

MARCH 15, 1964

NEW-CHURCH MESSENGER



EASTER

NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published monthly, except December (semi-monthly) and August (no publication), 4001 Brotherton Rd., Cincinnati, Ohio 45209, by The New-Church Press, 79 Orange St., Brooklyn, New York 11201.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress 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.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

OFFICERS OF CONVENTION

Rev. Richard H. Tafel, President, 200 Chestnut Ave., Narberth, Pa.; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 3 Joy Street, Boston 8, Mass.; Chester T. Cook, Treasurer, 79 Milk Street, Boston 9, Mass.; Forster W. Freeman, Jr., Counsel, 511 Alpine Ter. Ridgewood, N. Y.

EDITORIAL ADVISORY COMMITTEE
Philip M. Alden, Mrs. Ernest O. Martin, Rev. David J. Garrett, Rev. Clayton S. Priestnal, Rev. Richard H. Tafel, Robert G. Lawson, Mrs. Tomas Spiers.

CONTRIBUTING EDITORS
Gwynne Dresser Mack, Leslie Marshall, Ernest O. Martin, Clayton S. Priestnal, Richard H. Tafel, Paul Zacharias.

Editor
Bjorn Johannson

Associate Editor
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, 212 W. Reynolds St., Urbana, Ohio.

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

Vol. 184, No. 3 Whole No. 4860
MARCH 15, 1964

For the address

of the

SWEDENBORGIAN CHURCH

nearest you at home or abroad

write to

Mr. HORACE B. BLACKMER
3 Joy St.,
Boston 8, Mass.

—COVER PHOTOGRAPH BY PAUL BRIOL

EASTER EDITORIAL

EVEN IN SUBURBIA, land of the ranch house with post and rail fence, the cross is ever present. Payments on the mortgage may be a somewhat superficial form of cross, yet debt is an oppressive and inescapable burden in the U. S. economy today.

Working as I do on the MESSENGER subscribers' addresses and on our general mailing list, I realize that the New Church cannot separate itself from the mainstream of our country. *Every day in the year, at least one Swedenborgian family changes its address.* The time-worn addressograph plates, hoary with dusty mimeograph ink, are way outnumbered by shiny new ones. And judging from addresses, our younger and middle-aged married folks have been joining suburbia, and I also assume that they are like the rest of us, really overburdened financially.

Luckily for us as a church, until lately we have not been over-burdened with expenses for either local churches or for our national church organization, Convention. . . . Our grandfathers—whose MESSENGER addressograph plates never changed—took care of that. Mr. Johannson told me about one of Convention's Annual Appeals which began with a dinner party in an Eastern city. After the host had made a dignified after-dinner speech for donations, the gentleman on his right subscribed \$2000, and so it went all around the table with a substantial amount from each, so that by the time the last stalwart New Churchman on the host's left spoke up—the Annual Appeal was over!

Times have changed. Now we are not only moving as individuals with the rest of the U. S. into ranch houses and into debt, but as a group, all of our Convention programs are running in the red!

What to do? In January Mr. Johannson and I attended a program planning conference for our national church; another story of that conference may be found on page 35. We can report that Convention leaders are attempting to reevaluate our expenses and to correlate many of our programs. Among the many committees which met was the Stewardship Committee whose basic function has been to plan Convention's Annual Appeal (now that funds for a total year's deficit cannot be raised around one dinner table). The poor Stewardship chairman was tearing his hair. "We've tried everything," he moaned, "and hardly anyone will give any money! What are we doing wrong?"

I would like to suggest one answer to his question, but first let me report that his committee decided to tell all of us in Convention that the financial burden *must be spread out*. If each New-Church family across the U. S. would give \$20 to Convention this year, our many worthwhile national programs could be carried out without the sale of any securities. The Stewardship committee chose four of those programs to feature in four flyers to be mailed to our MESSENGER subscribers and to our general mailing list. By this time you will have received the flyer on the work of the Board of Missions and the one about the Leadership Education Institutes. You will be getting another one soon about the work of our church in publications, and then a final one on the work of our loyal ministers. For fuller particulars, consult the annual Convention report which may be found at your church or pastor's study. But please *give your \$20 this year*.

To the question of why there has been so little response to the Annual Appeal, I would suggest that all of us out here in suburbia are overburdened with the post-and-rail fence and all that goes with it—we are tired of the physical pressure of debt, and at the same time we hunger for a burden of equal substance that is spiritual. We know the spiritual burdens are there, but they need translating into terms of our everyday life. To have the spiritual work of our national church translated back into the natural language of dollars and cents is exactly the antithesis of what we crave. At this point in our development: Dollars and Spiritual riches do not equate.

I am sure that this is exactly what Project Link is discovering. If the project's findings are followed to their logical conclusions, this may lead to some *real* New Churches, more modest in physical demands, more satisfying in these spiritual demands that will really link us together as never before. That day will be a *real* Easter, a real rebirth for us as a spiritual body.

—CAROL LAWSON

ADVANCE NOTICE OF AMENDMENTS FOR 1964 CONVENTION

ALTHOUGH it has usually been customary to quote, in advance notice, the probable text of a proposed amendment to Constitution or By-Law for action by the Convention, yet the requirement governing amendments simply specifies that "public notice of the substance thereof" shall be given at least three months in advance.

At the mid-winter meeting of the General Council, three proposals were formally acted upon for recommendation to Convention, each of which will require some amendment, each of which was accordingly referred to the Committee on Amendments for preparation of the necessary text to implement the proposal, and each of which was also referred to the Council of Ministers for that body's general reaction.

The "substance" of the three proposals follows:

- I. A proposal to completely reorganize and clarify the handling of the MESSENGER, involving the appointment of an Editor by an editorial board instead of by election by Convention balloting. This change will call for amendment of section 5 of Article II of the Constitution.
- II. A proposal to provide for biennial sessions of Convention in response to an increasing sentiment that such provision should be made. This will call for amendment of section 1 of Article II of the Constitution regarding the detail of the term of office of the President of Convention.
- III. A proposal to add to the By-Laws provisions to aid in settlement of disputes. Specifically (1) to amend section 5 of Article VIII by adding a clause giving to the General Council the power and authority to hear and determine appeals from the Board of Conciliation; and (2) to amend section 4 of Article IX by a clause expanding the authority and jurisdiction of the Board of Conciliation of Convention.

—HORACE B. BLACKMER,
Recording Secretary

an inside-out view

By a person who was recently an outsider but who soon found that she was a "volunteer" worker after she started going to church regularly.

IT MUST HAVE BEEN nearly midnight when Muff (properly known as Ethelwyn Worden) stuck her head in the door and stage-whispered to her boss, Dick Tafel, Sr., "Don't forget to put out the lights!"

Groggily ten pairs of eyes were raised and someone said, "Are you still working, too?"

Then the eyes turned back to the giant-sized chart where Roger Paulson was writing figures on production costs of a motion picture to be made at the Wayfarer's Chapel.

"Roger, I think you misplaced a decimal point," said Tomas Spiers of the Swedenborg Foundation. "The next to the last line. Shouldn't that figure be five thousand instead of five hundred?"

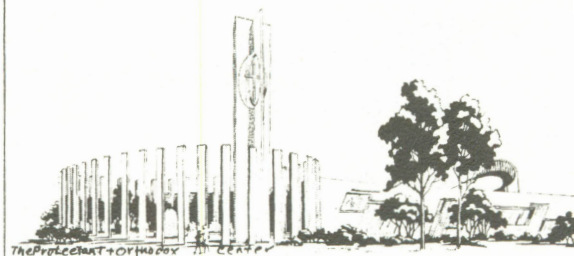
Roger clasped his hands to his head. "O-o-o—" he wailed as he made the correction. "It's getting too late to think."

This pre-convention meeting, part of a program-planning conference intended to increase "good stewardship of the convention's time, talent and treasure," got underway with dinner at a nearby restaurant after which early arrivals for the meetings returned to the church on Chestnut Street for Friday evening discussions. The main meetings wouldn't start until morning.

But Friday night the Public Relations Bureau holed up in Dick Tafel's study to read and discuss the third draft of the motion picture's shooting script and its narration.

Ernest Martin had come prepared with "revisions of the revision" and Carol Lawson had some suggestions ready, too. Ernest and Dick Tafel had made one trip to California to work with the producer and the script writer between the second and third revisions.

Please turn page



see the world's fair

BY SERVING THE SWEDENBORGIAN EXHIBIT
DURING YOUR VACATION

THE COMMITTEE of the New York Association of the New Church for the Swedenborgian Exhibit, World's Fair is arranging its schedule of hosts and hostesses.

We need volunteer workers for this important activity as our funds are limited. Therefore, we urge interested Swedenborgians, who can offer their services for one or several weeks, to communicate with the chairman of personnel as soon as possible. It is suggested that volunteers give a brief resume of their background.

Limited expenses at the Fair will be paid for by the Committee. If desired, modest quarters will be arranged. It is proposed to give the hosts an opportunity to visit exhibits while serving, if sufficient volunteers can be obtained. To staff the exhibit from 9 A.M. to 10 P.M. daily, three to four hosts each week will be required.

The exhibit will be impressive and our volunteers will have an opportunity to meet people from all over the world. The display will have tape recorded telephone messages of six or more statements from Swedenborg's Writings and volunteers will be briefed in possible answers to further questions. This is indeed a privilege, but it is also a responsibility. Please give this your sincere consideration and send us the maximum time you can offer between April 1 and Sept. 30, 1964 in order that schedules may be programmed.

Please address communications to: Harold B. Larsen, Chairman of Personnel, Swedenborgian Exhibit, World's Fair, 711 Fourth Ave., East Northport, L.I., N. Y.

Ernie's draft, based on the script writer's third draft, was readily acknowledged to do the best job of pulling the idea into a cohesive whole.

But ten people at a story conference can take a lot of time to even begin to agree on things. Shall the central figure be a man? Or a woman? If it's a man there has to be a change in those lines at the top of page four! A man wouldn't express himself that way. And, shall he talk at all? Or shall the words be his thoughts, expressed through an echo chamber?

Is the narration too doctrinaire for the average viewer? Is the film suitable for the broad audience it is hoped to reach?

The discussions had been going on for hours when Bob Kirven remarked soothingly that prize-winning films were never shot from the first script—nor the second nor the third nor even the fourth or fifth; that they were the result of polishing and polishing and polishing.

So the group continued to polish and to polish and to polish some more.

At last it was decided to call an end to the session and to turn the scripts and the approved ideas over to the script committee—Ernie and Dick and ???—to hammer out the final details with the producer.

Then, mindful of the budget meeting in the morning, each gathered his papers and his coat and his boots against Philadelphia's snowy streets and, recalling Muff's admonition, put out the lights and ventured forth into the night.

—DORIS BOWERS

alas: Iscariot

A DARKSOME hill.
A bloodstained cross.
A man in torment prostrate there.

The purse he sold
His Lord to fill?
Gone! Ah, but now he does not care.

—MILDRED RAPP

the threat

by Irene T. Lister

THE compulsion to emphasize the ideal of the norm, of the average, the desirability of group activity, and the acceptance of standards by majority approval among certain schools of specialists in psychology, sociology, and related fields could readily be an important contributory cause in the noticeable decline of constructive and hardy independence among the growing generation. It is natural for the youth of the land of opportunity who are nourished on the ideals of freedom, liberty, and individual responsibility to produce the fruits of vigorous constructive originality. But what of a young inquiring generation to whom the ideal of conformity to, and acceptance by, the group is held up as the goal to be achieved? Herein lurks danger.

For the moment, let us return in thought to earlier times and cite two examples of individuality among the thousands dotting our brief national history. Once there was an unkempt, unshaven man called Johnny Appleseed, who roamed the middle section of the country. He broadcast two items—apple seeds to produce physical food and pages from "Heaven and Hell" to provide spiritual sustenance. Johnny Appleseed had the fortitude to carry his unique thoughts and ideals into action alone and independently. One cannot imagine this man worrying about group approval before undertaking his wanderings, or wondering what was wrong about himself that he was not conforming to the norm and to the average behavior of the people of his time. Then consider the story of John Henry, who symbolized man's struggle against the machine when in 1873 he endeavored to drive more spikes than a steam hammer. He won, but died as a result. Today he would be restrained by the authorities from making such a suicidal attempt. In his day he symbolized an issue that was vital to hundreds of thousands of workers.

How did these two men find the strength and courage to publicly dem-

LIVING MEMORIALS TO DEPARTED LOVED ONES

May be established by adding to announcements and obituary notices a request that memorials be mailed to the:

SWEDENBORG FOUNDATION
Incorporated
150 Fifth Avenue

New York, New York 10011

Acknowledgment of each such memorial will be made to the sender, and an engraved card recording the memorial will be sent to the surviving family.

Such memorials are utilized by the Foundation to develop a wider public interest in Swedenborg's writings.

of conformism

onstrate their beliefs? The answer can be found in the environment of freedom and respect for individuality in which they flourished. The need these heroes of folklore expressed in their acts of heroism was a personal need to do something about the beliefs and ideas they as individuals held to be important. They gave themselves unselfishly to their personal goals and thereby earned an immortal place in the story of their country. Perhaps neither of them could ever have gained a high score in an intelligence test, yet they had wisdom and courage enough to be revered by future generations. Surely today such individual expression would cause these men to be taken into the local police station and then no doubt turned over to a psychiatrist to be analyzed in order to find them their place in a conforming society. All this would be done with the best intentions, for who among us can stand a maverick? The question is who decides what constitutes a maverick and what the qualifications are for conforming to the requirements of a society based on the norm. Could these heroes of the past have found a place within a conforming society? The psychologist, psychiatrist, and sociologist would probably answer this question by the query, "Do we need heroes?"

Certainly the oncoming generation in any society needs both people and deeds to inspire it to achieve and contribute accomplishments for the general welfare and further inspiration of future generations.

To attempt to level the aspirations and ideals of youth to the "norm," the mediocre, seems in the light of essential created differences among mankind nothing else but sacrilege against personality. What would have happened to the greatness of Jefferson and Lincoln if they had been subjected to the necessity of meeting the average attainment demanded in our public schools today? Think of Lincoln as a boy and youth with television programs, movies, and syndicated columns as his source of

wisdom and growth! He would hardly have had time to study and read Shakespeare and the Bible before the log fire evening after evening. He would have been too busy to find moments for reflection and the formulation of great and fine ideals. His natural desire for pre-eminence could have led him to become a night club impresario or a television producer rather than a man of deep and feeling personality who gave this country so very much of inspiration toward the ideals of freedom and the dignity of mankind. The embryo playboy coupled with his natural penchant for story telling could easily have predominated in Lincoln, in the absence of the leisure and quiet needed for the development of the potential greatness within him. On the other hand, if as a youth in 1955 he had persisted in his lone way, disregarding group activity and the present demands for being "socially conscious," he would undoubtedly become a subject of concern to his parents and a target for investigation by the "experts" in social behavior. We should have no Lincoln as we know him.

Jefferson with his fiery red hair, his temper, and his stutter would no doubt have ended up in a Youth Study Center and could possibly have become a so-called child delinquent, but more probably a gang leader of other disgruntled youths. His lack of conformity to the social pattern was actually the root of his greatness.

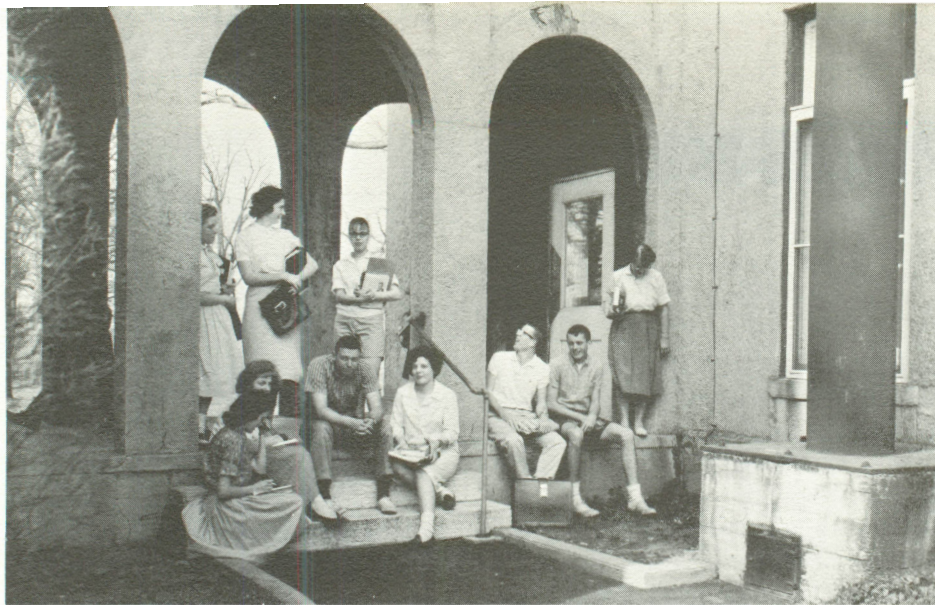
It is only natural for those of like mind to come together and form a group to achieve what they believe to be desirable; but what of those highly individualized personalities who are heedless of the power generated by group pressure? Before they know what has taken place, this power surrounds them and engenders a feeling of insecurity which comes with nonconformity.

Back in the Twenties and the early Thirties there was a whole school of thought which proclaimed that all children should be removed from the care of parents at the age of six months

lest they become contaminated with complexes, etc. These years were the heyday of "Behaviorism" that flourished in the press and on the lecture platforms. Parents bought child psychology books by the dozens, and yet they were made to feel utterly inadequate to rear their children because they were not experts in that field. The old fairy stories were forbidden. Religious instruction was viewed with disdain because it would instill superstitious fears in the young and warp their personalities. Even Santa Claus was attacked as a hoax. Conscientious parents suffered confusion and worry from a kind of mass inferiority complex. Gradually the dictum of the experts became more and more accepted until the schools took over much of the responsibility of the home. The self-labeled "liberal" element of pedagogy was delighted. They were in control. The discipline of homework was practically abolished, thereby eliminating parents as a source of knowledge and helpful guidance in school work. Student councils were established, and more of the authority of school life was turned over to the children, who were presumed to know best what was desirable. Age, with its wisdom and experience, was discarded as useless. Extracurricular activities were boomed into such a place of importance that success in these was more admired than scholastic attainment. Group acceptance, social living, and techniques were more to be desired than hard-won knowledge.

Today these same experts who brought about these changes are reaping the whirlwind. They played upon the unselfish love of parents for their children in order to have their ideas accepted; then they scorned parental ability and instinct for child-rearing. They took over and organized the work and leisure activities of the young, thus further eliminating home influence. They cultivated the myth of parental inadequacy and ignorance. Parents, wanting the best for their children,

Please turn to page 46



URBANA COLLEGE CHOSEN

AS LOCATION FOR MONTH-LONG SUMMER CAMP
OF WORLD-WIDE CHILDREN'S VILLAGES, INC.

CHILDREN FROM THROUGHOUT THE WORLD are expected to arrive in Urbana late this summer to attend a month-long camp, to be held on the campus of Urbana College.

The camp to be held is one of ten planned throughout the world this year, sponsored by the Children's International Summer Villages, Inc.

The Miami County, Ohio, chapter of the CISV, which will have charge of the camp to be held on the campus, has extended invitations to students in the Philippines, Nigeria, India, Argentina, Mexico, Finland, France, Germany, Norway and Sweden to attend. Each country is allowed to send four students and one adult leader.

Applications are being distributed to children in Miami County who wish to participate, and four students and an adult leader from that county will be allowed to attend the summer camp here.

All children who attend the camp must be 11 years old. As one CISV official put it, at that age children "are old enough to leave home, but not old enough to have formed prejudices."

The camp will be held at Urbana College from about mid-July until mid-August, with definite dates to be announced later.

Children attending the camp will participate in such activities as swimming, fishing, nature studies, hikes,

creative arts, and daily chores. Details are to be worked out later as to where the children will swim and where certain other activities will be held.

In addition to the camp to be held in Urbana this summer, camps for the international students will be held at Youngstown, Ohio, Austria, Canada, Denmark, Finland, France, England, the Netherlands, and Sweden.

houseparty

Leaguers attending a Massachusetts New-Church League Association houseparty during Christmas vacation heard from the president and several students of our theological school on the topic of church vocations. Youth were present from as far south as Washington and as far north as Fryeburg, Maine for three days of meetings held partly at the New-Church Theological School in Cambridge and partly at the Swedenborgian church in Elmwood. The first day's program was introduced by a brief talk from the president of the School, the Rev. Edwin G. Capon, on the factors which a Christian will take into consideration in making his vocational decision. Following him, several students spoke briefly on different areas of church vocations. Randall E. Laakko

addressed himself to the parish ministry. Mrs. Marian J. Kirven spoke of various forms of full or part-time service that women may render to the Church. Jaikoo Lee concluded with comments on New-Church work in foreign countries with primary emphasis upon Korea. A question and answer period followed.

Passing of a devoted student

NEWS OF the passing away of famed soprano Galli Curci November 24 at her California home will bring interesting memories to many New-Church people, for she was a devoted student of our teachings, and, according to the late Convention stalwart Clarence W. Barron, founder of the "Wall Street Journal" and "Boston Bureau," she had read Swedenborg's theological works in a single year from beginning to end.

Mr. Barron once informed this writer that the renowned coloratura who had for a while suffered from a throat affliction attributed her recovery from it and a certain type of stage fright largely to the study of the Swedish savant's "Divine Providence."

There was current in a free literature for some years the booklet "Galli-Curci and Swedenborg," and we recall with some amusement that in requesting us to prepare that pamphlet, the noted financial journalist hesitated for quite a while as to how the group illustration of the singer, Swedenborg and Mr. Barron should be arranged. This writer had to decide it, so, hoping to carry out the principles of chivalry we placed the lady in the center.

Her debut at Trani, Italy, and in America at Chicago, were something of a sensation. Her flute-like, pure and effortless voice will long be a happy memory for many, while the present generation may know something of those glorious tones through numerous recordings.

—L. MARSHALL

Money For Your Treasury OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1963 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.

LOUIS ALEXANDER DOLE

THE REV. LOUIS ALEXANDER DOLE, pastor of the Bath, Maine, New Church Society, and General Pastor of the Maine Association, passed away Feb. 15, at the age of 79. Resurrection services for him were held Feb. 17; the Rev. Horace W. Briggs of Fryeburg officiating.

The Rev. Dole was born in Ypsilanti, Mich., the son of the Rev. George Henry and Louise Stuart Dole. His father was pastor of the Bath New Church from 1892-1904.

Graduated from the Bath High School in 1902, he received his bachelor's degree from Yale University in 1906 and his master's from Yale the following year.

He taught at Suffield, Conn., Academy, the Mountain School, Albany, N. Y. and Hill School, Pottstown, Pa., before preparing for the ministry. He entered the New Church Theological School, Cambridge Mass., in 1914 and as a student there taught Greek and church history.

He began his ministry as assistant at Urbana, Ohio, where he also taught four years at Urbana College, the last two as principal. He was pastor at the Fryeburg New Church for 17 years before going to the Bath church to serve as pastor in 1937.

Active in community affairs, he was president of the board of managers of the Old Ladies Home, secretary of the Bath Salvation Army Advisory Board and a corporator of both Memorial Hospital and Patten Free Library.

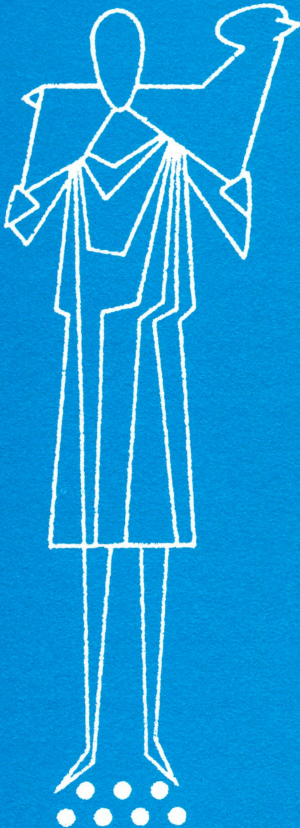
He was a past president of both the Maine Association of the Church of the New Jerusalem and the Bath Ministerial Association.

During World War II, the Rev. Dole was chairman of Bath Chapter, American Red Cross, a member of the Rehabilitation Panel of Selective Service, and chaplain to the Third Battalion, Maine State Guard.

For many years he wrote the "Swedenborg Student" for the Swedenborg Foundation. (See page 00.) These studies have appeared regularly in the *MESSENGER* and were a favorite feature for many of its readers.

Mr. Dole was a man of sterling integrity, firm in his convictions, and a devout student of Swedenborg's writings. He was respected by all who knew him. He had a host of friends, both inside and outside the New Church. A tireless worker, he was always ready to take on an additional job for his church or for his community.

Surviving are his widow, Mrs. Anita Sturges Dole; one son, the Rev. George F. Dole, Newtonville, Mass.; two daughters, Miss Gertrude Dole, Bath, and Mrs. Louise Woofenden, Des Plaines, Ill.; one half brother, Thomas Hyde Dole of Maplewood, N. J., and ten grandchildren.



the load's not heavy!

In the service of God
Commit a portion of your money
to the 1964-65 Annual Appeal.

Only \$20
from each family
will finance
our 1964-65 program.

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE
SWEDENBORG FOUNDATION

ARCANA CLASS APRIL 1964 VOLUME XI, 9324-9380

April 1-7	9324-9331
8-14	9332-9340
15-21	9341-9369
22-30	9370-9380

IN THE LETTER the first part of our reading for this month is the promise to the children of Israel that if they will serve the Lord and keep His commandments, the Lord will take away disease from them, the number of their days

will be fulfilled, there will be no miscarriage among them, and the dread of them will be upon all people. This, however, will not take place in a year, but little by little.

The spiritual meaning here is close to

the letter. Diseases of the soul are falsities and evils. The Lord's miracles of healing represented the healing of these spiritual diseases. He wishes to work all His miracles in each one of us, and does so as far as we permit Him by keeping His laws. There will be no miscarrying—progress in the birth of truth and good will be continual and orderly, and the full state of regeneration will be reached. And the fear of them will be upon the peoples round about. This was literally fulfilled in Balak's fear of Israel when, at the close of the wilderness journey, they encamped on the plain east of Jordan near Jericho. Balak sent for Balaam to curse them, but Balaam could pronounce only blessings. Evil and falsity have no power against good and truth. All power is from truth proceeding from the Lord. In the heavens falsity has no power whatever.

Regeneration is a long process. Numbers 9334-9336 tell why this is so. Though we have "remains"—our inheritance from the Lord—implanted in us in our early years, we are all born natural, with inclinations to self and the world. The sole purpose of our being placed in this world is that we may voluntarily become spiritual—that we may form in ourselves the life of heaven. We hear it said that we cannot change ourselves. In a sense this is true. But the Lord can change us if we will let Him. Regeneration is a Divine work wrought in us as we open the way.

Unless one is regenerated, he remains a purely natural or external man. Regeneration is the bringing of the natural or external man into correspondence with the spiritual or internal man. And this must be done while we are in this world: "none are regenerated except those who receive the mercy of the Lord in faith and life while in the world, according to the words in *John* 1:12, 13." "The Lord does not dwell in an angel except in His own in him. . . . The Divine must be in what is Divine, and not in what belongs to any man" (9338⁶). See also number 9346.

In the explanation of the words "I will not drive him out before thee in one year" we are told that regeneration is a process which "begins in infancy and continues even to the last of life in this world." This is because falsities can be removed only by truths and evils by goods, and the removal of evil and falsity before the implantation of good and truth would leave one with no knowledge of or affection for truth and good. Then all evil and falsity would rush in again. In number 9336², we are told that evils can be rooted out only gradually because of their complex interrelationships, which only the Lord can comprehend. We can understand this state-

ment if we try to analyze any one of our "pet faults."

The interchapter reading on "the reasons why the Lord willed to be born on our earth and not on another" is very enlightening. It was for the sake of the written Word, which is "the union of heaven with the world," and for this purpose, under the Divine providence, writing was developed on our earth, and also our world-wide travel and communication. "On every other earth truth Divine is made manifest only through spirits and angels" and men live separately by families, and revelation is by families (9358).

Notes

9331. This is an interesting explanation of the meaning of insects, especially flying insects. Animals that walk and creep represent the affections, good or bad; animals that fly signify the thoughts, true or false.

9334. It might be well to note the reference given here to various numbers: to numbers 2289-2309 on the state of infants after death, and numbers 2589-2604 on the state of the Gentiles after death. These are questions which are frequently brought before us.

9339^{ff}. The explanation of verses 31-33 is important to New-Church people today.

9340. Philistia has both a good and a bad meaning. The Ancient Church was there and so it originally represented the interior truths of faith. But when the Ancient Church became perverted, Philistia came to represent faith alone. So too all the nations in the land of Canaan once had a good correspondence, and this is true also of the lands and rivers, such as Assyria, Babylon, and the Euphrates.

9348. Loves of self and the world, "like unseen currents of a river, continually draw the thought and will of man away from the Lord to self, and away from heaven to the world." "Reasonings from the fallacies of the senses are then of especial force, and also the literal sense of the Word, wrongly explained and applied."

9349². "The Word, especially the Word of the Old Testament, has been preserved in respect to every jot and point from the time when it was written."

9349²⁻⁴. A specific statement on the abrogation of some laws, the necessity of keeping others, and the optional keeping of still others. Note the specific instruction as to which laws belong in each of these categories.

9360. The inhabitants and spirits of our earth "bear relation in the Grand Man to the external and bodily sense" which is the ultimate.

9373. On the nature and status of the Jews.

ADVANCE NOTICE

THE GENERAL CONVENTION of the Church of the New Jerusalem in the United States of America will hold its annual convention from June 18 through June 21, 1964, in Philadelphia. The National Alliance of New-Church Women will also hold their annual meeting during this time in Philadelphia. Exact times and places have not been determined as we go to press, but most of the meetings will probably be held in the Philadelphia New Church at 22nd and Chestnut Streets in downtown Philadelphia. There will be more definite details in a later issue of the MESSENGER, but why not plan now to give some of your vacation to your church.

NOTICE OF A PROPOSED AMENDMENT TO THE ALLIANCE CONSTITUTION

SOME YEARS AGO Edith W. Blackmer, Parliamentarian of the Alliance, proposed that the office of Third Vice President be eliminated. Her reasons for proposing the amendment:

1. Two vice-presidents are enough to safeguard the Alliance in case the president cannot perform her duties.

2. Each officer (excepting the treasurer) can serve for three terms of one year each—this means where there are three vice-presidents it can be nine years before the third-vice president can serve as president. She then goes on to the executive board for three years as

the grand alliance

— EDITED BY MARIAN KIRVEN

President.....Mrs. Robert L. Young, Wayfarers' Chapel, Portuguese Bend, Calif.
 1st Vice-President.....Mrs. Harold P. Berran, Wayfarers' Chapel, Portuguese Bend, Calif.
 2nd Vice-President.....Mrs. Wilfred G. Rice, Elmwood, Mass.
 3rd Vice-President.....Mrs. Sigmund Siebert, Pretty Prairie, Kansas
 Recording-Secretary.....Miss Alice E. Unruh, Pawnee Rock, Kansas
 Corresponding-Secretary.....Mrs. Immanuel Tafel, 5710 Woodlawn Ave., Chicago 37, Ill.
 Treasurer.....Miss Frances D. Spamer, 1261 Meridene Drive, Baltimore, Md.
 Executive Member.....Mrs. Richard H. Tafel, Sr., 200 Chestnut Ave., Narberth, Pa.
 Religious Chairman.....Mrs. Alice P. Van Boven, 446 Chestnut Ave., Redlands, Calif.
 Round Robin Chairman.....Mrs. Louis A. Dole, 887 Middle St., Bath, Maine
 Mite Box Chairman.....Mrs. John E. Lister, 34 W. Southampton Ave., Philadelphia 18, Pa.
 Publications Chairman.....Mrs. Robert H. Kirven, 48 Quincy St., Cambridge 38, Mass.
 Nominating Committee Chairman..Mrs. Erwin Reddekopp, 576 W. Woodland, Ferndale, Mich.
 Nominating Committee member.....Miss Gertrude Dole, 887 Middle St., Bath, Maine

"immediate past-president." So one person serving all these terms can serve on the executive board for fifteen years. This prevents the nominating committee from getting new material on the executive committee. In fifteen years the nominating committee may see only four new people on to the board. This is not enough turnover in that length of time.

Therefore the following proposed Amendment to the Constitution of the National Alliance of New-Church Women was read at the annual meeting in Miami, Fla., July 4, 1963, and will be voted upon at the next annual meeting this summer: To amend Article IV, Section one, of the Constitution regarding officers by eliminating the words, "a third vice-president," so that the article shall read: "The officers of the Alliance shall be a president, a first vice-president, and a second vice-president, a recording secretary, a corresponding secretary and a treasurer."

LEONORE POOLE FUND

ASSISTS STUDENT

A FUND ESTABLISHED in memory of Leonore Poole has helped to bring another student to your New Church Theological School. His name is Jaikoo Lee. He will be 25 years old this year. His home is Seoul, Korea, where he graduated from Sung Kyun Kwan University. He plans to study here and

return to serve the growing New Church in Korea. He hopes to attend Convention in June and thus have an opportunity to get more widely acquainted. He arrived at the School in November and is now becoming engrossed in his studies. He comes well-prepared; he uses English well, has some knowledge of French and German, has done quite a bit of reading in Swedenborg, plays the trumpet, and has a charming singing voice.

NEWS BITS

NOT MUCH HAS BEEN HEARD from Raghib and Tafeeda Rizq. We wonder if some letters may have been lost enroute, but Miss Josephine Ellis, of the Cambridge Society, had a letter dated October 13, 1963, from which the following come: "This summer I [Raghib] was busy in a Confirmation Class. I have translated and printed 12 lessons on the essential subjects of the New Church which we studied together. On Sept. 20, this summer 5 of our young men and women were confirmed in the faith of the New Church in Egypt. This service was the first service that was done in the Church. On the first of Sept. I made the first baptismal service to a child of our brother who was introduced to the Church here. . . . How is everybody? We cannot forget Mrs. Bruce and Mr. Bray, his daughter and Mr. Guu and all our friends in Cambridge, Boston and all in

U.S.A. Tafeeda, and myself send you our sincere love and much greetings."

(Ed's Note: Your contribution to the 1964 Annual Appeal of Convention will help to support the work of Mr. Rizq and the New Church in Port Said.)



Speaking of letter writing, did you know last year there were 18 Round Robin groups representing 35 states, including Hawaii, and Puerto Rico, Guam and the Philippine Islands. One hundred and twenty women are registered in the program, and only 24 live near enough to a New Church to attend regularly. But these are all women interested in the New Church and in having personal contact with it and its members. For further information write to Mrs. Louis A. Dole, 887 Middle Street, Bath, Maine.

NOTICE

THE NOMINATING COMMITTEE would like to have the names of New-Church Alliance women who would be willing to serve on any of the National Alliance committees or its Board, such committees as Religious Education, Round Robin, Mite Box, Publications, Nominating. If you are willing to serve or know of anyone please send the names to Elsie Reddekopp before May 15, 1964. Send to: Mrs. Erwin Reddekopp, 576 W. Woodland, Ferndale, Michigan.

the man who went to mars

IT WAS OF EMANUEL SWEDENBORG, the 18th century all-around genius, that F. W. H. Myers, pioneer psychologist, wrote, "He lived the strangest life yet lived by mortal man."

Strange in his day, perhaps, but becoming less unusual day by day, for now men speak confidently of visiting the moon, and are making plans to make Mars the next stop.

But Swedenborg, as early as 1756, had already made that stop.

"There was presented before me," he writes in his book "Earths in the Universe," an inhabitant of Mars. His face was like that of the inhabitants of earth but its lower part was black. The upper part was yellowish like some of the inhabitants of our world. They eat fruits, their garments are made out of the fibre of certain trees. They know how to make fluid from fires."

Some corroboration for the Swedish genius's statements about Mars may be found in Percival Lowell's "Mars and Its Canals" written by the Harvard astronomer in 1906, who says "The days there are much longer than on this planet, and I could presume the men there regard the common good as paramount."

As recently as August 12, Homer E. Newell of the National Aeronautics and Space Administration told a conference meeting in Blacksburg, Va., that "Mars is the most likely planet in our solar system to harbor extra-terrestrial life."

Swedenborg wrote much more about life on Mars. His claim that he gathered his information through the eyes and ears of his spiritual self seems no more remarkable than the experiences on Patmos of John of Bible days who about the year 96 A. D. suffered banishment to that isle in the Aegean by the Roman emperor Domitian at the time of his persecution of the Christians.

The Swedish savant goes on to tell that the Martians place greater store on knowledge rather than on emotional love and that they sometimes symbolize this by a bird of stone.

He speaks of the way the people of Mars are governed. The populace is arranged in societies into which are

taken only those of like mind and wisdom. Anyone disagreeing is dismissed and goes to the group where his thinking is more in tune.

We might wish that Swedenborg had written of the everyday life of the Martians, their schools, stores, etc., Perhaps he thought he had said enough in those times to get earth people to realising, as indeed finally they have done, that human habitation is not limited to this planet.

However, this man of science did not stop with the account of the people on Mars, but has something to say of the men on the Moon.

"The inhabitants of the moon do not speak from the lungs," we read in the same work, "but from the abdomen from which air is collected, and this because the moon is not surrounded by the same kind of atmosphere as the other earths." He does not say much else about the moon, but writes to some extent concerning Venus, regarding which our satellite Mark II recently has reported its fiercely high temperatures.

The Swedish savant says nothing about that but as always is chiefly interested in the inhabitants of a planet. "There are two kinds of men there," he says in the same book first mentioned. "One type is mild and humane, the other is fierce and almost like wild beasts. The better men live on the far side of Venus, the fierce groups on the side nearest the sun.

"The Venutians are like giants; earth men would come only about up to their middle. These kind want only to plunder and feast, and to look after their possessions."

Swedenborg leaves his account rather incomplete, then devotes much space in his book to the inhabitants of Mercury the smallest of the planets and the one nearest the Sun.

He tells us that the men and women there are the best of all the inhabitants of the planets, including the earth. They love knowledge for the good it may bring. They travel a good deal and take pride in what they learn thereby.

The women are well featured, he says, slender and becomingly dressed. The

men are modest in their apparel. The temperature on Mercury is the most moderate of the planets except the Earth, and in this connection the Prophet of the North as Poet Laureate Edwin Markham once called him, casually states a scientific fact not too well known, "Heat comes not from nearness to the sun but from the height and density of the aerial atmosphere, as is evident from the cold on the highest mountains, even in the hottest climates."

Swedenborg describes the oxen and cows on Mercury as not much different from those on the planet Earth, but smaller. They and all the Mercurians' flocks thrive well it seems in a heat that is varied as there are seasons of winter and summer there. Nothing is said of crops and gardens although this traveler to other spheres was noted in Stockholm for a yard laid out elaborately and mainly tended by him. There is still extant in the much visited Skansgaten in the Swedish metropolis, the original garden summerhouse where Swedenborg did much of his writing when in his home country. But his books, mostly written in Latin, were published for the greater part in London or on the Continent.

But this remarkable man's celestial travels are not yet completed: Considerable is told concerning the inhabitants of Jupiter. The people there live the simple life divided into tribes, families and households. They mingle little with strangers. They shuddered when Swedenborg told any of them of the wars, crimes and indiscretions of this earth. They live the simple life as did the men of the Golden Age, of whom, incidentally, this author also writes in other books, notably his 20-volume work entitled the "Arcana Coelestia."

The personal appearance of Jupiteans is somewhat similar to earth men, mostly "fair and beautiful, sincerity and modesty beam from their faces, which they often wash, protecting them carefully from the heat of the sun."

The men on Jupiter do not walk erect, nor do they creep like animals. They look always upward to the heavens,

"looking down only to see the accursed earth." Those who do look down are expelled from their respective families or societies.

Except for a loin cloth the inhabitants of Jupiter are naked, for temperatures are high even in their estimation. As with native people on the Planet Earth, nudity is taken as a matter of course, and there is no scandal among them, Swedenborg reports.

At the dinner table their enjoyment is more in the conversation and good fellowship than in the food; their choice of viands depends on what actual use they are to the human system. Jupiteans live mostly in houses of wood, lined with the bark of trees, a light blue. Some dwell in tents, decorated with stars, also blue in color.

Swedenborg even gained some information of how the inhabitants of Jupiter regard such questions as death. They do not believe it is the end, but that their spirit goes to a better world which earth-men call heaven. Those who have lived a good life on their earth do not die of disease but pass into their heaven tranquilly as though asleep and awakening.

For some years Swedenborg studied under Halley, in London, and became himself an astronomer of note, being the first to conceive the Nebular Hypothesis, and whose researches not only were in cosmology, but in every branch of science as known in his day, thus he was aware there were vast courses of planets, or other earths, in

addition to those within the solar system.

So his book "Earths in the Universe" also takes up the question of "inhabitants on other earths in the starry heavens."

Since Swedenborg's day the planetary system of which the sun is the center has been found of course to be much larger than the system Copernicus described. Nine years after the Swedish astronomer died Uranus was seen, and then a host of minor planets. In 1846 Neptune was discovered and in 1930 a photographic plate of the heavens revealed a vast planet which was later named Pluto.

But it is remarkable that Swedenborg anticipated those discoveries and actually states in his book from which we have quoted, "It appears that there are millions of earths in the universe and men on these earths to the number of 300,000,000, and if each inhabitant were given the space of three cubic ells (about 70 feet) the whole space still would not fill a thousandth part even of one of the satellites around Jupiter or Saturn."

Swedenborg concludes his treatise with accounts of the inhabitants of five other "earths." As with the named planets, he deals with the type of men and women there, with their homes and possessions, cattle and fields, their social and even religious lives, and how they are ruled.

There may be nothing new under the sun, as the saying goes, and to this extraordinary man, Swedenborg, there was nothing new on or about it, and its satellites.

—LESLIE MARSHALL

LETTERS TO THE EDITOR

WE MUST HELP

To the Editor:

Should we not ask ourselves the question: Who is directing the fashioning of this world today, which we call erroneously ours. What is known as moral and spiritual values are written off as being outmoded and in lieu thereof false foundations substituted. Do we not merit the poet's satire; "They hunt good living and abhor good lives"?

We are in an era of international unrest and domestic uncertainty and readjustments are facing us. To shortcut the processes of change is uncertain. The function of the judicial and legislative groups of men cannot cure all deficiencies. "As a man thinketh, so is he."

As recent history is reviewed from the time Mr. Roosevelt lived, and his alleged success, coupled with his failures, the trend of events and circumstances has indicated changes. During that time as at present there appeared an unrestrained quest by some for power in contrast with many showing a disinterest. The latter, in the majority, were frequently appealed to by our late President, Mr. Kennedy, in his speeches. This majority should not ignore in the future, our President Mr. Johnson, as he requests assistance.

Mr. Kennedy's untimely death should be accepted as a warning to all of us. If the United States Constitution is to be a guide and instrument only as so stated by politicians, then its written pages seem to have been ignored too frequently by human intelligence. To be specific, when the preamble is ignored,—and quoting in part only. . . . "To form a more perfect Union . . . insure domestic Tranquility . . . promote the General Welfare. . . ."

Those who study and not just read the writings of Swedenborg, and particularly the book entitled, "Divine Providence," may remember his explanatory and timely interpretation of the Lord's warning in Matthew herewith quoted: "Wide is the gate and

communion mystery

SNOWFALL, grey winter light,
And friends around home fires.
Heart speaks to heart of wistful dreams
And cherished deep desires
On undiscovered wave-lengths, loaned
By listening heavenly choirs.

—MILDRED RAPP

broad is the way that leadeth to destruction, and many be they that enter in thereby; but narrow and straight is the way that leadeth unto life and few be they that find it." (Matthew 7:13-14). Likewise, "If thine eye be evil thy whole body shall be darkened. If, therefore, the light that is in thee become darkness, how great is that darkness." (Matthew 6:23).

George Washington, as the President of the United States, is alleged to have said in his farewell address, which is quoted here only in part: "Reason and experience both forbid us to expect that national morality can prevail in absence of religious principle."

E.A.J.
Seattle, Wash.

WHY NOT SPEND YOUR WINTER VACATION IN FLORIDA?

In St. Petersburg, more especially, for it is indeed the Sunshine City. At least 360 days per year of warm sunshine and effulgent pure air. What's more there's a cordial welcome for you at the beautiful New Church there.
419 Fifth Street, South.
(A serene neighborhood,
3 blocks from town).
For further information write
Rev. Leslie Marshall,
Box 386, St. Petersburg.

PERRY NORMAL SCHOOL

Established 1898 as Perry Kindergarten Normal School. Incorporated, not for profit, 1956.

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

Graduates of Perry Normal may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

F. GARDINER PERRY, President

For catalog write the Secretary

815 Boylston Street, Room M
Boston 16, Mass.

THE FOLLOWING sermons were given at the Swedenborgian Church in Cincinnati on Youth Sunday, January 19, 1964. "It was a most impressive service and smoothly carried out"; "thoughtful and professionally presented." "Some of us felt we were listening to three potential ministers." The above were just some of the many comments received about the sermons and the service.

why I am a Swedenborgian

ABOUT 14 MONTHS AGO, a Swedenborgian minister moved into the house across from me. I had never heard of the word "Swedenborgian" and I was curious. I was invited to his house for a social visit and was, at this time, invited to attend a service at his church.

I attended the church and was pleased with the attitude of the church people towards religion and pure social thought. I continued attending the church, and eventually joined. I now began to learn the "behind the line" thoughts of the people; but it was at LEI that I really learned about the church and its people.

I became part of a new era of religion and thought. I really felt myself as part of the church. I had been attending another church previously but I felt that it did not have any religion with it, it did not have meaning with it, it was purely a social gathering.

I now feel as if I am in a new era of belief. These are simply a few of the reasons I am a Swedenborgian and will always be a Swedenborgian.

—BILL SUBLETTE

BEFORE I CAME to the Swedenborgian Church, I honestly disliked church and the manner in which it was presented to me as a child. Only four years ago church-every-Sunday was a terrible ordeal. One day I told my mother I would not go again; I did not like the clergymen, I disliked the stuffy air of the congregation, and God meant absolutely nothing to me.

Last September I was invited to this parish by one of the congregation. Last September was the first time I had attended church in a very long time. Last September was a big step in my life. I began to accept God in a serious

manner. I guess you might say I found the light. I am very grateful to this church and its minister for showing me that once you accept God He will accept you.

So now, everyday that I am alive, I know that God is with me, and my faith in Him shall never die.

This was only made possible through this church. I am very thankful. This is why I am a Swedenborgian.

—BILL WIEDEMANN

IT WAS, of course, the people of the congregation that first drew me to this church. Their spontaneous fellowship and friendship provided to me something far surpassing that which I had experienced in the other churches I have attended.

In so many places the true and proper aims of a church are neglected and even forgotten, but not here. Here the ritual of Sunday worship is not a status symbol, but here the serving of the Lord and the worship of Him is the guiding motivation in the hearts and souls of the people. Here God's presence is felt in a much deeper way.

But whereas the people were my first attraction to this church, they would not be enough cause for me to truly feel a part of the church. My limited study of the doctrines of the Swedenborgian church has shown me the greatest philosophy of life here on earth and in the spiritual world. The most satisfying area of the doctrines is that concerning life after death. That view of the living body as merely being a physical shell which contains the true person, this is my conception of real Christian belief. It has always been my thought, that if one believes in the Lord, there is no death, but merely the shedding of a purposeless garb. It was a

very pleasant experience finding others who shared my beliefs.

The writings of a church can only equal their author. Emanuel Swedenborg was a brilliant scientist who achieved great ends in the world of science. But first and foremost he was a philosopher. Swedenborg's writings on his theological concept of a Christian church were so enlightening and worthwhile, that although he had not planned it so, a church was founded in his name. The greatness of Swedenborg's writings is shown by the widespread reading of them by many of the great men in the world today, but one does not have to be an exceptional, outstanding figure to appreciate the value of Swedenborg's many volumes. Any sincere Christian reading with an open mind cannot help but feel enriched at the great truths presented by Emanuel Swedenborg. I feel that the guidance and comfort attained from this church are of such a degree of spiritual greatness, that it should be spread to all who are interested. A good Christian, I feel, also is a missionary, and we should go to great lengths to enrich others, as we ourselves have been so fortunate to be enriched.

—BOB WEISS

BOHLANDER-HOLLENBECK—Janice Irene Hollenbeck and Edward W. Bohlander, Jr., were united in marriage in a candlelight service at the Swedenborgian Church, January 17. The Rev. Richard H. Tafel, Jr., of Cincinnati officiating.

MEMORIALS

BOWMAN—Mrs. Lida Attwood Bowman passed into the spiritual life January 21, in Cincinnati, Ohio. Services were conducted by the Rev. Richard H. Tafel, Jr., of Cincinnati.

STREET—Mrs. Julia Henkel Street passed into the spiritual life January 31, in Cincinnati, Ohio. Services were conducted by the Rev. Richard H. Tafel, Jr., of Cincinnati in the Swedenborgian Church.

san diego

MEETING OF THE CALIFORNIA ASSOCIATION

September 5-8, 1963

THE SERIES OF SESSIONS opened with the Council of Ministers Thursday morning, in the hospitable home of Mr. and Mrs. John Miller, overlooking beautiful Mission Bay and its recreational area. Mrs. Miller is the granddaughter of the late Rev. Donald Gustafson.

Six ministers gathered under the leadership of Rev. Andre Diaconoff, (Portland, Ore.), our General Pastor. Our secretary, the Rev. Robert L. Young (Wayfarers Chapel), kept a precise record of our proceedings. We sent letters of fraternal greetings to our absent brethren, Rev. Clyde Broomell, Rev. Henry K. Peters and we visited the senior in ordination and age (91) the Rev. John L. Boyer at La Mesa. Not able to be present were Rev. Messrs. Calvin and Owen Turley from Bellevue, Washington. We were pleased and helped by the presence of the president of Convention, the Rev. Richard H. Tafel (Philadelphia).

We talked about the effects which recent developments in Convention would have upon us, like the inauguration of "Project Link" in Bellevue, and the eventual coming of the Theological School to Berkeley. We also spoke of greater co-operation between us and the Wayfarers' Chapel.

Each minister spoke briefly on his work in the last six months. Mr. Young emphasized the need of the youth of our Association. We opened a discussion of the conditions, and the needs of the Association in spiritual respects. We hammered out a recommendation to the Association to make a special effort to encourage spiritually and support financially a fellowship meeting in the early part of the next year to explore the spiritual needs and goals of the Association as a whole.

A bountiful luncheon was served by Mrs. John Miller and her mother on the patio terrace.

The day concluded with a most pleasant supper with our wives and other

members of the San Diego Society in the beautiful home of Mr. and Mrs. Al Hodges on the rim of one of the numerous canyons of the city.

On Friday, the board of directors met to discuss the program and the reports to be submitted. The afternoon was given over to a lively three hour session, when three groups under discussion leaders, aired the thoughts on: 1. Why do we have an Association? 2. What responsibility does a society have? 3. What can the Association do for Convention? The results were summarized and the delegates asked to continue this discussion in their respective societies, so that a broad base will be obtained for the new Constitution and By-laws to be submitted to the secretary of the State of California in 1968.

A Mexican dinner had been arranged in "Old Town" by the program committee and 65 gathered for this unique meal.

Saturday morning the State Alliance of New-Church Women had its traditional breakfast in the Parish Hall, and after business heard a well-received presentation on spiritual healing by Mrs. Tobisch. Part of this was hearing a tape recorded lecture by Mrs. David Mack (at the Convention in Washington) on "Divine Miracles." The board of directors busied itself with matters such as the operation and development of the Yucaipa Ranch.

Saturday afternoon was fully devoted to the stated meeting which was the 54th since the founding of the Association in 1908. Reports were received, the annual budget submitted and approved. An increase of support from societies in the annual per capita dues is much desired. If this can be achieved, the treasurer, Mr. Albert Rado, promised a balanced budget.

The nominating committee, with Mr. Irion Shields (Sacramento) as chairman, presented a slate of candidates who were unanimously elected for their terms. Presiding minister: Othmar

Tobisch (San Francisco); vice-president and chairman of the board: Mr. Ellsworth Seibert (El Cerrito); secretary: Mrs. Alice Van Boven (Riverside); treasurer: Mr. Albert Rado (Los Angeles); and two directors: the Rev. Andre Diaconoff (Portland, Ore.) and the Rev. Robert L. Young (Wayfarer's Chapel). The meeting adopted then the so-called "Life-lease Commitment" plan, favored by the board of directors. Under this plan, homes will be built on the seven-acre section of the Yucaipa property financed by the individual, with three possibilities; a) large down payment and small rent; b) small down payment, large rent; c) direct rental. All such properties would revert to Association at the decease of the builder. A certain sum was allocated for the survey and planning necessary. The Yucaipa committee consists of Mr. Earl Marshall, Mr. Albert Rado, Mrs. Alice Van Boven, Rev. John Spiers and Mrs. Vida Bell. Address all inquiries to Mr. Earl P. Marshall, 1210 Charles Street, Pasadena 3, California.

A lively discussion ensued on presentation by Mr. Tobisch of the proposed spiritual renewal fellowship. Mr. Garrett's amendment to the recommendation, spreading the financial support of this venture to individuals, societies, and the Association secured the passing vote. A committee consisting of Rev. Messrs. Tobisch, Diaconoff, Garrett and three laymen to be selected, was charged with the preparation of this pilot assembly, to be held sometime in February 1964.

Again, the call for dinner sounded and the multitude sat down in the Parish Hall for a supper of the Lord's company. At 8 P.M. the Alpha-Omega players, under the direction of Mrs. Henry Swanton, presented a play "Outward Bound" with professional competency and thrilling effects, showing the awakening of various human types in the world of spirits.

Sunday was the feast of the spirit, with a worship conducted by the Rev. John Spiers, local pastor, and the sermon by the president of Convention, the Rev. Richard H. Tafel. We were deeply stirred by his sincerity in challenging us to meet the demands of changing and new times and fulfill our destiny as the **New Church** of the Lord. Our General

Pastor then administered the Holy Supper as the climax of our fellowship, both physical, as well as mental and spiritual during these wonderful four days.

After dinner, in various locations, we gathered once more, for a musicale presented on the organ by Mr. Chambeau, local organist, followed by a vesper service under the direction of Rev. Othmar Tobisch.

The hospitality of the San Diego New-Church people was nearly overwhelming. Most competently planned and smoothly executed, our annual meeting was a joy. To the last, their thoughts were about our needs and how they could most pleasingly be filled. Thus a buffet supper was served as last and parting gift to us all and we left rejoicing, that we had such dedicated and delightful friends in this southernmost city of our state.

THE THREAT OF CONFORMISM

Continued from page 37

relinquished one segment after another of their responsibility as parents. As a result, neither the children, the experts, nor the parents appear to be anything but upset, worried, and insecure. Each blames the other for the debacle.

The family circle is older than our western Christian civilization. Here within the confines of our "castle" are the means for the growth and development of the individual soul and personality. Here the value and importance of each individual are appreciated. Potentialities are encouraged, faults disciplined, and a general preparation for a wider life is undergone. Christians of all sects hold the ideal of the father as the "head" and the mother as the "heart" of a home. They symbolize wisdom and love, good and truth, working together. The "experts" consider this a narrow conception. The experts consider the desirable thing to be group activity, group approval under the aegis of the "experts," rather than family approval and family activity. If perchance family standards clash with those of the group, it is considered desirable in a democracy that the group

win. The adult, youth, or child, caught in this pincer, is facing a dilemma.

On the one hand, love and devotion for parents, a desire to please them, and, on the other, the pressure of acceptance even at the cost of repressing the basic loyalty to family ideals create a gargantuan conflict for a teen-ager. It could arise over a simple question of mode of clothing or to use or not use lipstick. Rebellion against both the mores of the group and the standards of the family signifies escape from the conflict. This escape could achieve the purpose of outraging both home standards and socially desirable group activities and behavior. The flag of independence is raised. The skull and cross-bones was such a flag in bygone days. Youth is torn by ignorance, idealism, conflict, energy, self-assertion, and a tendency to say "A plague on both your houses!" Youth is in desperate revolt.

Parents of the present teen-age group were subjected to both the haranguing of the Behaviorists and the later, war-induced expedient philosophy of "Let 'em do as they please and no routine necessary"; the "snatch 'em from bottle to battle," "train to train," "plane to plane," "school to school," and the "young uns will survive, but your husbands may not" theory.

It's about time each of us decided for ourselves and our families just what values from this maelstrom we will live by and which we will discard, and then stand by our decision. Certainly the diversity of standards and values on an over-all basis forms a huge expanse of thought and idealism upon which individuals may find room to harrow, hoe, plant, and grow such diverse things as a pumpkin and a rose.

The time has come for the re-assertion of the tremendous value of the individual personality. The tired old men and women of the doctrinaire school of modern thought in all fields of human relations should be pensioned off. They ignored the only wisdom the western world possesses. It is time for religion and families to re-unite and re-assert their fundamental values in modern terms.

The general over-all pattern of life is woven from the strands of individual values. The over-rated group vs. the individual should occupy the thought

of those who are concerned with the fate of liberty. James T. Farrell in an essay on H. L. Mencken said of him: "He saw encroachments on the liberty of the individual from all sides, the institutions of society in general and of democracy in particular were threatening the liberty of the individual. . . . Liberty of thought meant more than anything else. . . ."

If a person, adult or youth, is true only to himself and disregards the rights of others, then certainly a whole population could break down into anarchy. On the other hand, if the will and standards of the majority are the criteria, doesn't this generate merely a conformist mediocrity? Is it desirable that the social group be the sole source of sanctions and standards of behavior? As Bernard Iddings Bell says in "Crisis in Education": "The end of this is a totalitarian set-up manipulated by the ruthless and unscrupulous, a negation of just opportunity for freedom of expression and for voluntary self-investment."

If one cannot abide by the herd instinct and yet cannot achieve complete liberty of self-expression in a society, just where does his responsibility rest? Could it be to an authority of manners and morals outside the ken of the experts? Could it lie in the acknowledgment of religion as the fountainhead of manners and moral standards? We must return to the known values of spiritual life as the measurement of our individual actions. Shouldn't we sweep our society clean of the doctrinaires whose ivory towers obliterate adult, youth, and child as they are?

Somewhere between the amoral behavior of youth gangs and the repressed individuality of the group-conformists lie reason, tolerance, and respect for the individual value of each personality. The social bigness of conformism has created the attempted "bigness" of irresponsibility. We need a catalyst in our society to bring about a new, broader, easier, more flexible, and more understanding atmosphere. The doctrinaire pedagogues do not demonstrate love or faith toward the Lord or their neighbors. The word love equals sex. The word faith equals myth, in the language of that self-appointed elite. Therefore, such a thought as love and faith toward the Lord and the neighbor is

incomprehensible to them, even though the more deeply-aware among us are still capable of spiritual understanding. Herein lies the conflict.

Leon Paul Fargue as quoted by André Beucler said: "You know, I think it'll end up with the mob storming the rostrum. . . . We're going towards the glorious days of Virtue Triumphant, when the Big Principles will gobble up the little ones." (The Last of the Bohemians) And while working for the advancement of the mass of men and the enlargement of their power, John Stuart Mill feared the accompanying pressures toward conformity. He wrote:

"The worth of a state, in the long run, is the worth of the individuals composing it: and a state which . . . dwarfs its men in order that they may be more docile instruments in its hands even for beneficial purposes will find that with small men no great thing can really be accomplished; and that the perfection to which it has sacrificed everything will in the end avail it nothing for want of the vital power which in order that the machine might work more smoothly, it has preferred to banish."

A tiny microscopic speck called the leaven causes dough to rise under a certain temperature of heat and become the bread which sustains life. The even heat of human charity is slowly rising, but the dough of society will not produce the Bread of Life without the leaven. It occurs to the writer that a microscopic segment of our population could supply the necessary leaven. New-Church ideas are both the catalyst and the leaven. Let us broadcast them wherever we may.

Each individual effort to dispel both the fear of nonconformity and of "bigness" helps to unveil the dignity and value of diverse personalities acting in liberty under law. The cultivation of the precious gift of uniqueness, lavished so abundantly upon the human race, can be a worthy goal in New-Church life.

book reviews

ONE OF THE MOST INTERESTING and significant references to Swedenborg's writings to have appeared in the press for some time is a book review by Robert R. Kirsch, appearing in the widely read Los Angeles Times, January 15 as called to our attention by Mrs. Esther Rich Fisher of Altadena, Calif.

We publish it below:

The paperback scene:

Helen Keller's "MY RELIGION" (Citadel: \$1.50) is not only a deep spiritual document but a vigorous and comprehensive introduction to the work and the thought of Emanuel Swedenborg, the great Swedish philosopher and theologian, whom Miss Keller describes as the "light-bringer of my darkness."

Thus it is appropriate that the reprint of Miss Keller's book is paired with the reprint of a new translation of Swedenborg's "Divine Providence" (Citadel: \$1.95), with an introduction by Walter M. Horton of Oberlin College. The translation is by William Frederic Wunsch.

If "Divine Providence" will be of more interest to those who seek the core of Swedenborgian teaching, Miss Keller's book may be read, as Dr. Norman Vincent Peale points out in the introduction, as a "paean of praise to God." It is an unembarrassed and forthright spiritual autobiography, and as such both a challenge and a pleasure to read.

"THE FAITH OF CHRISTENDOM". Edited by B. A. Gerrish. An Original Meridian Book. The World Publishing Company, 2231 West 110th St., Cleveland 2, Ohio. 371 pp. \$1.95

Today with the awakening of interest in what is called "dialogue" between church bodies or the "ecumenical encounter," this is a timely book.

The opinions entertained by most people about the faith of other people, even those who bear the name of Christian, are generally made up of prejudices' polemical diatribes and partisanism into which no little misinformation has been mixed. In part, this book seeks to correct this by giving in full the most important "confessions" of faith together with brief historical information about the origin of these confessions or declarations of faith.

The first part deals with the "ecumenical creeds," namely the Apostles' Creed, the Nicene Creed, the Creed of

New Church Theological School
48 Quincy St.
Cambridge 38, Mass.

School Invites Inquiries

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

We earnestly invite inquiries from those who have considered the ministry as their possible vocation.

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

St. Athanasius, and the Chalcedonian Creed. These creeds are acknowledged, explicitly or implicitly, by most of the churches, although as the Roman Catholic theologian, Cardinal Bellarmine, pointed out, since there is a disagreement in the interpretations of these creeds there is not really a creed common to Christendom.

The Lutheran Augsburg Confession was a product of the Reformation. This confession was in large part a piecing together by Melancthon of two earlier documents, the Schwabach articles and the Torgau articles. According to Dr. Gerrish, the basic concern of the Augsburg Confession was to "relieve terrified consciences." The Confession really seeks to stress unity with Rome, and the author regards it as unfortunate that the Protestant Reformation is pictured as a revolt against Rome. The Confession also draws a distinction between Lutherans and other reformatory movements, notably those of Zwingli and the Anabaptists.

The Reformed Gallican Confession is largely but not solely the work of John Calvin. It differs significantly from the Augsburg Confession in that the latter reflects Luther's anthropocentrism, but the former stresses Calvin's theocentrism. Yet the agreements between Luther and Calvin are more impressive than the disagreements, Dr. Gerrish holds. The strong Christological content of the Gallican Confession, affirming the all-sufficiency of Jesus Christ, should be noted.

The Anglican Articles of Religion have borrowed from the Augsburg Confession and other Protestant affirmations of faith, yet on many questions are vague. The Church of England has sought to include different faiths within a single organization by means of a common church order and liturgy. Hence there can be a number of parties within the church. New Churchmen will recall that among the early adherents of Swedenborg's teachings were some who remained within the Church of England.

A chapter is devoted to the Anabaptist Dordrecht Confession. "Anabaptism" was a term the reformers used to designate all departures from their own teachings, and all left wing movements.

CHANGES OF ADDRESS : TO 4001 BROTHERTON ROAD, CINCINNATI, OHIO 45209

But the Dordrecht Confession comes from the Mennonite branch. The Anabaptist view is founded upon a "strict Biblicism or primitivism," in which they saw a new beginning or a recovery of the early Apostolic pattern of the church.

Included also in this book are the Roman document called the Decrees of Trent, and the Confession of Dositheus, which is accepted by the Eastern Orthodox Church.

There are many other creeds and confessions not included in this volume, But enough are here to give some hint of what an impossible task it would be to reconcile the various beliefs expressed in the confession here given. It will have to be recognized by the churches of today that the enemies against which they contend are no longer those which faced the creed-makers of long ago. The enemies today are secularism, materialism, and dictatorships such as Nazism and Communism. The problems which now confront Christianity are racial conflicts, nuclear armaments, a new culture which is the outgrowth of industrialization and automation, and the weakening of traditions. The Ecumenical movement may call for the formulation of a new confession. But such a creed will not be some amalgamation of the historic confessions. It will have to be directed to the world of today.

Perhaps the World Council of Churches' declaration of "Jesus Christ as God and Savior" is the beginning of a new confession.

"BEST SERMONS 1962 PROTESTANT EDITION." Edited by G. Paul Butler. D. Van Nostrand Company, Inc., Princeton, New Jersey. 328 pp. \$5.95.

How can one judge a sermon to be good, and especially how can anyone, out of the thousands of sermons preached every year, select forty two and pronounce them the best? That is what this book essays to do. Opinions will vary widely on how successful this attempt has been. Yet it may be said that most readers will agree that many, if

not all, of the sermons found in this volume are worth while.

Dr. Butler invited 120,000 clergymen to submit sermons for consideration, and he received a total of more than 55,750. From these he and his editorial board selected the collection herewith presented to the public. The sermons are grouped under such topics as Aspiration, Christmas, Easter, Christian Life, Faith, Racial Problems, etc.

Bishop Gerald Kennedy in his Foreword stresses, that good preachers are dedicated men who believe in their message and so can give it with fire and enthusiasm. Also he asserts that great preaching is marked by wide reading. This makes for ideas that are big and a faith that is broad. But in addition the man in the pulpit, if he is to make an impression, must be a man of compassion and courage. He must have the prophet's scorn and indignation, and be brave enough to stir up his congregation. A number of sermons in this book show that kind of courage, including the one by Bishop Kennedy himself, entitled "Creation by Explosion." But personal problems and theological questions also come in for treatment. Among the subjects that call for frequent comment are the dominance of materialism, our moral indifference, and the superficiality of much of our religion.

Needless to say that a volume such as this, authored by many preachers of different denominations and varying theological backgrounds, will contain numerous diverse viewpoints. And yet the similarities in outlook are more striking than the disagreements. For one thing there is a strong tendency to stress the Lord as the Guiding Light and Savior. This gives a surprising unity to this collection of sermons. After all, whatever unity the church may succeed in attaining will have to rest on commitment to the Lord. At the present we may be able only in metaphors to express our hopes for unity: the vine and the branches, or the shepherd and the one sheepfold. But always the Lord must be the center.