore expert, being assessor of the Swedish Board of Mines till his fiftieth year; later he published some remarkable works on anatomy, brain physiology and a book on psychology. But for all that he may have been forgotten.

In 1748 he began publishing other writings, this time of a religious and spiritual nature, which stirred the imagination of the learned and cultured of his times, including Goethe the poet, Kant the philosopher, Lavater the clergyman, John Wesley the founder of Methodism, and others.

So, the very fact of Swedenborg's birth, life and work was the cause of the rise of a group of followers or disciples who were promptly named "Swedenborgians" by the people around them.

Still, this does not fully explain their existence today. Comparably with other philosophers and theologians, there are no organized Aristotelians, or Thomasians, or Kantians, though technically one may hold similar philosophical views . . . vide the existentialists of today, or say followers of John Dewey's philosophy.

There must be another factor operative. Did Swedenborg himself form circles of ardent students, instructing them personally in fiery sermons, like the Wesley brothers did the Methodists?

We hear of no such thing. Unobtrusively, though polite and friendly, Swedenborg walks through the streets of Amsterdam and London, occasionally giving candy to children or attending dinners given in his honor.

Otherwise we find him writing assiduously, industriously, thousands of pages covered with "news from heaven," with astounding revelations concerning the hitherto totally unknown nature of the spiritual world, within and beyond the natural world.

He writes works on the Scripture, on life, publishes them with his own money, lets the booksellers keep the proceeds from their sales "for the propagation of the Gospel," mind you, for the propagation of the Gospel, not his own works!

He addresses himself not to the multitudes, like the Wesley brothers, his contemporaries. He appeals to the learned in the kingdom. There are many evidences of this in Swedenborg's own letters, but one will suffice to point out the significance of this:

"Most serene Duke,

I have received and read with pleasure the letter which you have addressed to me. I hope that the work which has just been

printed under the title of "The True Christian Religion" has reached you during the last few days. If you see fit, I should like you to instruct the learned among your clergy in your duchy to report concerning it, but I pray that such among the learned of your clergy be selected as love the truth and are delighted with it (in other words not those prejudiced to anything new, or confirmed in old dogmatisms). If they are not in the way of truth, they will not see the light in that work, only the shade. . . ."

This attempt to spread his ideas among the learned of the European clergy, and in society, limited his appeal at once to a very small group of people . . . practically the cultural circle of all of Europe. Furthermore, this was hampered by the fact that the original publication was in the Latin tongue, the language of the scholars of the Universities.

Only graduates of Gymnasias, or Latin High Schools, could read the original publication, and how many were there of these?

Swedenborg's own hopes rested with the seminaries in the universities of Christendom, as he said. He sought to convert the clergy there, for from them, he said will come a new ministry, which will see the errors of the past, in dogmatic theology, not based on the Word of God, but on speculations of philosophers beginning with Athanasias, bishop of Alexandria.

Very well. How do the results show up? By comparison, let us say with the contemporaneous movement sweeping England and the colonial America . . . the Wesleyan revival?

The Methodists appealed to the masses. In open-air revival meetings, they showed great fervor, concern for the poor, and the slum dwellers of England's coal districts, love for the sinner, warmth of affection for men as men. This made the Methodist Church what it is today . . . namely the numerically largest denomination of Protestant faith in the U. S. A.

The disciples of Swedenborg, as organized into Churches of the New Jerusalem, are among the least of the cities of Judah, if one may paraphrase the prophecy of Micah.

But why was there any organization of Swedenborgians at all? Why? Because of the Methodists. This is strange but true.

Swedenborg's true Christian theology and Wesley's true Christian love nearly joined hands. If they had, we would not need today to worry about our future. But they had not.

A sudden change took place in John Wesley, who at first had said that now, with the publication of

the doctrines of the New Jerusalem, all other theologies could be abandoned. . . .

He unexpectedly published after Swedenborg's death in 1783 in his *Arminian Magazine*, a story, later proved entirely to be falsehood. This story was bandied about by one Rev. Mathesius of the Swedish Church, a bitter enemy of Swedenborg, who stated that he had had a fit of insanity in 1744. There could be found not one witness to this story.

And yet, the Methodist Church gave rise to the New Jerusalem Church, and even for the first ministers of or church in London were former Methodist preachers, Rev. James Hindmarsh and Rev. Samuel Hawkins.

Regardless of this, Swedenborg did not conceive the New Jerusalem, or the New Church of the Lord, now commencing, as a new and separate organization, denomination, sect; but this *NOVA ECCLESIA* was something entirely spiritual, a new Christology, and a new faith. It was a new understanding of the Scriptures, a new attitude toward sin and salvation, a clear description of life in a spiritual world, under a spiritual sun.

Now, because these disclosures, and revelations, these unveilings, this mental illumination finally was translated into English . . . the first English treatise appeared in 1769, in Swedenborg's lifetime, and was published at his own expense, translated by a Mr. Marchant: "A Brief Exposition of the Doctrine of the New Church." Because of this fact, the first group of disciples, or students of these doctrines, were Londoners.

They formed a study circle which they called The Theosophical Society, in London 1783. These were the men, and only men (women in those days were not supposed to have theological interests): Robert Hindmarsh, a printer; Peter Provo; William Bonnington; and John Augustus Tulk.

They organized a society entitled: "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem; by translating, printing, publishing the Theological Writings of the Hon. Em. Swedenborg."

Why Swedenborgians? The answer can now be . . . not because of Swedenborg the man, but because of the Heavenly Doctrines of the New Jerusalem, contained in the writings of Swedenborg. This much is clear. He was not the man to be a promoter. He styled himself most humbly: Servant of the Lord Jesus Christ. He did not want to be in the picture.

#### *A Misleading Name*

And the title given to the students, disciples and followers of these doctrines, "Swedenborgians," is in a way misleading. It is only the external feature or view. It is true that we must study Swedenborg's writings. For in them we find the heavenly life and a new revelation of the nature of God. But definitely we are not followers of *Swedenborg*; otherwise we all would have to join the Swedish Lutheran church, of which he remained a faithful member to his final breath, receiving the last communion, by his request, from the hands of Rev. Fere-

lius, resident pastor of the Swedish Lutheran Queen Ulrica Church in London.

But popular opinion has decided otherwise. *Swedenborgians* we are called. Perhaps we have erred in the past by constantly referring our theological faith to Swedenborg himself: "Swedenborg says," "Swedenborg declares," and so forth, whereas he himself refused to accept his own authorship.

Solemnly he stated in his last confession:

"The Lord manifested himself, before me, his servant, he sent me on this office, and afterwards opened my sight of the spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to talk with the angels and spirits and this continually for many years (25 yrs.), I attest in truth and further, that from the first day of my call to this office *I have never received any thing relating to the doctrines of that church from any angel, but from the Lord alone . . . while I was reading the Word.*"

It is, therefore, a mistake on our part, to say, Swedenborg says, states, declares, because in doing so we put the man before his office, his work, his mission. Even if we do not like to be called "Swedenborgians," we evidently deserve the nomenclature, having it caused in the public mind ourselves. The Methodists were finally able to shake off their appellation Wesleyans, the Christian Church that of Campbellites.

#### *Something To Be Earned*

Perhaps we Swedenborgians may someday deserve the title "True Christians." For, after all, that is the purpose of the doctrines of the New Jerusalem to illumine the readers thereof as to the nature of the True Christian Religion, nothing more, and nothing less. For this reason these doctrines were drawn under the impact of the Holy Spirit . . . out of the Word of God, while "The Servant" was reading the Word.

These doctrines, then, did not originate from the contact with angels and spirits in the spiritual world, that is, not in and through visionary experiences. They came into being as rational products of a rational process, namely the drawing forth of specific truths, lodged in the Word of God, even so today.

We Swedenborgians suffer the name Swedenborgians because we did not say from the beginning: "The Word says so," "The Word of God declares," "The Lord says." No, we were externally minded when we said and still say: "And now I quote from Swedenborg."

Swedenborgians began to exist in London in 1783 when some Londoners banded together for the study of these revelations. In 1787 under the influence of dissenters in the Wesleyan persuasion, they even proposed opening a place of worship and soon organized a new society with the name "The Society for promoting the Heavenly Doctrine of the New Jerusalem Church."

From there on, there was no stopping them. They took out a dissenter's license; James Hindmarsh, the Wesleyan preacher, was ordained by twelve



men, chosen by lot, with Samuel Smith, another convert from Methodism.

But these are mere historical reasons or evidences of the coming into being of the so-called Swedenborgian Church. What about the real reasons, the inner reasons?

Certainly there were intellectual and religious reasons, beside the historical ones. It is evident that the presentation of a new theology, drawn from the Word of God itself, was responsible for the coming into being of the New Jerusalem Church. Here was a new theology which did not depend on any previous theology, not on the theology of Paul which so many Reformed Churches followed, or the theology of Luther and Melancton which the many national Lutheran churches espoused, or the theology of Thomas Aquinas and the conciliar formulae which the Roman Catholic Church declares as the only true ones.

The newness, the freshness in these doctrines of the visionary New Jerusalem was, that they were obtained by *an unbiased, humble study of the Word of God!* They are truly biblical and evangelical. They are based on nothing but the Word of God Itself. No historic, orthodox faith entered into them. They were independent of Nice, Trent, the Augsburg Confession, Calvin's Institutes, all human attempts to formulate Christian doctrine in the light of the past, and of the Aristotelian philosophy.

Here, for the first time in the history of Christian Church, was a fresh revelation, not only about the true nature of God and the Christ, but about the Bible as well, as the future life . . . all things vital in the whole body of Christian truth. It broke through the shackles and walls of medieval thinking, demanding that faith be first rationally examined, thought through, then accepted, and made operative in one's life.

Faith was not alone sufficient, there must be reason and freedom of thinking. "Now it is allowed to enter intellectually into the mysteries of faith . . ." was seen as inscription over a temple in heaven. The first lightning of intellectual freedom flashed over the European sky . . . as it flashed over America in political freedom.

People became Swedenborgians because they became liberated in their faith, in their religion, in their worship, from the shackles of dogmas, human traditions posturing as divine truths.

Men became enlightened for the first time as to the true nature of death and life beyond. This body of knowledge was stripped of its apocalyptic veils, and the heavens and the hells turned out to be nothing more, but humanity as under God, or against God . . . but the same humanity as here.

Men became enlightened and therefore, liberated from falsities and erroneous notions bandied about as the truth, about the nature of the kingdom of God, or the church . . . about the spurious authority in the Roman priest to forgive sins, or about the "faith alone" proposition, or man's damnation and eternal life in hell because he had not been baptized.

But why Swedenborgians today? Have not the churches changed, at least some of them? Is there

not more liberty of thought in many? Yes, there is in a number of them! Brand new denominations arose right in the wake of the celestial announcement that there would come a great religious enlightenment and liberation from old-church prisons.

The Methodist, the Baptist, the Christian Church, the Disciples of Christ, the Congregationalists, all free churches believing the Gospel and not much else, giving even the individual member full freedom as to what he could with his own capacity believe. That is the New Church of the Lord, symbolized in the *Apocalypse* as the New Jerusalem descending from heaven, like a bride adorned for her husband, full of joy and the glory of a new life.

Many Christian churches do still believe what was believed in the dark ages, in the time of the inquisition, and oppression of anything not authorized by priest and pope.

Those days are gone, but many denominations still live there mentally, or with their faith. Again others and newer ones offer us hope, that one day, our little denomination need not exist any longer, all by itself alone, but will have permeated with its message the ecumenical worldwide Church, which the Lord has established on the rock . . . "and upon this rock I will build my church!" not the Swedenborgian Church or the Lutheran Church, but *The Apostolic Church*,<sup>1</sup> the universal church of the Lord, on earth as it now exists in all the heavens.

Till then, we shall exist with this name attached to us. But be of good cheer, the angelic hosts are on our side. "Behold I make all things new," says the Lord.

<sup>1</sup> Swedenborg to Beyer: "I adhere, therefore, to the Apostolic Church." In a letter dated, Stockholm, Oct. 30, 1769. Doc. 11, p. 307.

(A lecture by the minister of the San Francisco parish.)

## Why The New Church?

William R. Woofenden

**W**HEN we who are members of the New Church are requested to state its name we may be somewhat inclined to hesitate.

To reply simply, "The New Church" is unsatisfactory. It means very little to the average listener, whose next question undoubtedly will be, "But what is the name of the denomination?"

There are two ways of answering this: first, by saying that we are sometimes called "Swedenborgians." Often this will suffice, especially if the person's education has been broad enough that he knows something of the man Swedenborg and of his contributions in many fields to mankind.

But if the questioner persists and wants to know, nevertheless, why we call it the "New" Church, we may answer to the effect that it is a shortened form of the name of the national organization to which we belong, "The General Convention of the New

Jerusalem," and that the accurate denominational title is "The Church of the New Jerusalem." This is the second way of answering.

Either answer tends to associate the organization with a given ethnic group. This, of course, is a minor matter, when viewed with the proper perspective. The more important question, which is our concern here, is: "Do we have a clear understanding of the significance of those names, 'The New Church,' 'The Church of the New Jerusalem'?" What do they mean to us?

The first meeting of Swedenborgians as a separate religious body took place in London about 165 years ago, and in due course the name, "Church of the New Jerusalem" was chosen, because it ties up closely with the vision seen by John, as described in *Revelation*, "And I, John, saw the Holy City New Jerusalem coming down from God out of heaven."

Now, it was no light matter to associate a church organization with the wonderful vision seen by John, to name it after the holy city which he declares he saw "coming down from God out of heaven." We might even wonder whether the founders of the church were not rather presumptuous. Were they? Let us see.

For nearly a thousand years before the coming of the Christ, there stood a city on four hills, some 15 miles from the Jordan river and 30 miles from the Mediterranean, in Palestine—the city of Jerusalem. David made it his capital when he at last conquered the land. Solomon erected the magnificent temple there for the worship of God. Jerusalem was the center of the religion of the Hebrew nation.

That religion was based on a revelation from God, given through Moses. It was the only religion on the face of the earth in which the one true God was acknowledged and worshiped; and Jerusalem was the physical center of that religion.

In the course of time, the name of the *city* was used in the sacred writings to indicate that *religion*, or that "church" as we express it. This was the deeper meaning of the name as used by the psalmist and the prophets of the Old Testament. To them it was not merely the name of a city of wood and stone, but the sacred name of God's church as it then existed among men, and as it would come to be in the future.

#### *Scripture Confirmation*

We read, "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth." Again, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."

Holding fast to the fact that the Jerusalem of old was the symbol of the church as it existed in that day, let us turn to the book of *Revelation*. The thought does not change—"Jerusalem" is still the symbol of God's church; but, wonderful to relate, John declares that he saw a *New Jerusalem*, "descending from God out of heaven." This vision of

the New Jerusalem, then, must be that of a new *church* coming down among men from the Lord Himself, through the heavens—to be established on earth.

Now if you will patiently hold that thought in mind for a few moments, let us consider another side of our question before we draw any conclusions. What is it that makes a church a church? It is not the organization, with its officers and committees; not the buildings, no matter how carefully planned and beautifully erected; not even the prayers and singing. But it is, we suggest, the love of God and the knowledge of His truth in the hearts and minds of the members, together with the going forth of that love and truth in strong, true lives of charity and righteousness.

The organization, the building, the services—these are all useful and have their rightful place; but of themselves they do not make a church. The true church is in the hearts and minds and lives of its members.

#### *Commenced Simply*

For nearly two thousand years there has existed among men the church founded on the teachings of Christ, as revealed in the Gospels. Commencing with a few simple-hearted but intensely earnest disciples, the Christian church now exists in practically every part of the earth. In thinking of this great Christian church, let us forget as far as possible all thought of denominations. Let us forget Protestant and Roman Catholic, Episcopal and Lutheran, Presbyterian and Methodist, and think only of the Christian church.

What is the common denominator? Is it not the acknowledgment and love of the Lord Jesus Christ in the hearts of all true Christians, and the expression of that love in their lives? These are the common bases of the Christian church, and these have been in the hearts of untold millions during the last twenty centuries.

Then why was John shown the vision of the *New Jerusalem*—symbol of a new church—coming down from God out of heaven? And what has that vision got to do with our church organization, if there is any connection?

Let us go back a little. When Christ the Lord talked with His disciples and the people and gave them the truths upon which the Christian church will forever be founded, much of His teaching was in the form of parables. It is true that He did not leave us in any doubt about certain fundamental truths: that we must look to Him as Redeemer and Savior; that there is not, and cannot be, any salvation but through Him; that love to Him and charity to all are the only bases for finding lasting peace, here or hereafter.

But also, we have only to look at the history of the Christian church to realize that there is much of Christ's teaching which is not as easily understood. A further fact that we should not overlook is that the Lord declared plainly that there were many things which He had to reveal which could not be made known at that time because of the in-



ability of the people of that day to receive them. "I have many things to tell you, but ye cannot bear them now." However, He did promise that these things would be revealed later.

But over against this we have the teaching that the Gospel is a complete revelation of the life and teachings of Christ—that within the pages of the Bible we have access to the complete Word of God. If this is so, how do we reconcile it with that statement of the Lord—what more is there to be said?

The answer is that there is need of more light from the Lord Himself to shine on those teachings and the record of that life so that the Christian church may understand more clearly many things in the divine record which are at present obscure.

There is a need for more light on the parables. There is a need for new light on the miracles, that we may see their relation to our lives today. There is a need for more light on that greatest of all mysteries, the Incarnation. There is a need for more light on the true nature of our redemption.

These great Christian verities are, indeed, revealed in the Gospel, but it cannot be denied that there is much in the telling which is more or less obscure. And the same may be said for the Old Testament. Many accept the Bible on faith as the Word of God; but we must all agree that there are serious differences of opinion within and without the Christian church as to the real meaning of much that it contains. Especially, there is uncertainty as to wherein lies its holiness. Truly there is need today for the coming of the "Spirit of truth" which the Lord declared would "lead us into all truth."

We of this church, which we call "The New Church," have the utmost confidence in the promise of Christ. We believe that what John saw in vision as the descent of the New Jerusalem foreshadowed the coming of that Spirit of Truth the revealing of the "many things" which Christ could not make known 2,000 years ago. Furthermore, we believe that the promised light has been given and is available to all who will receive it.

There have been in the world for nearly two hundred years certain doctrinal teachings which do answer those questions which have puzzled the greatest minds in the Christian Church since it was instituted. They serve best the man who reads them as aids to the understanding of the Word of God rather than as independent works.

Like the Word itself, upon which these writings throw so clear a light, they are not the exclusive property of any church or sect. People of all denominations, and many outside the church, are reading these books and finding great joy in them.

But though no church or sect is responsible for putting forth these teachings, nevertheless it is a matter of record that as they were read in their original Latin, and their beauty and profound reasonableness were seen, devoted scholars of many tongues began to translate them, and men and women in England and on the Continent and in the United States began to form groups for mutual study of them.

Then, as knowledge increased and faith deepened,

churches were formed. These churches, Christian in name and principle, accepted the Word of God as their supreme authority, and also accepted these teachings as an aid to the better understanding of that Word. Today we find, all over the face of the globe, people who, like ourselves, are convinced beyond all question that these teachings are a divine revelation. We believe that they were given for the further enlightenment of all mankind.

They are beautiful. We know in our hearts that they are true. And we are convinced that as they are more widely read and understood, they will help bring about a better, deeper Christianity than the world has even known.

It was this beginning of a new era in Christian thought and life that was meant by that vision seen by John. It is because we of this church have been permitted by the Lord to be among those who see and accept this new light that we have taken for our organization the name, "Church of the New Jerusalem."

The New Churchman's task is to show to all men, in his work, recreation, worship, and home life in all that he say or do, that he believes "Church of the New Jerusalem" is more than a mere name: that it stands forth as the symbol of a new way of life.

*(A lecture by the minister of the New York Society.)*

## On Genesis 23

*(Arcana Coelestia)*

Truth within the land of promise died.  
Grieving, the Lord, in search of souls to save  
Turned His face toward Gentile lands which gave  
Hope that truth reborn might there abide;

Spoke to them, though of Him they knew nought;  
Gently asked if they desired to know  
Truths to clear the darkness there below?  
Gladly they assented, but they sought

Of their own free will the way to find.  
Rather than His precepts to obey,  
Unassisted they would find the way.  
Pleased with them and with their open mind,

He, unknown to them, by means divine  
His own influence upon their will  
Caused to flow and gently to instill  
Frank acceptance of His own design.

This was necessary as the price  
All His people everywhere must pay  
If they wished redemption and the way  
Leading the redeemed to paradise.

All of them the holy paths were shown,  
In so far as they were capable.  
Faith, regeneration, ritual,  
Were to be as of the Lord alone.

Thus a spiritual church arose  
Formed from people of another race,  
And among the others took its place.  
Gentiles were the people whom He chose.

C. T. MITCHELL

## Setting For A Dream

(Reprinted from our August 17, 1946 issue.)

**E**VERY year we promise ourselves that, should winter and regular schedules ever relax their hold, we will spend the summer doing some special work for the Church that we have not been able to accomplish under the pressures of modern living. Now summer is here and we find that, as usual, we have not escaped the complexities of time and circumstance. Those leisurely conferences to which we looked forward, when we could work out with other people a new enterprise for the Church, the studies it was hoped to make on subjects that need long research, the altar candlesticks we wanted to design and model—all of these pursuits, it is realized, need a setting of freedom, leisure and quiet. They need that carefully worked out harmony of solitude and fellowship in which creative work best flourishes.

A dream begins to take form and grow, a dream that we might provide such a setting or several of them—retreats for the work of the Church somewhat like the MacDowell Colony for writers, artists and composers in the woods of New Hampshire. Summers devoted to the re-creation of the Church; havens of peace where vision could be brought down to reality by the quiet unfolding and blossoming of hopes and ideas long dormant; gathering together in His name to open up new channels of influx with worship and meditation under the trees or under the stars, simplicity of living to remind us what the essentials are for a regenerating life; work done cooperatively for common needs; the stimulation of companionship, of good talk, music, reading; the opportunity to work alone, undisturbed.

How then to translate a dream into terms more concrete and practicable? Small, isolated cabins in the woods; a central meeting place; a garden for our supply of fresh fruits and vegetables; library, workshop, studio. Several week a month, an entire summer, according to our several needs. Provisions for a new type of conference for young people, Sunday school teachers, ministers, lay men and women, committees and boards—where groups can have the experience of living and thinking together according to orderly processes of organic growth. Young and old living together in a normal family relationship; conflicting ideas and attitudes finding a common basis for cooperation and mutual trust; sectional differences coming to a better understanding of special needs; a deepening sense of kinship with each other to make us feel less lonely in our small, isolated spheres of church work.

Idyllic? Yes, but as vitally necessary to our growing as a Church in symmetry, health and enlarging usefulness, as budgets, elections, suppers, house committees and all of the extraneous matters that have attached themselves to that single and simple need we have for worshipping the Lord. Impractical? No, for if we take stock of our resources we shall find that we now have many of the neces-

sary elements for realizing our dream. We have skills for planning and building; funds that have been given for educational and missionary purposes; properties that seem ideally suited for such a use; and talents for organizing, for writing, and for restoring the waste places of our church life with new order, beauty and stability.

Our great need is to bring all these elements together in settings and under conditions that invite the shaping of dreams for the New Jerusalem, and that offer time and opportunity to turn dreams into action.

Let each church society, board, and committee earnestly and prayerfully consider its most pressing needs in the light of such possibilities for new direction and growth, and the way will open to make this dream come true.—C. A. B.

## Goethe The Romanticist

**J**OHANN WOLFGANG VON GOETHE, leader perhaps of the German school which followed the Frenchman Rousseau in the instilling into the arts both imagination and sentiment, has been called as well the last of the European giants who embodied in themselves science and philosophy with poetry and drama. The 104th anniversary of his birth will be commemorated August 28, and it is a date in which the New Churchman especially may be interested for Swedenborg, of all his teachers, was without doubt Goethe's mentor. Aside from the fact that his familiars Herder, Schelling perhaps Fichte, and others, were well acquainted with the Swedish revelator's writings, and discussed them with him, there are several references to Swedenborg in Goethe's works, and there is the supreme instance of the Swedenborgian sentiments in *Faust*, concerning which our Doctor Waldo Peebles, of Boston University, wrote so fully in the *Germanic Review* for July 1933. Since then Dr. C. L. Schuchard, of New York University, has written a brochure on the same subject which was presented at the Goethe bi-centennial at Aspen, Col., in 1949, and was published in the June 1949 issue of the publication of the Modern Languages Association of America. It is a truism that the measure of a man's life and work lies in the value of what he bequeathes to the next generation, the test of that being its continuing good effect again on succeeding years. Swedenborg, the last great world teacher, as Emerson terms him (*Representative Men*, 1848), influenced for good the German genius Goethe, who in turn changed in effect the rigid, loveless educated thinking of his times. His students too have passed the torch to others to light the way, this being the element in which the Divine Providence operates.—L. M.

SOME of the newly released G. I. prisoners didn't know Queen Elizabeth had been crowned. How impenetrable can a bamboo curtain be?



## NATION HONORS CORPORAL CRAIG'S SUPREME SACRIFICE

At impressive ceremonies in the presence of a distinguished gathering of town officials and others there was dedicated May 30 *Cpl. Gordon M. Craig Square* in E. Bridgewater, Mass., in honor of the Korean war hero who gave his life September 10, 1950, in acts of conspicuous bravery on the battlefield, and was posthumously awarded the nation's greatest tribute to bravery the Congressional Medal of Honor. He was also awarded The Purple Heart for wounds received in action.

Town officials at a special meeting March 2 had unanimously voted to rename the town square for Corporal Craig and at the program of dedication Selectman Clarence E. Anderson made the proclamation, and Former President Truman's letter of citation was read by Edmund W. Nutter, Clerk of the Board of Selectmen.

Its chairman, Michael J. McCarthy, read the dedicatory address, the tribute being paid by the commander of the local American Legion Post, with the unveiling done by the Post's past commander and parade marshal, P. E. Carey.

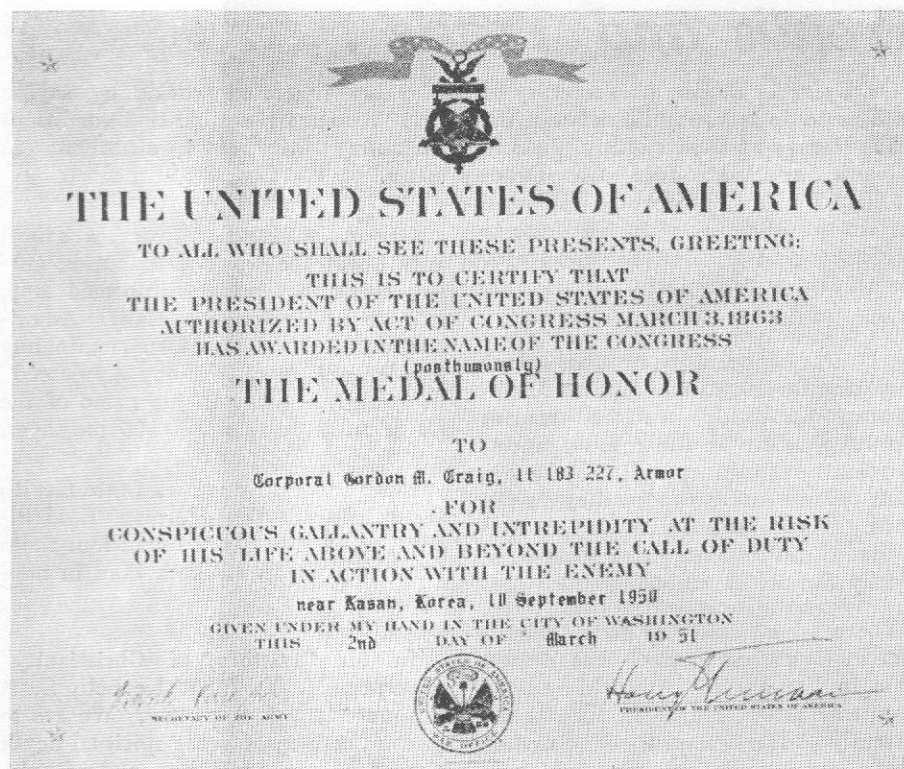
The prayer was offered by the Rev. Edwin G. Capon, minister at Elmwood, Mass., of whose church the late corporal's mother is a member.

Born in Brockton August 3, 1929, he was graduated from E. Bridgewater High School in 1948, entering the armed forces in July of that year. After basic training at Fort Dix, N. J., he served with the occupation forces, First Cavalry Division, in Japan in 1949. He was killed in action near Kasan, Korea, Sept. 10, 1950.

As an insignificant tribute of respect from the Church, we salute Corporal Craig by placing his portrait on our cover, the first, other than religious subjects and Swedenborg, to so appear in *THE MESSENGER's* more than century of publication.

### IN MEMORIAM

JONES.—Miss Mamie A. Jones, 87, last surviving member of the former Pontiac, Ill., Society, and a member of the St. Louis Society, passed away July 17 at St. James Hospital of that city. She had been seriously ill for two weeks. Services were held at the Behrendt Funeral Home, the Rev. J. F. Long of the First Methodist church officiating in the absence of a New Church minister. Burial was in Odell Cemetery. Miss Jones was born Jan-



### THE WHITE HOUSE

WASHINGTON

The President of the United States of America, authorized by Act of Congress March 3, 1863 has awarded in the name of The Congress the Medal of Honor, posthumously, to

**CORPORAL GORDON M. CRAIG, USA**

for conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty in action with the enemy:

Corporal Craig, 16th Reconnaissance Company, 1st Cavalry Division, distinguished himself by conspicuous gallantry and intrepidity above and beyond the call of duty in action against the enemy near Kasan, Korea on 10 September 1950. During the attack on a strategic enemy held hill his company's advance was subjected to intense hostile grenade, mortar and small arms fire. Corporal Craig and four comrades moved forward to eliminate an enemy machine-gun nest that was hampering the company's advance. At that instance an enemy machine gunner hurled a hand grenade at the advancing men. Without hesitating or attempting to seek cover for himself, Corporal Craig threw himself on the grenade and smothered its burst with his body. His intrepid and selfless act, in which he unhesitatingly gave his life for his comrades, inspired them to attack with such ferocity that they annihilated the enemy machine gun crew, enabling the company to continue its attack. Corporal Craig's noble self-sacrifice reflects the highest credit upon himself and upholds the esteemed traditions of the military service.

(Signed) HARRY S. TRUMAN.

uary 16, 1866, near Beaver Dam, Wis., the daughter of Thomas L. and Catherine A. (Stam) Jones. She moved to Odell at the age of two and was educated in country schools and Odell high school. She spent many years in Odell, near Pontiac, then lived in various sections of the country. For 45 years she was a dressmaker in St. Louis. She moved into Pontiac in 1941, went to Gary, Ind., for 14 months, and returned here. A brother, Irving L. Jones, of Gary, Ind., survives.—From the *Pontiac News*

### MARRIED

MILLIGAN-REDDEKOPP.—Luella Marie Reddekopp became the bride July 29, in the church of the Sunnyslope Society, of Robert Vernon Milligan at a ceremony performed by the uncle of the bride, the Rev. Erwin D. Reddekopp, missionary pastor for Alberta. Another uncle, the Rev. Henry Reddekopp, missionary for Saskatchewan, preached the wedding sermon at the service preceding. About 150 guests were present. A reception followed.

## Trends and Trails . . . . .

Dr. Giorgio E. Ferrari, secretary of the Trieste Society, and librarian of the public library of Venice, Italy, finds in a work entitled "Life On Other Worlds," by Prof. Spencer Jones, Royal Astronomer at Greenwich, a tribute to Swedenborg as the first to conceive of the nebular hypothesis.

Of especial value to the ministry is a chart first appearing in *Red Book Magazine* for 1952, now reprinted, diagramming just which welfare agencies can supply help in the case of unemployment, family problems, health, adult leisure activities, families on the move. These headings fall again into several classifications. Ask your local Family Service Agency.

There are a number of New Churchmen at home and abroad who correspond in Esperanto. A world religion requires a world language, they think. Recently advertisements of Swedenborg's writings have appeared in a leading Esperanto journal, the *Revuo* published in London, Eng.

Despite the truce in Korea where a number of New Church youth are or have been in service, a public appeal has gone out from those conducting the National Blood Program that it is vital for all concerned that there be no let-up in blood donations.

Worldwide Communion Sunday will be observed October 4. It will be the fourteenth year when churches throughout the country unite in serving the Holy Supper.

After a labor of ten years the first translation of the Bible in Navaho for the Indian tribe of that name in Arizona has been completed and will be published at once by the American Bible Society.

Household hints: A starch is now available which outlasts from five to seven washes. Men's socks are now on sale which stretch for sizes 10 to 14. In two years, the manufacturers expect, socks will not be graded any more by sizes.

According to the Committee Against Liquor Advertising, Pittsburgh, Pa., there were more than two million crimes in 1952 of which police authorities list liquor as the major cause.

In the "Questions" column of the *New York News* just lately the director of the Hayden Planetarium answered a query regarding the existence

of other inhabited worlds by saying that "it seems plausible that conditions sustaining life exist elsewhere in space."

One A. E. F. P. Mozier, a sailor, goes about the world distributing garden seeds, he recently informed Rep. Gordon L. McDonough, Calif. Admitting he borrowed his nickname, Johnny Gardenseed, from "Johnny Appleseed" he has given away in the name of the U. S. A. more than 200,000 packages.

Lung cancer, New York State Health Commissioner, Dr. Herman E. Hillboro, reports, has been found four times more common in smokers than in non-smokers.

In his "History of Christianity" (Harper, N. Y., '53), Kenneth Scott Latourette writes, p. 733, "We are to meet some men of great spiritual depth and zeal, such as Hauge, and of originality, such as Swedenborg and Kirkegaard, and of organizing vision, among them Soderblom, who were to have an influence which reached far beyond the borders of the North."

President Eisenhower recently was presented with a desk Bible, King James Version, which he stated he preferred, by some 100 Protestant clergymen representing the Washington Ministerial Union, the *Washington Religious Review* reports.

Missions in Burma are doing more than preach the Gospel the Rural Church Department of Drew Seminary, Madison, N. J., states. They are materially helping the average farmer there who lives in a five-dollar house on five cents a day and tries to feed the family on a one-cent per meal.

The Wheeling, W. Va., *News Register* reported sometime ago that William C. Howells, father of William Dean Howells, Swedenborgian, and Martins Ferry's, Pa., most famous citizen, was long ago editor of the town's *Hamilton Intelligencer*, and that he founded the *Retina*, "a New Jerusalem Church magazine."

According to a recent dispatch to the *New York Times* from Mount Palomar, Calif., photographs by means of the giant new telescope there and its twin the great Schmitt camera, Mars appears but a "short" distance away, and its pictures strengthen scientific belief that the planet supports a primitive form of plant life.

## Well Worth Repeating . . .

### Our Common Clay

WHEN I HEAR eloquence, large and loose, on great men and great heroes, I feel as uneasy as when reading of hollow men who end not with a bang but a whimper. Is there not a mistake somewhere? Of what are we made? The years have taught me that our common clay is unpredictable stuff, in the best as in the worst. It gives no more cause for unmeasured hope than for wailing; yet there is in it, at the challenge of fate, a value to lift the least likely nobody above the battle, as a sign that spirit can be superior to all the material universe. H. M. Tomlinson, in "A Mingled Yarn." (*The Bobbs-Merrill Co.*) In the *New York Times*.

### A Reforming Heresy

I HAVE CALLED communism a Christian heresy, and the same description applies to Islam as well. Islam, like communism, arose as a programme of reform for dealing with abuses in the contemporary practice of Christianity. And the success of Islam in its early days shows how powerful the appeal of a reforming heresy can be when the orthodoxy that this heresy is attacking is reluctant to mend its ways. In the seventh century of the Christian era the Moslem Arabs liberated from a Christian Graeco-Roman ascendancy a string of oriental countries—from Syria right across north Africa to Spain—which had been under Greek or Roman rule for nearly 1,000 years, ever since Alexander the Great had conquered the Persian Empire and the Romans had overthrown Carthage. Arnold Toynbee, historian, in *The Listener*, British Broadcasting Co.

### Government Drinking

DR. ALBERT P. SHIRKEY, Mount Vernon Place Methodist Church, president of the Washington, D. C., Ministerial Union, first to object to the Republican drinking club on Capitol Hill, recently declared: "I protest drinking by Government officials because we, the people, have a right to protest any action that puts our welfare in jeopardy. Any pilot who drinks is grounded as unfit. 'If you drink, don't drive' is the driving slogan. Any athlete who drinks is kept from the game. If this be so, it is wrong—deliberately wrong—for men to drink who are called upon for the decisions that affect our lives as a nation and as a world."—*Washington Religious Review*.

Gift Subscription — \$1.50



## MESSAGE FROM SWEDEN

"... what boots it to repeat  
how time is slipping underneath  
our feet"

(Omar Khayyam)

And now I am again sitting at the writing desk in my little study with the familiar old portraits and book cases, now enriched with that fine bookstand with the inscription: "Rev. Jack Hardstedt from his Convention Friends" I received at the Mission Meeting in Cincinnati. On the brass stand lies open a beautifully bound Bible, Revised Standard Version, a gift from the Boston Chapter of the Swedenborg Fellowship.

My thoughts ruminate on the experiences of the past visit to U. S. A.; an almost endless series of places and faces present themselves in my memory bringing me a wealth of inspiration difficult to cram into such a small space of time.

The most immediate impression of my visit to General Convention and its many different churches is a feeling of quiet happiness, that we in these Scandinavian New Church societies are not alone in our struggle, but that we are units in a larger fellowship, comprising a Universal Convention of the New Jerusalem, a Brotherhood of the Lord's perpetual Presence.

This implies that, as this planet revolves round the sun on its own axis, there are always heralds of the New Dispensation facing the east, meeting the dawn, opening the Word and basking in the light of the Sun of Righteousness with healing in its wings.

This is a wonderful promise for future day. In spite of all progress we are but cave dwellers, just slowly emerging from the dark ages, blinking somnolently at the golden hues of the New Age.

It was a privilege to meet so many people and to see so many places—but alas!—there was really little time to talk things over, to share satisfactions and disappointments. There was barely time to absorb the rich spiritual quality and intensity of the beautiful sphere from individuals and sessions, churches and services.

It would have been a great treat to visit all the societies, small and big, carrying on evangelistic revival meetings on that sure and steadfast foundation upon which the New Church is built; God's dwelling and abiding among men in the divine man Jesus, the Savior-God.

However: my American weeks were delightful and instructive and I should love to yield to a temptation to mention names. But "nomina sunt odiosa" which I take to mean, that all your

names are fragrant with hospitality and friendliness equally.

On board the *M/s Gripsholm* on my voyage back to Sweden I had the unsought opportunity to minister to needy souls, who singled me out and approached me with the age-worn question: "How to know and love God?" Such an inquiry sometimes opens up to a New Church minister "a wide door for effective work" (*I Cor. 16:9*) though there be "many adversaries."

A steward of the ship, New Church man and very helpful, ushered me out through the crowded customhouse of Gothenburg, enabling me to catch the express train to Stockholm in the early morning hour on July 13. Six hours later I was back in the bosom of my family, narrating the thrilling tale of my visit.

With them I send my warm greetings and thanks to the General Convention and Board of Missions as well as to all the kind readers of *THE MESSENGER*.

JACK HARDSTEDT

## An Astonishing Letter Capital "G" an Error?

SIR: The outstanding error of the Revised Standard Version of the New Testament is that in Titus 2:13 a capital G is used instead of a small g. The word "god" is employed in this verse purely in the Greek sense in reference to a great hero. Alexander the Great was also called god and savior.

The use of the capital G in this instance violates all the rules of common sense and reverence, as it makes Jesus appear to be, not the Son of God, but God himself.

NORMAN LEWIS.

Otego, N. Y.

Editor's Note: This astonishing letter, as it seems to us, appeared in the *Christian Century* May 27, 1953. We invite its writer to read the Lord's own words concerning Himself, in both Old and New Testament especially at Deut. 6:4; Ps. 18:9; Is. 9:6; Matt. 1:23; Mark 12:29; Luke 24:27, 44, 52; John 1:10, 5:46, 8:58, 10:30, 12:45, 13:13, 14:9, 20:28.

## On Training Cruise

Gilbert R. Hitchcock, son of Mr. and Mrs. R. C. Munger of Hart, Mich., now on a Naval R.O.T.C. training cruise, will put in at ports of Norway, Denmark and Cuba. He is attached to the light cruiser Worcester. Mr. Hitchcock is a sophomore at the University of Michigan where he is studying chemical engineering.

From  
Rev. Jack Hardstedt

## Winner Of A \$2500 Prize Will Devote His Award To Pittsburg's Mission Work

In a contest of skill conceived by the Pittsburg *Post-Gazette* during June-July, the Rev. Leon C. Le Van, pastor of the Society in that city, won the fourth prize of \$2500.

Entrants, of which there were nearly 25,000, were required to identify the pictures appearing daily of old automobiles, and there were some difficult types illustrated, such as the virtually unknown Coates-Goshen and a 1911 Only.

In a published interview, with accompanying picture, Mr. Le Van told reporters of much arduous research taking him even to the public libraries, but he attributed his success to prayer, his congregation having recently unitedly prayed that \$1,000 might be provided for continuing its successful missionary work of the past two years. Mr. Le Van will now devote his cash award to that purpose.

## A Visit To Europe

Miss Joyce Regamey, eldest daughter of the Rev. and Mrs. Antony Regamey, of the Boston church, has spent some weeks in Europe this summer. She visited the Rev. and Mrs. Adolph L. Goerwitz at their summer place, Spiez, in the Alps, July 22, Alfred Regamey and his mother, the Prochaskas and the Jacqueroeds also being present that day.

## Interns At Kitchener

David J. Garrett, fourth year student at the Theological School, and first reported in these columns as assigned to assist the Rev. William H. Beales at Detroit, instead will serve a period of internship, as the fourth year now is termed, with the Kitchener Society from Sept. 16 to Jan. 16.

## THE NEW CHRISTIANITY

*A Quarterly Journal for its  
Promotion and Interpretation*

OF SPECIAL INTEREST  
IN THE SUMMER 1953 NUMBER

IS HUMAN NATURE UN-  
CHANGEABLE?

by ALICE SPIERS SECHRIST

THE GREATER CHURCH

by EDWIN P. BOOTH

"AND DIVINE THOUGHT BE-  
CAME WORD"

by OTHMAR TOBISCH

*A Special Offer to New Subscribers*

**Send \$2.00**

We will at once mail you the current issue and your year's subscription will begin with the following number.

**THE NEW CHRISTIANITY**

134 Bowdoin Street, Boston 8, Mass.

## A TRUE SOCIAL APPROACH, IV

*A community smaller or greater is the neighbor, because it is the collective man; and from this it follows that he who loves a community loves those of whom the community consists; therefore, he who loves and acts rightly towards a community consults the good of each individual.*—SWEDENBORG, *True Christian Religion* 412.

### IV. What About Race Relations?

A century ago, the great missionary explorer, David Livingstone, facing the horrors and inhumanities of the African slave trade, fervently invoked heaven's blessings on anyone, or whatever race or religion, who should devote himself to healing "this open sore of the world."

Though no longer attended by such outward cruelty and horror as in Livingstone's day, the essential problem is still with us. The curtain is not yet rung down on an age-long drama.

In this country we have some reason to be thankful and take courage over race relationships. The dreadful lynching orgies which most of us are old enough to remember are practically a thing of the past. In general, exploitation, segregation and discrimination are definitely losing ground.

A peculiarly heartening instance occurred recently in Atlanta, a part of the deep South which has witnessed much racial tension and bitterness in years past. Dr. Rufus E. Clement, Negro president of Atlanta University, was overwhelmingly elected by the city's voters to membership on the local board of education; this despite campaign efforts to smear him with charges of subversiveness, "redness."

Dr. Clement's defeated opponent, incumbent on the board of education for over a quarter of a century, promptly addressed Dr. Clement a telegram of congratulation as soon as the result was known. Two other Negroes were elected in ward contests in the same election, but of the three, only Dr. Clement was appointed by a city-wide vote of Atlanta citizens.

Especially significant to us is the career of the noted Negro New Church minister in South Africa, the Rev. Obed S. D. Mooki, to whom an inspiring tribute was published in the May 30 MESSENGER, reprinted from original publication in the *Bantu World*, a Johannesburg African newspaper.

As printed in THE MESSENGER, the article included an editorial note on Mr. Mooki's father, the late Rev. David Mooki. Such careers as those of the Mookis, father and son, aside from their distinctive services to the New Church, have had a wholesome influence on race relations in South Africa.

Yet, with whatever brightening of

prospects in certain quarters, the overall race picture carries some warning and threat. For one thing, the native races of Africa and Asia, for the most part colored, have in recent years developed an intense national consciousness of their own and show increasing determination to emerge from the status of "colonialism," "subject races," etc. The difficulty of the white races to adjust themselves to a changed outlook and the natural desire of the colored peoples to move rapidly toward their new-felt destiny cannot but make for tension.

In all this racial medley and demand, the vast continent of Africa plays a key role. This is illuminated by the article, "Africa in the World Today," in *Information Service* (National Council of Churches), May 30. Africa is a mixture of colonies and independent states. The situation includes elements too numerous to mention in detail in limited space, but we cannot overlook the extreme tensions in the Union of South Africa, the "Mau Mau" terrorisms in the British colony of Kenya and the restiveness of native Africans under Portuguese, Belgian and French colonialism.

Recent elections in South Africa appear to have strengthened the hand of the Malan government in its segregative and discriminatory policies, as they may seem to us. Sometime ago, as most of us are aware, the Supreme Court of the Union ruled unconstitutional cer-

tain features of the government's discriminatory enactments. However, the Malan regime is said to be counting on increased parliamentary strength for seriously restricting the courts in their decisions on race issues. [Since this was written, both houses of parliament, in joint session, have denied to Premier Malan, by virtue of his failure in a required two-thirds majority, his demand for limiting the voting rights of the natives.—ED.]

India has its inevitable place in the whole picture of race and color. A disquieting note is sounded in an article, "Gandhi's Place in the New India," by Roland E. Wolseley, *Christian Century*, June 3. The writer points out that the late Mahatma is revered throughout India. However, Indian leaders and masses are more and more inclined to insist that they "are not Gandhis."

Hence, it is increasingly a question how far modern India will utilize the non-violent approaches bequeathed by Gandhi. Challenges are not lacking and will continue to multiply. Will such challenges be met in the Gandhi way? or, will even Indians decide to be "practical?" The issue remains in doubt.

In ways large or small, none of us is lacking in some opportunity to apply the healing touch of the Gospel to the wounds caused by issues of race. The distinctive doctrines of the New Church erase barriers of race and color to a degree scarcely matched in any other set of teachings.—EARL C. HAMILTON.

## FOUNDER OF MISSION IN BURMA

(From *New-Church Herald*, July 18.)

Readers of *The Herald* will have noticed that the Conference missionary in Burma, Alexander Boo, passed to the higher life May 23. He was a most colorful personality and too little known to New Church people in this country. For decades he remained the pivot of all organized New Church observance in Burma and the following notes, culled from his own letters and supplemented with information supplied by H. N. Morris, long identified with the Overseas Missions Committee, will serve, it is hoped, as something of a memorial to an outstanding figure in our Church. He was the fifth child of Burmese parents, both father and mother being Baptist Christians. We learn from his own pen that at the time of his birth in 1879, his father was employed as superintendent of the Dead Letter Office in Rangoon, a post rarely given to a Burman. He is described as a pious man whose chief study was the Scriptures. He was a man of prayer and a composer of Burmese

hymns and tracts and an eloquent preacher for the Baptists. Mr. Boo described himself as very poorly educated, as his father died when he was only in the fifth standard and his mother had nothing saved for his education. She was obliged to send him to an uncle at Mandalay where he studied up to the sixth standard but no more. At Mandalay he tells us that he fell into bad company and went through some years of riotous living. He came to himself finally, with the help of the District Superintendent of the Police; and with a certificate of good conduct a chance was given him to return to his old home and to see his old mother and his brothers and sisters. During all the years of his absence, he writes, "My good mother was praying fervently, as I found on my return. It was through her prayers that the Lord opened a way for me to see her again and to be united with my brothers and sisters." A few months later he obtained employment with the Myles

(Next page please)



# Book Reviews

**RATIONAL PSYCHOLOGY.** *A Posthumous Work by Emanuel Swedenborg. New translation by Norbert H. Rogers and Alfred Acton and edited by Alfred Acton. The Swedenborg Scientific Association, Philadelphia, Pa., 343 pp. \$3.50.*

Some competent students of Swedenborg hold that from the beginning of his scientific and philosophical career, his main interest was the soul; that his ponderous *Principia* was written as a first step toward a knowledge and an understanding of it. This contention can hardly be documented. But there is little doubt that he early developed an interest in the soul, and the psychological interest that he was later to display could only have come after long study and reflection. He had a passion for unity. He would have sympathized with Einstein's effort to work out a field theory which would be descriptive of all

phenomena. In view of this passion for unity, there can be little doubt that Swedenborg, in the course of his work on the *Principia*, saw that any grand philosophical scheme would be incomplete unless the phenomenon of mental and spiritual life could be related to it. It is not unlikely that as he evolved his concepts of the "auras" and of the "first finites" he saw, dimly at least, that here were principles which could be employed in an explanation of the soul's relation to the cosmos, and indeed, to the Infinite.

Two factors that contributed to Swedenborg's intellectual development must be kept in mind. First, his upbringing in the home of a pious and staunch churchman, Bishop Swedberg. As a child Swedenborg was taught the Christian religion and the prevailing theology. He accepted these together with the underlying idealistic and spiritual assumptions of Christian theology. Second, he had an unusual gift for and interest in science, and his more formal

training was in this field. He chose engineering, mechanics and science as a career. As a scientist he accepted the mechanistic and materialistic assumptions of science. Parenthetically, there is no intention to imply here that scientists must hold to a cosmic materialism. But the problems that science concerns itself with are mechanical and material, and the solutions it finds are represented by mechanical and mathematical concepts. It would be strange, indeed, if when Swedenborg was working on his *Principia* he was not often aware of a conflict between his religious faith and his scientific attitudes. This work mainly is a cosmology. As an engineer with a genius for mechanics and mathematics, Swedenborg sought to describe the cosmos as a machine. His approach is shown in the opening words of the *Minor Principia*. He inquires what kind of knowledge of the natural world is possible, and gives as an answer that it is mechanical because nature "in all things, the leasts and the greatest, the invisible as well as the visible" operates in the same way.

But Swedenborg was more than an engineer. He was a thinker who was keenly aware of the world of mind and spirit. He could not help but ask himself how this world was to be related to the one of matter and mechanics. Also he sensed that ordinary mechanical and mathematical concepts could give no ultimate explanation. Moreover, as he worked on his philosophy, he found himself confronted by epistemological problems. What was the nature of knowledge and of the knower? A satisfactory understanding of the universe was not possible unless at least a partial or tentative answer could be given to this question. So he set out boldly on his long quest for knowledge of the human soul. As a beginning he wrote three relatively small works: *On the Infinite, Mechanism of the Soul and Body*, and *Psychologica*. The last two he did not publish, so perhaps they may be considered as mostly experimental efforts. The atmosphere pervading these works, if the figure is permissible is that of calm philosophical thinking. Yet one senses a battle to bring such thinking into harmony with an inner faith that does not rest on scientific knowledge. In the period in which these treatises were written he conceived of the soul as mechanical because finite. But he held strongly to the belief in its immortality, and here his words are significant: "The soul can enjoy a subtle sense—a sense of things deeply concealed" (*Psychologica*, p. 54). This hints that he was groping his way to a knowledge that was intuitive.

(Next page please)

## BURMA MISSIONARY From page 284

Standish bookselling firm, the biggest book firm in Burma. He was the only Burman employed and he remained with the firm for ten years. Here he had the privilege of studying all kinds of books and took full advantage of this. A cousin with whom he lived in Rangoon was studying New Church teachings and introduced him to Mr. John Christian, who was the Secretary of the then existing Rangoon Swedenborg Society. When this cousin died, he left his New Church books to Mr. Boo, who used them to good effect. "Ever since then," he wrote, "I have been studying these revelations made through Swedenborg, and telling them to all with whom I come in contact. The Lord kindled the heat in me from that day and it has never gone out. The more I study the more I have the blessing of understanding the truth. When I perceived that I should go out and tell others of these glad tidings I applied for help from England, but the later war (1914-18) prevented Conference carrying on a Mission here in Burma. After the War they also ran short of funds to support me. Then my thoughts turned to America. . . ."

The Burma Mission was established in 1918 when Convention's Board of Missions, which had been in correspondence with Mr. Boo for sometime, recognized him as its missionary. In 1926, the Rev. Eric Sutton was able to make a flying visit to Burma and reported that there were then between sixty and seventy receivers of the doctrines in and around Moulmein, meeting together and anxious to have a place to meet in. He also returned with a very high opin-

ion of Mr. Boo. In 1939, Burma being within the British Empire, and by arrangement with the General Convention, Mr. Boo became a Recognized Missionary of Conference and continued as such until his death. The late war very much restricted his work, but he declined to evacuate when the Japanese occupied the land and was the only Christian missionary to remain in Moulmein. The days since the war have been very bitter for Burma and have had their damaging effect on the mission as on every other sphere of Burmese life. Political unrest has been continual and many times the land has been on the verge of civil war. More and more had the work of Mr. Boo become a matter of personal missionizing, but surely there never was anyone more adept at the art. His home was a meeting ground for those interested in the teachings of the Church and it was also a centre for the distribution of numberless leaflets and books. His influence was certainly great, how great we shall probably never know, but we do know that it was for the good of the Church to which he devoted his life. His last years were clouded, literally, through failing eyesight and latterly through malaria, but his spirit was strong to the end as was his sense of humor. (He is survived by his wife and four children.) In years to come when the New Church has become a praise in the earth the name of Boo will surely be remembered as a faithful servant upholding the truth against great odds in a far distant land.—B. T.

(Editor's Note: We learn that the mission will be still carried on by Mg. Po Toke, with another former assistant there the Rev. Po Sin.)

(From preceding page)

However, reasoning as a scientist would, that knowledge of what is invisible must be obtained by an understanding of the visible medium through which it operated, Swedenborg decided he must search for the soul through a study of its manifestation in what was its own particular domain, the human body. By virtue of the approach he adopted it may well be claimed that he was a pioneer in physiological psychology. In 1736 he launched out on his anatomical and physiological studies, which were to produce the *Economy of the Animal Kingdom* and the *Animal Kingdom*. As is well known, his labors in this field had but one aim, knowledge of the soul. He concluded the first part of the *Economy* with a lengthy *Introduction to Rational Psychology*, and the second part with an even longer chapter on the *Human Soul*. But he was dissatisfied with what he had accomplished. The goal he set out for had eluded him. So he returned to a further study of the body, which study eventuated in the bringing out of the *Animal Kingdom*. The prologue to this work shows that the book under review was intended as the last part of this work. Swedenborg, as the same prologue shows, had hoped that with his anatomical investigations: "by continually directing my course inward, I shall open all doors that lead to the soul, and at length by divine permission contemplate her." This was to be the crown of all his toil. And yet Swedenborg did not publish this work. Possibly this is to be accounted for by the new interests to which, about this time, he began to devote his energy. Or it may be that he felt he had not reached his goal, and that this attainment was now to be made possible through new avenues that were being opened up to him.

The manuscript (which was without a title) was, along with several others, deposited by Swedenborg's heirs in the Swedish Royal Academy of Sciences. It was not until 1848 that it was published. The editor, Dr. J. F. Im. Tafel, gave the work the name: *Regnum Animale, Pars Septim, De Anima*. Some portions of it were translated for the *Intellectual Repository* by the Rev. J. H. Smithson, and in 1887 appeared a translation of the whole work by Dr. Frank Sewall with the title: "The Soul or Rational Psychology." The volume under review is a new translation. For sound reasons Dr. Acton has made certain changes. He has dropped the word "soul" from the title, because he does not find it truly descriptive of the work. Also because Swedenborg in his preface refers to Transaction V as immediately preceding this work, and in his *Philos-*

*opher's Notebook* he refers to Transaction V as being an *Introduction to Rational Psychology*. It would then logically follow that this book was the *Rational Psychology* itself. Another change from the Sewall translation and the Tafel Latin edition is in the opening pages. Originally these began with some draft notes on the fibre, the contents of which are wholly unrelated to the rest of the book. Dr. Acton thinks they got bound in with the original manuscripts because they contained fourteen entries, and the *Rational Psychology* begins with the paragraph number XV. What Swedenborg had intended, Dr. Acton believes, was to use as the beginning of this work, a small treatise on sensations that he had previously published. The argument seems sound. The pages on the Sensation fits nicely into the book. Moreover it was characteristic of Swedenborg to begin his treatment of any subject with the elemental; and, in the case of psychology, what is more elemental than the sensations?

As this translation contains approximately 150 footnotes, it would seem captious to ask for more. Especially will it seem so to those who find footnotes a distraction and contend they should be eliminated. Nevertheless, the general reader might have been helped by footnotes where Swedenborg assumes familiarity with his previous writings, especially the *Economy*. Also in connection with certain terms, among them "forms," "animus," "animal spirits," and even "soul" that are not used by Swedenborg with strict consistency. All these words mean more in certain contexts than in others. Equally, one hesitates to take exception to the rendition of the Latin words used by Swedenborg, since the scholars who made this translation have throughout exercised such painstaking care to obtain accuracy. But there is room for difference of opinion. For example, it is dubious that *science* is always the best English equivalent of *scientia*. The word *science* has come to have a meaning quite different from its Latin parent. A student of science might lift his eyebrows on reading: "Science is the knowledge of all things which are in any way insinuated into the memory and there retained. . . . A child able to recite whole books from memory can be

a thorough scientist, yet it does not follow that it is intelligent." (*Rational Psychology*, 419). Dr. Sewall's rendition of *scientia* as *knowledge* in this instance seems preferable and less likely to lead to misunderstanding.

It will, however, not be gainsaid that the new Roger's and Acton's translation in readability, accuracy and fidelity to Swedenborg's own style is an excellent work. Dr. Acton generously acknowledges his indebtedness to the Sewall translation.—BJORN JOHANSSON

•  
PSYCHICS AND COMMON SENSE. *An introduction to the Study of Psychic Phenomena*, by William Oliver Stevens. E. P. Dutton & Co., Inc., New York, 1953. \$3.50.

This book covers the ground indicated in quite an adequate manner, the subject being traced from such curious faculties as the well known homing instincts of animals, through all leading types of psychic manifestation to evidences for survival.

There is even a sketch of the spiritual world as it seems to have been revealed in this way, though Mr. Stevens hastens to admit that this does not have evidential force. The subject is, as a whole, treated so conservatively and the numerous examples are chosen with so much care, that the book is cordially recommended to anyone desiring an overall picture of this increasingly popular subject.

It has a specific interest for New Churchmen in the testimony it contributes to the truth of many of Swedenborg's revelations. In a recent article in *The New Christianity* this reviewer noted some of this evidence, but the material here has the advantage of coming from an "outside," relatively unprejudiced writer who, though he mentions Swedenborg twice, seems not to have been intimately familiar with his writings (though he also speaks of him in an earlier work "The Mystery of Dreams").

One fact considered by Mr. Stevens as demonstrated by the work of Dr. J. B. Rhine, at Duke University, is the existence of a soul entirely independent of the brain. On the evidences supposed to be collected from "spirits" on the other side of the veil the fundamentals of what seems to be their philosophy are thus set down in the book under review:

"First, human life on earth is a testing ground or—to use another favorite metaphor—a schoolroom for the soul. Our lessons, our 'homework' problems, are set before us to prepare and to solve. And all the while we are writing our own report cards in our subconsciousness, which never forgets anything. In this school there is no fool-

(Next page please)

For free copy of 78 page digest of  
"The True Christian Religion"  
By EMANUEL SWEDENBORG

Send name and address to

SWEDENBORG FOUNDATION

Rm. 1603, 51 E. 42nd St., N. Y. 17, N. Y.



ing the teacher or altering what is on the report card. That record is what everyone has to face up to when he leaves this school for another campus. That report card has another name, 'character,' the only possession that we are permitted to carry with us.

"Nor can we safely put off doing our lessons until 'eternity begins, when there'll be plenty of time.' No. 'Your opportunities to purge your characters of their weaknesses,' says another, 'are far greater while you are on earth.' . . .

"All stress the importance of right thinking. 'Thoughts are things,' is a phrase recorded more than once. 'They are more important than what you actually disclose to your fellow man. . . . Thought is substance. Every thought is as powerful as a deed. . . . Every ill thought turns you away from God.'

"All concur in this fact that, in dying, a person enters the spirit life exactly as he is, with his faults and his virtues, his traits of temperament, tastes, and mental qualities. There is no such thing as a 'deathbed conversion' from sinner to saint." (pp. 231-2)

References to planes or spheres of development appear in some communications from Author Stevens' "Spirits," but these involve differences in character and intellectual maturity. Spirits are represented as engaged in lives of active services and as joyously pursuing them.

"In these communications," we also read "many dogmas of the Christian churches are passed over in tacit denial if not specifically contradicted. There is no reference to Original Sin, the Trinity, the Resurrection of the Body, Judgment Day, the importance of baptism, absolution, the Vicarious Atonement, and so on. Of the Atonement one communicator remarked, 'it was not God but men who killed Christ; in a word, He was not sent into the world by God to be crucified 'as a propitiation for our sins.' . . .

"Nor do Calvinists fare any better than the medievalists. There are no distinct areas in the cosmos known as heaven and hell, for these are states of consciousness in varying degrees according to each individual soul's record in his earth life. There is no 'election' or 'predestination' for salvation; neither is there a 'Devil or Prince of Evil such as theology has feigned.' Another doctrine, that all who are not 'converted' in their lifetime are doomed to eternal torture, even the heathen who, for no fault of their own, never heard of Jesus Christ—a ghastly doctrine that inspired foreign missions in years past—that, too, goes by the board." (pp. 238-9)

Remembering that the sacrament of baptism is primarily concerned with new arrivals in this world and that the

Trinity of which mention is made is the tripersonal one, with but slight limitations, this is New Church teaching through and through.

As might be expected, too, the "angry God" is banished, and we are told that "God does not condemn man: it is His gift of free will that makes it possible for man to condemn himself. 'Selfishness is the plague spot of the spirit,' says one, 'that wrecks more souls than you dream of. It is the very paralysis of the soul.'"

## "Woe To That Man!"

WE READ IN THE WORD: When it was evening, he sat at table with the twelve disciples; and as they were eating, he said, "Truly, I say to you, one of you will betray me." And they were very sorrowful, and began to say to him one after another, "Is it I, Lord?" He answered, "He who has dipped his hand in the dish with me, will betray me. The Son of man goes as it is written of Him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." Judas, who betrayed Him, said, "Is it I, Master?" He said to him, "You have said so."—*Matt. 26:20-26*. Revised Standard Version.

The name of Judas is synonymous with the name of "traitor." The act of betraying a trust, or violating an allegiance is considered a despicable crime, next to, or possibly worse than, murder. It is punishable by life imprisonment, and even death.

One might ask, or wonder then, how Judas, for the comparatively paltry sum of thirty pieces of silver, could be tempted to betray One with Whom he had been so intimately and lovingly associated.

In our present world, even where crime and vice and treachery are common, we can hardly visualize a deed so mean and treacherous comparable to that one perpetrated by Judas.

Surely this, if anything, must indicate how vile and powerful were the influences of the hells at the time of the Lord's betrayal.

This was the power that the Lord had come to put under control. These were the hells that the Lord was to conquer. This was His mission.

Today, since the subjugation of the hells by means of the Lord's victorious combats against them in His Divine Human, we have the power and the freedom to resist the temptations to which Judas fell victim.

As human beings we cannot condemn Judas; but the deed we can and must

Emphasis is always laid on love and "prayer . . . is called the most active contribution to spiritual growth." (p. 240)

In understanding of the Lord and in a recognition of correspondences, the "spirits"—or perhaps the mediums and sitters—have still far to go, but in the face of but too many occasions for discouragement in our small body, it is pleasant to learn of things that show a moving in our direction.—J. R. S.

condemn and shun as a grievous sin against the Lord. However we might also say, "Except for the grace of God, I would do the same."

Of ourselves we are nothing but evil; there is only one source of goodness, and that is from the Divine. Since the Divine work of Redemption we can freely draw on that goodness to protect us from the evils that would have us betray our Lord Jesus.

We can, in spiritual freedom, say, "Lord, is it I?" Then, seeing where we falter, where and what our evils are, we will be given the will and the strength to overcome. Did Judas have this as fully as we have it?

Judas, symbolizing a profaned and perverted Christianity, is more to be pitied than condemned. "Woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." Not the first birth, but the second.

The real profaner is he who has been born from "above" but then has destroyed the life of heaven in himself. It would have been good for that man if he had never been born (spiritually). —ERWIN D. REDDEKOPP, in *Your Church*, Edmonton, Alb.

In an interview with the press August 1, Major General Kirke Lawton, commandant at Fort Monmouth, N. J., urged "a return to religious principles in our everyday life is the most effective method of battling subversive activities."

### THE SOWER

Sunday School Lesson Helps  
MEMORIAL EDITION

Complete in six volumes \$10.50  
Separate volumes — each \$1.75

—o—

MASSACHUSETTS  
NEW CHURCH UNION  
134 Bowdoin St., Boston 8, Mass.

## In Memoriam

**MURDOCH.**—Carlisle Murdoch, 68, lifelong member of the Cincinnati Society, and always prominently identified with its affairs, passed away August 2 at his home at White Lake, Mich. He had been in poor health for several years.

Born in Cincinnati March 27, 1885, Mr. Murdoch was the son of James Riley Murdoch, Cincinnati attorney, and Mrs. Florence Carlisle Murdoch. In his early school years he lived in Urbana, Ohio, the home of his grandfather, the late Dr. William Murdoch, and attended Urbana University prior to entering Ohio State University at Columbus.

He had filled many offices in the church, including that of treasurer of endowment fund. He was the senior member of the board of trustees at the time of his death. His mother founded the Mite Box Thanksgiving plan of the National Alliance and provided for its maintenance.

He was a member of the Society of Mayflower Decendants, the Loyal Legion, the Society of Colonial Wars, the Cincinnati Country Club and the City Farmers' Club. He had been president of the former William V. Ebersole Co., real estate concern, and the former Marsh-Murdoch Co., builders supplies. Earlier in his career he was an executive of the Phelps Iron & Steel Co.

Surviving are his widow, Mrs. Amy Lothmann Murdoch; two daughters, Mrs. Robert Wecher Schmidt and Mrs. John B. Hunter, Jr.; a sister, Miss Florence Murdoch, and four grandchildren.

The Rev. Bjorn Johansson, his pastor, conducted the resurrection service at the late residence. Interment was at Spring Grove.

**CULP.**—Mrs. Sophie V. Culp, 96, Berkeley, Calif., passed away July 26 after a long illness. She was born of the pioneer family of the Valleau's in Son Francisco in 1857. Baptized by the Rev. John Doughty in 1877, she was for many years an active member of the Society and its Alliance both in

San Francisco and Berkeley. Several years past she became bed-ridden, but endured heroically the limitations. Her family, likewise, with exceptional devotion served her to the end. Services were conducted at Berkeley, by the Rev. Othmar Tobisch.

**COSTER.**—Mrs. Ruth H. Torrey Coster, wife of Herbert S. Coster, Livingston, N. J., recently passed away at Orange Memorial Hospital following an operation. Born in Santa Ana, Calif., before her marriage she had lived many years abroad with her parents and had been a leading equestrienne of many U. S. Army horse show teams, including Gen. George Patton's hunt team appearing with him at various meets. She was the daughter-in-law of the late Mr. and Mrs. Eric H. Coster, life long members of the New York Society, the elder Mrs. Coster's father having been the Rev. Samuel S. Seward, minister of that church, 1878-1897.

**PRANGE.**—Miss Anna W. Prange, 86, member of the St. Louis Society all her life, passed away May 18 after failing in health for some time. She was one of the most active members of the church and had served twenty-five years as treasurer of its Women's Alliance. Her endearing physical presence will be much missed by her fellow workers and other friends, though they rejoice in her promotion. She is survived by a brother, Frederick; a sister-in-law, Mrs. Charlotte Prange; a nephew, Harold Prange; two nieces, Helena Prange and Lorene Kolkmeier. The Rev. Ellsworth S. Ewing, her pastor, officiated at the resurrection service in the Leidner Chapel, interment being at Friedens Cemetery.

The Laymen's Missionary Movement is suggesting that Sunday, October 11, be observed as "Men and Missions Sunday," and that the topic for services that day be "Alerting Men for World Missions."

## MARRIED

**DIACONOFF - WINSLOW.**—Kathleen Winslow, of Carmel, Calif., was married to Philip Diaconoff, oldest son of the Rev. and Mrs. Andre Diaconoff, Los Angeles pastor and his wife, July 25, the father of the groom officiating in the church there. Ruth Rizor was maid of honor. The bride is the daughter of Mr. and Mrs. Hugo Winslow of Carmel, Calif., and members at Los Angeles. She is a granddaughter of C. E. Welch, charter member of the society there, and many years its president. A great grandfather, the Rev. W. Winslow, was a minister of Copenhagen, Denmark, society. The happy couple will reside in Livermore, Calif.

## BORN

**GOOD.**—A son, De Witt Paul, Jr., was born to Mr. and Mrs. De Witt Paul Good, of the San Francisco parish, July 21. He comes to join two little sisters, Paulette and Claudette. The maternal grandparents, also San Francisco members, are Mr. and Mrs. E. J. O. Lindquist.

## BAPTIZED

**LOCKWOOD.**—Bruce Arthur, infant son of Mr. and Mrs. Lockwood of San Francisco was baptized July 19, the Rev. Othmar Tobisch, local pastor, officiating.

The United Nations International Children's Emergency Fund is again collecting coins for its nation-wide assistance for the Halloween program it is again planning for cheerless children in the still war torn areas. Address "Tricks or Treats," % U.N., N. Y. C.

## PERRY KINDERGARTEN NORMAL SCHOOL

ESTABLISHED 1898

Students upon graduation at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

Graduates while continuing to hold winter teaching positions may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

Send for catalog.

Mrs. H. H. JONES, *Principal*  
F. GARDINER PERRY, *Manager*  
815 Boylston Street, Room M,  
Boston 16, Mass.

## Money For Your Treasury

OVER 1,500,000

### SUNFLOWER DISH CLOTHES

Were sold in 1952 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official

**SANGAMON MILLS**

Established 1915

Cohoes, N. Y.

## Certificates

Society treasurers may obtain them at special prices for their ministers' church use.

BAPTISM . . . . . 15¢  
Son and Daughter

CONFIRMATION . . . . . 15¢

MARRIAGE (Plain Cover) 35¢

MARRIAGE (Silk Cloth) \$1.25

**THE NEW - CHURCH PRESS**  
108 Clark Street Brooklyn 2, N. Y.