

NEW-CHURCH MESSENGER

APRIL 15, 1964

SEVEN COMING EVENTS



1. swedenborgian exhibit
at New York world's fair

(see page 54)

NEW-CHURCH MESSENGER

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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. Thomas Spiers.

CONTRIBUTING EDITORS

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

Editor

Bjorn Johansson

Associate Editor
Carol Lawson

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

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APRIL 15, 1964

ESSENTIAL FAITH OF THE NEWCHURCH

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

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

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

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

Religion and Culture

MUCH IS SAID today about religion as merely an aspect of the culture of the people among which it is found. It would be nearer the truth to describe the culture of any race or social group as a product of their religion. This is not to say, of course, that there are not many non-religious factors in any given culture, nor that these factors exercise no effect upon religious development. But it does mean that in the depths of his being man is religious. He is always asking, "Who am I?" and "What is my relationship to the Ultimate Reality of life?"

Man tends to become that which he conceives himself to be by virtue of that Ultimate Reality. Or as Paul Tillich puts it, "Religion is the substance of culture and culture the form of religion."

We see this illustrated by numerous religions. The Hindus teach that to worship God enables man to discover his real self and its meaning. Taoism stresses that if the Tao (the way of the universe) were allowed freely to flow into man and work there, then everything would be perfect balance and perfect harmony. Mohammedanism believes that the whole duty of man is to submit to the will of Allah. These and other non-Christian religions, no less than Christianity, proclaim the idea that human life in all its activities must be oriented to Ultimate Reality. Man's cultural activities must therefore be directed to the same end. That is what we mean when we say that man's duty is to serve and to glorify God.

Today's secular civilization has tended more and more to think of religion as only one aspect of life, and sometimes to regard that aspect as a minor one.

The Bible, however, stresses that man's relationship to God transcends—indeed, is independent of time and space, that his fellowship with God is eternal in its nature. Death ends all our activities and all our relationships on earth, but not our relations with the Eternal. "I shall dwell in the house of the Lord forever" is the Psalmist's description of this pact that God has made with man. "Because I live, ye shall live also" said the Lord.

Since religion is the core of human personality, it cannot be described as merely one of man's many cultural activities. Rather it is the undergirding of culture. Even secularism has its faith, its tacit assumptions, its life abundant (consisting of material things). It has its gods, and a ritual for the worship of these. Its value system may differ very much from that of the believer in a transcendental, yet personal, God from Whom he derives his ideals and his goal in life; but it is still a value system.

The believer seeks first the kingdom of God and His righteousness in the full faith that all worth-while cultural value will be added unto him. The materialist seeks first all the delights that material possession can give him and thus believes he has acquired the kingdom of happiness. In the depths of human nature, however, is to be found a voice which proclaims the supremacy of the spiritual. There, in those depths, will be found a vision, often dim and indistinct, which sees that under matter there must be something superior—something which we term Spirit. Take away that spiritual explanation, and the whole universe will become unintelligible. And all human striving will be rendered meaningless.

In a world in which secularism was really triumphant man would find himself homeless. He would find himself in a universe that was alien to all his purposes and longings. His relationships to a God Who cares would be severed, and he would instead be faced with nothingness. However, we need not fear that such an outlook can ever prevail, for it is contrary to man's basic instincts as well as his reason. Or perhaps we had better say that under Divine Providence a triumphant secularism cannot come into existence.

CONVENTION HEADQUARTERS: THE WARWICK HOTEL, LOCUST AND 17TH STREET, PHILADELPHIA 3, PA.

RATES: Singles.....\$15.00

Doubles..... 12.00 per person

Four persons in one room (Leaguers).... 10.00 per person

The above rates include full course breakfast and dinner each day. No charge for children in room with parents.

SEVEN COMING EVENTS

CONVENTION THEME:

OUR CHURCH IN ACTION

- *through personal involvement*
- *through youth participation*
- *through shared experience*

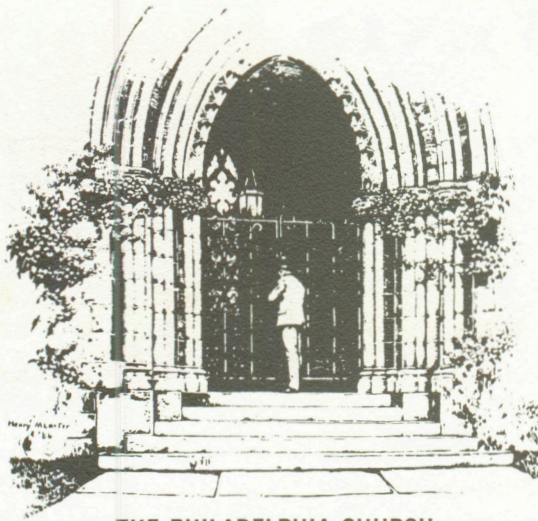
"Why call ye me, Lord, Lord, and do not the things which I say?" —Jesus our Lord

2. convention in Philadelphia June 15-21, 1964

	TENTATIVE PROGRAM		
	Morning	Afternoon	Evening
Mon.	9:30—Council of Ministers Business Committee	Program Committee	Supper meeting for ministers' wives at the Tafels' home Alumni Dinner
Tues.	9:00—Council of Ministers Business Committee	Ministers' wives meeting Council of ministers	Council of Ministers Program Committee
Wed.	9:00—Council of Ministers	Planning Conference ANCL Executive Committee	8:00—NCTS Graduation ANCL in attendance Exec. Com., Women's Alliance 9:30—ANCL Social
Thursday	8:00—Communion 9:00—General Council 9:30—Women's Alliance 10:00—ANCL Business meeting 11:30—Open meeting—Speaker 12:30—Alliance Luncheon	2:00—General Council Organized Sight-seeing ANCL Program 4:00—Sunday School Association	6:00—Supper 8:00—Opening of Convention 9:00—Film (presented by PRB) ANCL in attendance 9:30—ANCL Social
Friday	8:00—Communion 9:00—Worship Convention Business Session ANCL in attendance till 11 a.m. 12:30—Lunch	1:30—Faith and Life Program Speaker, questions and discussion 3:00—Coffee break 3:30—Speaker, questions and discussion ANCL in attendance	6:00—Supper 7:30—"Singing City" ANCL in attendance 8:15—Board of Missions 9:30—ANCL Social
Saturday	8:00—Communion 9:00—Business Session ANCL in attendance	2:00—Business Session Awarding of Keys and Shaw Trophy Consecration (including ANCL officers) Board of Missions Managers NCTS Trustees of National Church	6:30—9:30 Dinner Cruise
Sunday	9:00—Communion 10:00—Breakfast 11:00—Service Ordination Investiture ANCL Participating Open meal	1:30—ANCL Executive Committee Exec. Com. Women's Alliance Pension Board Organized Sightseeing General Council	Supper at the Tafels' home General Council

Council of Ministers June 15-17

Convention Sessions June 18-21



THE PHILADELPHIA CHURCH
Host to Convention
June 15-21, 1964

architectural notes

WITH THE SWEDENBORGIAN Church of the New Jerusalem at 21st and Chestnut Streets we are introduced to the work of Theophilus Parsons Chandler (1845-1928), who was born in Boston, educated at Harvard and studied architecture both in this country and at the Atelier Vaudremer in Paris. In the 1870's he came to Philadelphia, where he practiced actively until 1910 and intermittently until his death. He is chiefly noted for his churches, which recommend him especially to our observation. Although by no means an "original" architect in the sense that Frank Furness was, he was a designer of very considerable talent.

In all periods there have been architects—fashionable if you will—gifted with a certain grace of expression who have both led and interpreted the public taste of their times in such a way that the standard contemporary forms and images are given an extra and more enduring dimension. Such a one was Chandler; if he invented nothing new, he handled his Gothic forms with great elegance and freedom, and he contributed to the development of such later practitioners as Milton Medary, Walter Cope, and Charles Klauder.

The Swedenborgian Church (erected 1881-83) was one of his first important ecclesiastical commissions, and it displays a number of his design image—the steeply pitched roof heavily beamed on the interior, the rich, ornamented exterior texture, and the "Decorated" Gothic mass very loosely and liberally interpreted. The forms of both the main and the subsidiary buildings (placed in this instance on two sides of the corner lot) are handled with a kind of elegant facility and a restrained but sure instinct for drama. The groin-vaulted entrance porch with its richly ornamented arches is a characteristic touch as is the ingenious outside stone staircase (1907) of the parish house, whose interiors with their stone-mullioned windows are especially suave.

The interior of the Swedenborgian Church with its balconies, its great lancet windows filled with stenciled, geometrical stained glass, and its original brass lighting fixtures is, despite its rich Chandlerian chancel of 1902, so redolent of the 1880's that one feels quite transported back to that distant decade.

(Reprinted with permission from "Charette", September 1963)

4. CISV at Urbana

GENEROSITY OF MIAMI COUNTY RESIDENTS is being anticipated by local CISV officials to make possible the Children's International Summer Village which will be held at Urbana College this summer. A number of local officials met Feb. 8 in Urbana with the business manager of Urbana College, Roger Paulson, to formalize final arrangements and sign an agreement with the College for the Village. Meeting with Paulson and being familiarized with all facilities at the College were: Ralph W. Zimmerlin, local Chapter president; Miss Hildreth Miller who will act as camp secretary; Keith Weiland of Cincinnati who will be camp director; and Miss Ruth Bowers, this year's camp committee chairman. The responsibility of arts and craft director at the Village has been accepted by Mrs. Celaine Randall of Troy, Ohio.

Officials said definite acceptances have been received from Mexico, France, Norway, India and the Philippines to send a delegation to the Village, and that it is probable Argentina, Nigeria, Germany and Sweden may be able to accept their invitations. An invitation will be extended to Holland to send a delegation, as Finland declined its invitation due to the fact a Summer Village is being planned there this summer.

5. Austria

in mid-July . . . watch for article by "Muff" Worden in our next issue on this

new-church camp

3. writers' workshop at Urbana College

As we go to press comes the exciting news that the long-looked-for newswriters' workshop will be held June 26-29. Full particulars in our next issue.

Associations and societies: send your bulletin editors. Room & board will be provided! Come!

FRYEBURG NEW-CHURCH ASSEMBLY
Fryeburg, Maine

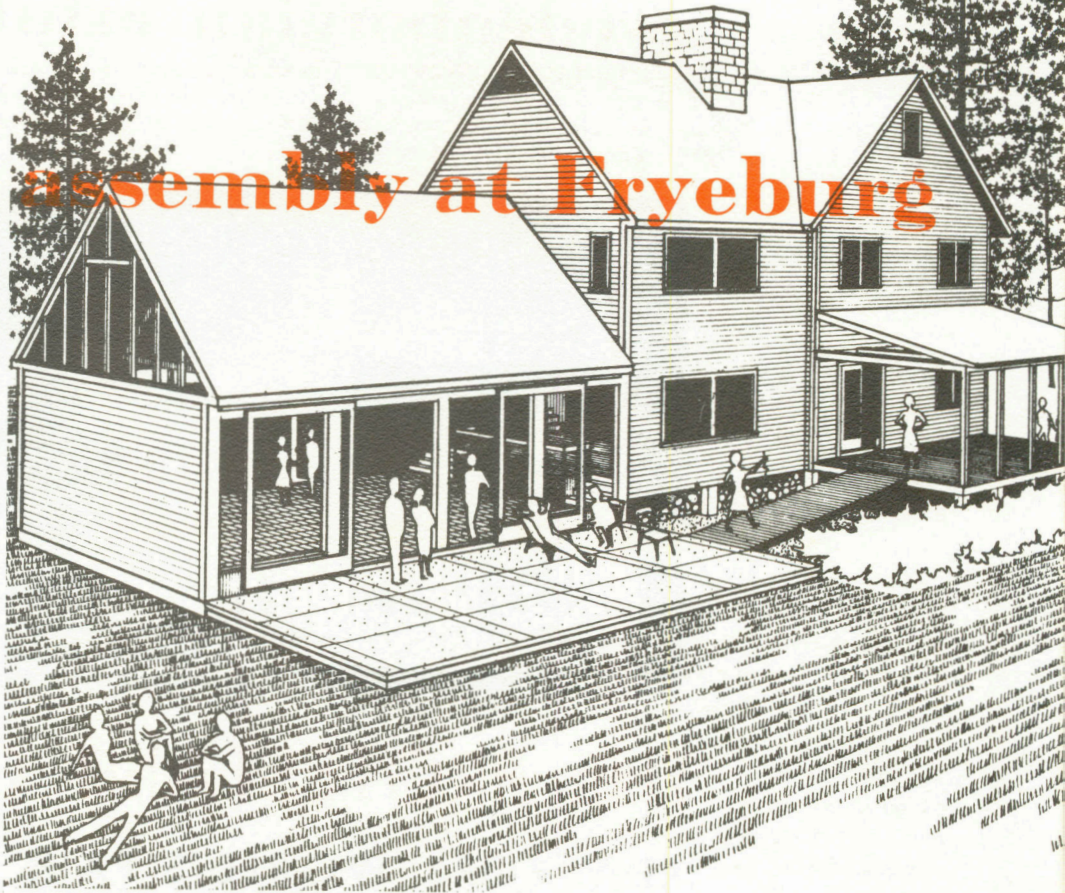
Theme for 1964—The Second Coming

"All religion is of the life; and the life of religion is to do good."

—EMANUEL SWEDENBORG

6. summer assembly at Fryeburg

THE INVITATION: The Assembly offers a unique opportunity for New-Church people to gather in ideal surroundings to study, discuss and put into life the teachings of our Church; to renew old friendships and to form new ones,—an opportunity in which all of the family can join. The 22 wooded acres are at the Maine-New Hampshire Line, bounded by the Saco River and U. S. Route 302, facing the White Mountains. First meal served: lunch, Aug. 8; the last one: breakfast, Aug. 31. **REV. LOUIS A. DOLE:** As you know, Rev. Mr. Dole passed into the spiritual world last February. For over 40 years his devotion to the Fryeburg Assembly has been instrumental in making the Assembly what it is today. He was one of the founders and was an officer from the time of its inception to the day of his death. As a tangible memorial to Rev. Louis A. Dole we are naming the new addition to the Assembly's main building which we hope to build this year or next, *The Rev. Louis A. Dole Memorial Wing*. For details of this memorial wing write to Mr. Rafael Guiu, 50 Cleveland St., Greenfield, Mass.



RESERVATIONS: For rates and reservations for this summer's session write to Mrs. F. Gardiner Perry, 105 Pine St., Needham, Mass. 02192.

—F. GARDINER PERRY
President

**PROPOSED ADDITION—NEW-CHURCH
ASSEMBLY, FRYEBURG, MAINE**

FRYEBURG SCENE José Melis and Rafael Guiu during concert



DON'T FORGET THE FRYEBURG SALES TABLE

THE WOMAN'S AUXILIARY of the Fryeburg New-Church Assembly reminds its friends of the need for new saleable articles for the Sales Table in August 1964.

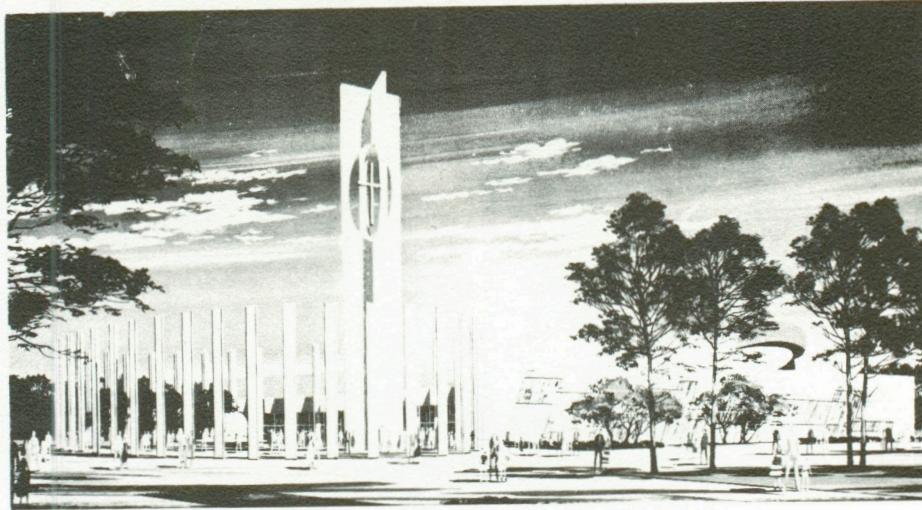
Due to the generous donations last year the Auxiliary was able to buy furniture for The Mack Cabin, repair some chairs and donate \$50 toward the building of the new wing on the Main Lodge which it is hoped will be built this summer. Packages may be sent to Mrs. Gardiner Perry, 105 Pine St., Needham, Mass., 02192, at any convenient time before July 15.

—F. MARION GREENE
Secretary

1.

swedenborgian exhibit (see cover)

AN UNPRECEDENT OPPORTUNITY to bring the teachings of Emanuel Swedenborg to the attention of millions of visitors during the two-year period of the New York World's Fair is made available through the New York Association of the New Church membership in the Protestant Council of New York City.



THE PROTESTANT CENTER NEW YORK WORLD'S FAIR 1964-1965

THE SWEDENBORG EXHIBIT at the World's Fair is the subject occupying a good deal of our attention and time just now. It is a new and fascinating venture; an opportunity to acquaint many people with information about the existence of the New Church, about the doctrines of that church and their relevancy to the needs and aspirations of mankind in the twentieth century.

Our chapel in the Protestant Pavillion will be a replica of the chapel at Palos Verdes, Calif. It will be as attractive as modern construction skills and creative ideas can make it. As a part of the plan to reach visitors with distinctive New-Church teachings, there will be within the chapel a series of six telephone installations which, when put to the ear of the inquiring public, will transmit a recorded message of about 55 seconds in length.

A group of five or six persons have been meeting in New York at 112 East 35th Street one evening a week, sometimes more, for the last several weeks to work on the writing of these messages. If you have ever tried to state very briefly yet forcefully a particu-

lar teaching of the New Church in 55 seconds you will know why the midnight oil has been burning and why wastebaskets have been overflowing with scrap paper.

This has been a worthwhile activity, thoroughly interesting to all who have participated in it. Not only are we learning more about what we believe, better ways of expressing it, and techniques of interesting others, but we are working together and learning more about each other. This is the kind of activity that seems especially fitting to our philosophy of life and to the place we might someday fill in the ecumenical community. Our writing group has expressed a desire to continue even after the present needs are filled, in order to produce new tracts and pamphlets which are sorely needed by the publishing departments of Convention, and the Swedenborg Foundation.

—MARION PRIESTNAL
New York Society Newsletter

The Swedenborg Exhibit will also need volunteers to serve as hosts in the chapel; to greet visitors and to answer their questions. If you would like to participate in this effort, please contact Mr. Harold Larson by letter at 711 Fourth Avenue, East Northport, L. I., N. Y., stating the days and hours during *the summer and fall* when you could give time.

NEW YORK PASTOR ELECTED

Clayton Priestnal is the newly elected president of the East Midtown Community Council, an organization of about 35 member agencies including churches, schools, hospitals, neighborhood houses, social agencies, etc., which has for its purpose the improvement of the East Midtown area from 14 to 49th Streets, Fifth Avenue to the East River, in every way which will affect the lives of those living in the area.

Our "Tuesday Evenings at 112" continue regularly, with good attendance and stimulating conversation. Several new people have joined the group recently.

(TRANSLATED FROM GERMAN BY
WALDO C. PEEBLES)

THE BUSHMEN AND WE

by Friedemann Horn

"WHAT PROFITETH A MAN if he gain the whole world and loses his own soul?" This justly famous saying of Jesus might serve as a motto for all of the literary work of the South African-British writer, Laurens van der Post, as far as we know it. A scion of an old Dutch family, he grew up in the remarkable atmosphere of South Africa which was marked by sober Protestant piety as well as by shockingly brutal violence. At an early age he was immersed in the conflict of which he was not entirely unaware at that time, between the European-Christian spirit which had gained a mastery over Africa and the quite different "soul" of this continent. The older he grew, the more clearly he recognized that this violent conflict had encroached upon the white conquerors themselves, even upon the whole white race, had poisoned their lives, and was leading them into a dissension between the primitive African character in their souls and the authoritarian spirit of their civilization, which was its most obvious expression. He dedicates one of his books, probably the most important one, to Carl Gustav Jung, the famous controversial depth-psychologist of Zurich, because he found in his work the same basic concern and many allusions to the symbolical thinking of the Africans. He seems to have no apprehension of Swedenborg or else he would have been obliged to mention him again and again, not only on account of his deep love for the Africans (whom the author praises in his dedication to Jung), but also because of the numerous parallels between the correspondential nature of the Bible revealed by Swedenborg and the life experience and thought of the Africans, the bushmen in particular. Many New-Church people have read one or more of van der Post's works. In a New-Church Club in eastern Switzerland a reading evening of his books was

organized. The reaction was always the same—spontaneous agreement and joy at the obvious spiritual affinity of the author and his subject with the basic ideas and teachings of Swedenborg.

On the land belonging to Post's father there lived as servants numerous representatives of the most varied and intermingled races of the conquered continent and he came into intimate contact with them. Among them were also some old bushmen with whom he found special favor, even though with their apricot-colored skin and their entire bodily and spiritual nature they differed completely—not only from members of his own race, but also from the numerous members of the various negro tribes whom he learned to know. These mysterious representatives of an almost extinct humanity, equally despised and feared by whites and negroes, told him many of their countless stories woven around the phantastic and rich animal world and the peculiar landscape of South Africa. In his book "The Lost World of the Kalahari," the author paints a picture of these men and their tragic history. The fact that the bushman, to whom all of Africa belonged at one time, was "dependent upon is adduced by his enemies as proof that this little hunter and seeker for honey was actually a very inferior creature. He built no house of even a temporary kind, he cultivated no fields, he did not even keep cattle and possessed no household equipment. All this seemed to his enemies to be a proof that he was a human 'untouchable' and was not much higher than the beasts on the veldt. Now it happens that the blinds that the bushman erected when pursuing wild animals were of the lightest imaginable construction. In spite of this he had a fixed point of departure around which his whole life revolved. In my part of the country he built round stonewalls

7. LEI

over Labor Day period

in Seattle
area

up on the mountains close by his all-the-year-round waterholes. The walls were four and five feet high and traditionally had neither opening nor roof of any sort. At night he simply climbed the wall, kindled a fire and cooked his dinner in protection from the wind. Then he rolled up beside the fire in a blanket made of skins." In other areas he preferred overhanging cliffs and caves, van der Post further reports, meeting the basically materialistic values of the bushman, which simulated the 'standard of living' with culture, even with human dignity, and then he continues: "The more inaccessible they were the better. There the bushman felt most secure. There his culture could develop undisturbed and could attain its highest bloom. There it reached the purest perfection this continent has ever known. There he made music when hunting and hunger left him time. No African music, so I was informed on all sides, could compare with the bushman music. He had drums, rattles, and many kinds of stringed instruments, from the violin with only one string to the harp with four strings. As wind instruments the bushman used flutes and he also played, so I was told, a double fife similar to the genuine Pan's flute. He loves music on all occasions, even with games, and if the statement is true that a culture finds its creative expression principally in stimulating in man the urge to play, then this little man with his variety of games and his rich music puts to shame many other so-called 'higher' cultures". Van der Post then describes the inborn dancing talent of these wonderful people and finally comes to speak of their extremely rich 'literature', which differs from ours only in not making use of writing. "In these caves and beneath the overhanging cliffs the bushman told his magnificent stories. Literature definitely exists wherever the living word is spoken. All Africans, and the bushmen in particular, possess a great spoken literature of their own. To our eternal disgrace we know only a tiny fragment of this important intellectual life, but there is no doubt that stories and story telling were one of their most rewarding amusements". Van der Post treats of this bushman 'literature' later, especially in his book "The Heart of the little Hunter."

A further extremely eloquent evidence of the bushman culture must not remain unmentioned in this brief survey: the fabulously artistic rock-paintings which at least equal in effectiveness the most famous European cave-paintings. "But above all the bushman has scratched and painted on the stone-walls and between the rocks. In this skill he was really unique and attained his highest maturity. The bushman seems to have discovered this rare talent, depending on the visual senses, very early in his history, how early cannot be accurately stated. The estimates of the age of his oldest paintings vary between 8000 B.C. and 1300 A.D., but we could adduce many things as proof that would allow us to assume that perhaps he was a painter long before this time. One is inclined to the assumption that he and the ancient Egyptians who were the only ones of the peoples of Africa to practice the visual arts in so comprehensive a manner, together with stone-age painters in the Dordogne and the Iberian peninsular, were of the same origin."

Van der Post considers the bushmen as not only the oldest inhabitants of Africa, but as actually the oldest representatives of human life that have survived in the world. "That the bushman, in contrast to other possible predecessors, forms a connecting link with the origin of man was always for me an established fact with all its serious practical consequences. Gay and lively as he was (where he has not been exterminated), he was considered the oldest inhabitant of the land." For this reason he now becomes of great interest to us Swedenborgians. Swedenborg wrote a great deal about the type of intellect of primitive men which deserves special consideration because it does not purport to be the product of imagination or meditation, but a result of direct supernatural association with the descendants of these men in the spiritual world.

If we now consider that Swedenborg wrote about these experiences some 200 years ago at a time when van der Post's reports, written with such touching love and respect, were not yet in existence, but that ignorance prevailed in general about everything connected with the history of the culture and religion of non-Christian humanity,

we must regard the numerous amazing points of agreement between his and van der Post's reports about the nature of primitive man as virtually direct proof of the authenticity of the supernatural visions of the great Swede. To be sure, we are not in need of any such proof, we who are convinced of this authenticity because we view Swedenborg's word as a whole, but it can prove to be a valuable aid in our efforts to overcome the general feeling of distrust manifested toward the seer of the New Christian Church—just as already his description of the most profound nature of the negroes and his high appraisal of this race so despised in his time, and even at the present day, merely because it rests not upon earthly, but upon supernatural experiences, must arouse astonishment and surprise.

Of all the similarities between the bushmen and the primitive men of Swedenborg the most fundamental is their adaption to nature which we can describe as a kind of mystic participation. "The relationship between the bushman and the four-footed animals and birds of Africa was, in spite of hunting and the laying of snares and trapping, not merely that of the hunter and the hunted. His knowledge of the plants, trees, and insects of the country, much as it was directed toward practical things, extended into a dimension which I miss in the life of my time." Into what dimension? Into that of the spiritual. All things that surrounded him, animate as well as inanimate, were to the bushman just as to Swedenborg's primitive man, representations, correspondences of spiritual things in the life beyond. So van der Post cries out at sight of the mysterious bushman sanctuary in the middle of the Kalahari desert. "From the first fanfare of the antelope and giraffe on the steep cliffs to the last check point on a distant boundary of the animal world we seemed to be confronted with a unique spiritual system whose task it was to transmit flesh and blood into the richer form of expression of the other world in which it is destined to bear the fruit of true wisdom to ripen by means of eternal water."

(The author is the pastor of the New Church in Zurich, Switzerland, and the translator is a retired professor of the Boston University.)

alcoholics and churchmen

by Samuel Southard

THE DEVELOPMENT OF AN ALCOHOLIC'S CHRISTIAN life can be similar to that of many adult converts. His relationship to the church can be representative of that which many persons should have.

The attention of the church may be focused upon the alcoholic when he is in the initial stages of his surrender to God. He and those about him are greatly concerned that he remain sober. When people in the church ask how this man is, they usually want to know whether or not he is still "on the wagon." If he is also in Alcoholics Anonymous, he will probably be described by them as someone who is concentrating on the primary business of "drying out."

This initial emphasis upon surrender and sobriety is familiar to many evangelical churches. In these churches, there is a continual appeal for persons to surrender to Christ and give up former ways of living. The emphasis of the church is upon conversion and immediate transformation of personality. The convert hears the testimonies of others who have "been saved from sin." He finds acceptance and encouragement in his daily struggles to give up evil companions or vicious habits.

This traditional method of work with converts is similar to that which may be done with alcoholics. The church is, therefore, taking no new stand when it helps the alcoholic to surrender himself to God in Christ and encourage his daily effort toward sobriety. Unfortunately, it is difficult for some persons to find a congregation in which people will openly admit their mistakes and in which those who have made conspicuous failures in their lives will find acceptance. Alcoholics Anonymous is, there-

fore, becoming necessary fellowship for those who could not find a church that accepted failures.

The Security of a Fellowship

As the alcoholic surrenders his life in the daily hope of sobriety, he finds great strength in the company of those who share a similar concern. It is during this stage in his development that he often feels the need to be at every meeting of A.A. The same need is seen in the recent convert to Christianity, who is at the church "everytime the doors are open." The convert, whether to Christ or to sobriety, is trying to find a new fellowship. His new way of life must be nourished by personal relationships with those who exemplify the faith that he now has. He needs people who will be faithful to him as well as the faith that is within him.

Some converts and some alcoholics remain fixed at one of the two stages that have just been described. There are "dry drunks" who have the same personality problems of their former life, but express this without the use of alcohol. This difficulty is similar to that of Christian converts who will steadfastly maintain that they have been saved from sin, yet show no loving attitudes or other evidences of a transformed life.

Pastors and churches are sometimes responsible for stunting the growth of any of these converts. There are some ministers who build every sermon around an appeal to persons who have never surrendered themselves to Christ as Lord and Savior. They have certainly fulfilled the New Testament requirement of seeking lost sheep, but they have not fulfilled the command of Christ to feed the sheep that are already his.

As one church member complained: "I know that we need to save lost souls, but I need some instruction in Christian living, as well." The convert who is in this kind of a church will receive little guidance toward personal maturity in the Spirit of Christ. All that he hears are admonitions to stay away from sin and surrender to Christ. The numerous Biblical references to growth in grace are neglected.

Churches can also inhibit spiritual growth when organizational attendance is made the central theme of approval for a convert. A convert to Christ or to sobriety may assume that all is well so long as he is regular in his attendance at required meetings.

Valuable as a fellowship may be, it is not to be worshiped for its own sake. The fellowship exists so that persons may grow and serve their God. There are alcoholics who become so attached to A.A. that they can think of no other valuable society, even the church. There are new churchmen who are so absorbed in their organizational activity that they neglect the basic human organization created by God, which is the family.

Neither surrender nor fellowship are ends in themselves. Both of these are ways by which a person may be transformed and renewed for better service. If this is service in the name of Christ, then the person must go through a period of spiritual development by which Christ is formed within him. Old habits pass away and all his associations become new. This is a process that does not obtain perfection in this life. As the Apostle Paul saw it, the Christian is continually pressing toward this goal of conformity to the life of Christ. He

will never make it completely his own in this world.

The development of this spiritual maturity is the goal of church participation, just as sobriety and serenity of spirit are goals for Alcoholics Anonymous. The mature convert makes his way as a Christian in the community as well as in the church. Although he has many important relationships with church members, he is increasingly aware of his responsibility as a father, husband, citizen, and worker. This is often seen in the stable alcoholics who are called upon to address our Seminary students. These men can talk about their former alcoholism, but they talk about it as men who are business executives, citizens who hold political office, fathers who are consulted by their sons on important matters. They are not thought of as men who are absorbed in a battle to stay sober or anxious if they miss a meeting of A.A.

These are the men who have often become leaders in the church as well as in the community. They are a demonstration of the process by which a person moves from an initial stage of surrender through a secondary stage of fellowship to a final stage of service. There are elements of the first two in the third, but the challenge is to create conditions under which converts may obtain true manhood in Christ Jesus.

THE EVIDENCE COMMITTEE does not consider that its uses are limited to noting and reporting public statements respecting the New Church and/or Swedenborg, but that another of its duties is to record such items as may come to its attention which may evidence certain signs of the times.

A notable instance was to be found early last year in the "Reader's Digest" in the featured section "Nine Scientists Look at Religion," p. 92. Arthur Compton, Einstein and Kepler's ideas are rather familiar, but there is a statement by Wernher von Braun, missile expert, which we believe not only is a new contribution to the subject, but briefly and clearly presents the view of the New Church concerning immortality.

Says Dr. von Braun: "I believe in the immortal soul. Science has proved that nothing disintegrates into nothingness. Life and soul therefore, cannot disintegrate into nothingness, and so are immortal."

A short quotation from a biologist, Albert M. Winchester, well known in his field, also is worth noting: "A deeper and firmer belief in God can be the only result of a better insight into truth."

"He shall give you another Comforter . . . even the Spirit of truth," said the Man of Galilee." This it is which will heal the world. —L. MARSHALL

PRAYER FELLOWSHIP

DURING THE SUMMER MONTHS when I was away from home, and had the opportunity to meet very many New-Church people, I was very impressed with the interest in prayer and Prayer Groups. At Convention in Miami, the ministers' wives met every day in a Prayer Fellowship, and we had much discussion on how to further this work in our churches. At Almont New-Church Assembly I was asked to give a lecture on prayer, and to lead two classes each day (for different age groups of young children) in learning to pray. At the Leadership Education Institute at Bass Lake, Wisconsin, not so much time was given to this subject, but several students have asked for a course on prayer next year.

In all countries, and in all denominations of the church, there is a renewed awareness of the power of prayer, and of its connection with healing of body, mind and spirit.

Let us all continue to study and learn all we can about Prayer: remembering that the best way to learn about Prayer is to pray. There is a weight of pressing need in the world about us; and all the spiritual resources of the New Age to relieve it. "Ask, and ye shall receive."

—JILL KINGSLAKE

Foundation Honors Hart

AT THE MEETING of the Board of Directors of the Swedenborg Foundation held on February 10, it was, by a rising vote,

RESOLVED that this Board record its deep sense of loss on the death of its late director, John C. Hart, and extend to his family and friends its deepest sympathy and furthermore to spread on its minutes the following tribute:

"John Carroll Hart, long an especially useful director of the Swedenborg Foundation, passed into the other world at his home in Center Moriches, Long Island, on November 23, 1963. The Foundation wishes to record its sense of loss, loss of a co-worker and of a friend. John's business life was in banking in New York City. From the age of nineteen he made that his career, and in the last twenty years was an executive in the Manhattan agency of Soci  t   Generale. He had retired in January 1960. But his readiness to serve led to his being accountant at the Suffolk County Home and later auditor at the County Seat. Until 1960 he had been the treasurer of the Foundation and until his death a valued member of its investment committee. He was a member of the Brooklyn New Church, and his readiness to help is indicated in his serving a number of other publishing bodies in Convention as treasurer, among them the Convention's Board of Publication. His wife, Elinor Muhlert Hart, whom he married in 1929, survives him, as do a daughter and a son and six grandchildren."

The Swedenborg Student

ARCANA CLASS—May, 1964

Volume XI, 9381—9418

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8—14	9392—9399
15—21	9400—9407
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THE ISRAELITES are still at Sinai. The Ten Commandments have been given, together with other laws. As an introduction to our reading for this month it will be well to have in mind number 9370, which reads as follows: "The subject treated of in the internal sense is the Word given by the Lord through heaven; what is the nature of it; that it is Divine in both senses, the internal and the external; and that through it there is conjunction of the Lord with man."

The Word has its natural history, and it is a marvelous and inspiring one; but its spiritual history is even more marvelous. The Word was given by the Lord Himself and is the only means of conjunction between the Lord and mankind. The Word is the Divine truth accommodated to reception by men. The Gospel of John declares, "In the beginning was the Word, and the Word was with God, and the Word was God." The Word inmostly expresses the Lord's affections and thoughts, His love and wisdom. Just as a man's affections and thoughts are the man himself, so the affections and thoughts that are in the Word are the Lord. The Word tells of His relation to the world, His providence over men, and His operation in history.

By the Word men are conjoined to heaven and the Lord and He is present with them, because when the Word is received, the Lord is received. But our ability to be enlightened and instructed by the Word depends upon our affection for truth. In number 9382² we read: "Everyone is enlightened and instructed from the Word according to his affection of truth, and longing for it, and according to his capacity of receiving it," and we are there further told that those who are not in this affection "remain in the sense of the letter, which they apply so as to favor falsities, especially such as agree with the loves of self and the world." It is important to keep this statement in mind when we read such a statement as that in number 9400 that as the Divine truth passes down through the heavens to men, it is accommodated to each heaven and lastly to man himself, so that "Divine truth on our earth is the Word which is of such a character that in respect to each and all things it has an internal sense which is for the heavens; and finally an external sense, which is the sense of the letter, and which is for man." A passage such as this taken out of its context may be—and has actually

sometimes been—used to support the contention that the reading of the Word in its letter is all that is required of us even in the New Church: that we, especially the ordinary laymen, are not meant to try to study and understand the spiritual sense. Here we should read carefully numbers 9406 and 9407.

Numbers 9393 and 9394 tell us how good is acquired, namely, by loving the truth and applying it to life; otherwise truth remains stored up in the memory and is not productive. Today it is popular to discredit "doctrine" and to exalt love or charity or good works. This is in part due to the fact that the doctrines commonly held in the churches can be neither understood nor rationally explained; but, as stated in this number, those who love the Lord and the neighbor love the doctrines of the church. We should know that true worship is from the internal man. If it is external only, it does not reach the man himself. "The conjunction of the man of the church takes place when the Divine truth that proceeds from the Lord is received by man" (9395)

Number 9391¹¹ in explanation of the calf made at Horeb is of importance to every minister and layman. By bowing down to and worshiping the calf "is signified idolatrous worship which is of rites, statutes, judgments, and commandments in the external form only; and not at the same time in the internal." Not long ago Father Buturovitch of the Roman Catholic Church in Moscow was quoted as saying, "Take away ritual from religion, and what is there left?" The following section (9391¹²) tells of the danger of remaining in the letter of the Word alone, for men can make it mean whatever they please and wrest it "to favor their own loves and the principles taken from them." The Jewish Church, as it was in the Lord's day, was in the greatest darkness in respect to truth and good because it was in externals only.

Notes

9386. Man has two memories, the exterior and the interior. "The things written on his interior memory remain to all eternity, and are never blotted out and are chiefly those which have become of the will, that is, of the love."

9386². "That 'to write' denotes to impress on the life, is because the purpose of writings is remembrance to all posterity." This verse in Exodus xxiv (about 1500 B.C.) may mark the beginning of the writing of the Pentateuch by Moses. The first appearance in the Scriptures of the word "write" is in Exodus xvii, 14.

9393. "When truth is called forth from the memory into the understanding, and from the understanding enters the will, and from the will goes forth into act, then the truth becomes of the man's life, and is called

good." Without this, worship is "of the mouth only."

9407⁶. An interesting note on Tyre, picturing her intelligence and wisdom in her infancy, that is, in her first age.

9408. "The whole heaven is nothing but a receptacle of truth Divine, because every angel is a reception of it in particular."

9408⁴. "The Lord's heaven on earth is the church."

9416. The reason for the "ten words" is that "ten" signifies "all" and "words" truths. Note also that the commandments were not written some on one table and some on the other, as is sometimes thought, but that the tables were joined together and the writing was continued from one table to the other, thus signifying the conjunction of the Lord with man.

EVIDENCE SOCIETY NOTES

THE *Indianapolis Star* has been running a series entitled "Famous Last Words." On March 3 it featured the following:

Famous Last Words

EMANUEL SWEDENBORG (1688-1772)

As the Swedish scientist, inventor and religious scholar lay on his deathbed, he was offered the sacrament. "Thank you, you mean well," he said, "but I, being already a member of the other world do not need it. However, to show the union between the heavenly and earthly churches, I will take it gladly."

This statement evidently was drawn from the definitive biography "The Swedenborg Epic," (Sigstedt, Bookman Assoc., N. Y., '52), but the Prophet of the North uttered those words the day before his death, so-called. Actually, documents prove that his last words were, having been told the time by Richard Shearsmith, "That is good. I thank you. God bless you." He expired March 29, the day he had predicted to John Wesley.

* * * *

WHENEVER a writer waxes and wanes concerning the life and work of the poet William Yeats he almost is sure somewhere to introduce the name of Swedenborg, attaching to it some imaginery description or belief. Thus it is in Morton Irving Seiden's "Yeats: The Poet As A Mythmaker," Mich. Univ. Press., '62, pp.32, 33, 69. With admirable and lengthy outlines of Swedenborg's life and work in the *Britannica* and several other encyclopedias it would be more to the reader's interest were all aspiring authors to reach up to one of these compendiums as undoubtedly reposing on their library shelves.

—L.M.

BIRTHS

ALDEN—Born Feb. 15 to Dr. and Mrs. Thomas H. Alden, Schenectady, N. Y., their third child and first daughter, Laura Margaret. Dr. Alden is the youngest son of Mr. and Mrs. Philip M. Alden, who now have six grandsons and one granddaughter.

SAUL—Robert Llewellyn, born Jan. 21, to Mr. and Mrs. Richard Saul of the Los Angeles Society.

WEDDINGS

COOK-FOX—Jane Edith Fox and Thomas Lee Cook, married Dec. 21 in the San Diego Church, the Rev. John W. Spiers officiating.

ANDERSON-FOX—Barbara Jean Fox and Robert Wesley Anderson, married Dec. 21 in the San Diego Church, the Rev. John W. Spiers officiating. It was a double wedding; Barbara and Jane Fox are sisters.

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Urbana

THE BOARD OF TRUSTEES OF URBANA COLLEGE—Philip Alden, Swarthmore, Pa., as chairman—has voted to accept the recommendation of its executive committee to build a student center for the College.

According to William Inskeep, dean of students, the center will be used as a student social area; a place for students to gather for ping pong, pool, and other games; for dancing or just conversation. He further stated that it could be used as an assembly room, for it would be large enough to seat at least 150 to 175.

Asked if the citizens of Urbana would be permitted to use the building, Mr. Inskeep answered that while the needs of the students would be a primary consideration, it may well be used by the town on special occasions; and Thomas O'Keefe, a trustee who lives in Columbus, said that the existence of such a building might be an inducement for such meetings as the Superintendent's Workshop and other groups which assemble in the summer. Dr. Clyde Hissong, president of the College, pointed out that there are two groups which will be using the facilities of the College this summer: the Children's International Summer Village, and the Methodist Church; the first for one month, the second for five days.

The recommendation of the Executive Committee was made at its meeting on March 18. The building will be of steel construction and will be located adjacent to, but not connected with, Oak Hall. The cost, including the heating system and electrical wiring, is estimated at five dollars per square foot. In size the building will be forty by sixty feet. Mr. Yeatman Anderson, chairman of the building and grounds committee, was authorized to make a bank loan to cover the expense of the new building and to sign a contract for the board of trustees for its construction.

—The Urbana Citizen

CLASS BEGINS CORRESPONDENCES IN PITTSBURGH

Last Sunday Rev. Le Van's class began the study of correspondences as related to the Word and New Church. After introductory treatment, key correspondences were given for the Parable of the Wheat and Tares. Members will work to discover the meaning in that parable with the help of the key correspondences.

THEOLOGICAL SCHOOL RELOCATION

FURTHER STEPS in the relocation of the New Church Theological School as presented to the 1963 Convention in Miami, have had to wait while a committee of the Board of Directors of the Corporation of the School has been at work contacting possible purchasers, lessors, or developers of the property. Members of this committee are: Stewart Perry, Harvey Johnson, Stewart Poole, Chairman. It hardly needs to be said that the work of such a committee must be largely confidential until it is completed.

Johnny Appleseed on Bell Telephone Hour

A COMMUNICATION to Miss Florence Murdoch from The Johnny Appleseed National Memorial Foundation carries the following quote from a letter to the Foundation from Mr. Barry Wood, executive producer of the Bell Telephone Hour, National Broadcasting System, regarding program relating to Johnny Appleseed: "Thank you for your kind letter regarding the Johnny Appleseed Suite. It is scheduled for the Bell Telephone Hour of April 7, . . . For your further information when Hoagy Carmichael brought his music to me I was intrigued with it enough to further his idea, which really is a musical interpretation of Johnny Appleseed: his travels, his work, and then the fulfillment of his labors. Edward Villella of the New York City Center Ballet will portray Johnny. Hoagy will narrate the story and, as I have stated, it is a musical venture which, I am sure, we'll all be proud of in its final presentation."

COME TO CONVENTION !

THIS IS the comment of one of the delegates to the Miami Convention last year. These were his reactions to the Study Group idea.

"For me these were the exciting parts of Convention. I thought in them that the real purpose of being a Convention delegate was fulfilled, for me at least, as through them I gained some idea of what was going to be taken up at Convention, of what opposing ideas were held about the various projects, and of how dedicated these men were to the very real desire to have our church become a true witness to Christ."

a west coast retreat

IT WAS a Retreat for Swedenborgians on the West Coast to get in closer touch with the well-springs of life which God offers people. Too often in the regular course of Sunday worship, instruction classes, church socials, and bazaars, the depth resources of laity and clergy are given insufficient attention and release. The church's life goes on as though man is all head and hands without a spirit and feelings.

The retreat was held in El Cerrito, California (in the famous San Francisco Bay area) at the Swedenborgian church. The timing, February 8, coincided with the Pacific School of Religion's annual Pastoral Conference which New-Church ministers attended; the California Association's Ministers' Council meetings; and the semi-annual meeting of the Association's Board of Directors. Sponsorship was by the California Association. People came from Los Angeles, Bellevue, Wash., Portland, Ore., San Diego, and the San Francisco area. Some of the 25 participants knew each other, others had never met. They had a common concern, however: the state of the church and its relevance to the world of 'man come of age.'

At the retreat, participants listened to selections from Elton Trueblood's *Company of the Committed*, Tillich's sermon "You are Accepted", Swedenborg's introduction to the chapter on faith in *True Christian Religion*, Elizabeth O'Connor's *Call to Commitment* and others, sensing the common themes of these Christian writers. Talking

in small groups, they found a similarity in their views of where the church is and where it might go if it is to minister to men and women of the nineteen-sixties. They were reminded of the differences that keep people apart in the church and in the world but which, when understood, can be used to enrich their common life. Praying together aloud, each his own spokesman for himself and for the church's needs, they felt the power of the Holy Spirit drawing them together and strengthening them to serve where they are called. In the evening, around a fire, they caught some of the meaning of the Psalmist's words: "How good it is for brethren to dwell together."

If there is one word that expresses the experience of the retreat, and the yearning that grew out of it, it is the word *love*. It was as though people were feeling, "We have tried all kinds of approaches to create a climate in which people can grow and find meaning. But where a technique has been foremost or there have been the pressures of group loyalty and conformity, our efforts have failed or produced questionable results. The only way we grow and find meaning is to be freed by *love*—God's love for us, our love for each other, our love for our own personal growth. It is when we trust and support each other, are honest with each other and with ourselves, that the Holy Spirit works in us. What is impossible for us to do is possible with God."

The way the retreat was planned and experienced was a demonstration of how

the way may be cleared for God to act through both planners and participants. The men who arranged the retreat designed a spare structure for it. Worship and provocative reading in the morning. In the afternoon, a simple lunch, small group discussion followed by a prayer circle for the whole group, a session on the implications of the retreat experience, solitary walks, and informal conversation. A hearty supper and time for fellowship around the fire in the evening. Sunday worship with the El Cerrito congregation the next morning, followed by a coffee hour and "bon voyage." Those coming to the retreat did not know what to expect from it. Those planning it deliberately left doors open for spontaneity, a variety of formal and informal leadership, and on the spot adjustment to the flow of the experience. Some who shared the leadership were asked to lead only after the retreat was underway. In this relatively unstructured program, there was room for God to work.

At the request of the retreat participants, another full day retreat will be held at the fall meeting of the California Association in Los Angeles. The retreat experience makes imperative that time be set aside in our common life to hear "what the Spirit says to the churches."

—DAVID J. GARRETT

Mr. Garrett is co-pastor, of the Hillside Community Church in El Cerrito, California.

SONG OF EARTH

VEILED in velvet quiet,
The hillside sprawls in silence
Through long hours.
A dreamer, disembodied,
Lost in mystic wanderings,
Moves into the wave-length of awareness
Of tiny rustlings, scurryings, ghosts of voices
Of minute denizens of Earth.
Primordial drums herald the hordes
That crawl, surge, pulse toward their destiny
To the cosmic beat of myriad
Infinitesimal feet.

—MILDRED RAPP

**LIVING MEMORIALS
TO
DEPARTED LOVED ONES**

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

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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.

WHEELER — Miss Helen Madeleine Wheeler of Mansfield, Massachusetts, passed into the spiritual life, Dec. 24, 1963. Miss Wheeler was a life-long attendant and faithful worker of the Mansfield New Church, having taught Sunday school in years past and serving as its organist for many years. She was of a cheerful nature and was well liked and will be greatly missed.

Born in Mansfield August 3, 1887, Madeline was the daughter of James Arthur and Georgianna (Fisher) Wheeler. For more than 40 years Miss Wheeler was associated with the family paint, wallpaper and shoe store which was sold after the death of her brother, Russell W. Wheeler in 1953.

Miss Wheeler is survived by one sister, Mrs. Henry R. Swift who is a patient at the County Haven Nursing home of Norton and a nephew James A. Wheeler, treasurer of the Mansfield Cooperative Bank.

Resurrection services were conducted Dec. 26 by Rev. Harold R. Gustafson, pastor of the Bridgewater New Jerusalem Church.

—ANNA M. BUCK, *President*
Mansfield New-Church Society

TRAVIS— Mrs. Ethel Closser Travis, wife of the late Judge Julius C. Travis of the Indiana Supreme Court, passed into the spiritual world Sept. 16, 1963, in Indianapolis only a few days before her 93rd birthday. Mrs. Travis was born in LaPorte, Indiana, but moved to Indianapolis in 1921 where her late husband served on the high court from 1921 to 1933. Mrs. Travis was the daughter of Jerome B. Closser, a Civil War veteran, and Mrs. Ophelia Churchill Closser. She taught in kindergartens and elementary schools at LaPorte, Attica, and Sheboygan, Wisconsin. A lifelong member of the LaPorte New-Church Society Mrs. Travis was active in church work and teaching Sunday school classes, in amateur theater production, and in the Parent-Teachers Association.

When the Indianapolis Society was without a minister, Judge and Mrs. Travis, on more than one occasion, opened their home for worship services by visiting New-Church ministers. Her beauty of spirit and saintliness of character is cherished by many devoted New-Church friends, and she holds a warm place in the hearts of all who knew her.

Resurrection services were conducted in Indianapolis Sept. 18, 1963; the Rev. Leon C. Le Van officiating.

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WALDMEIER— Mrs. Nellie Waldmeier, Minite, Ill., a life-long member of the New Church, passed into the higher life on Jan. 12, in her 90th year. Interest in the church in this part of the state had for years centered about the enthusiasm and devotion of Mrs. Waldmeier. The service of resurrection, at Manito, was conducted Jan. 15 by Rev. Rollo K. Billings, General Pastor of the Illinois Association.

MELENBACHER— E. Lorne Melenbacher, member of the Church of the Good Shepherd, Kitchener, Ont., passed into the spiritual world March 1. Survivors are Lorna Ann, Betty (Mrs. Eric Zacharias), and Ward. A resurrection service was held March 4; The Rev. Paul B. Zacharias officiating.

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MEMORIALS

GREGG—Miss Edytha Gregg, formerly of the Lynn Neighborhood House, passed into the spiritual world Jan. 7, at the age of 83.

With her mother, Mrs. Grace Wright Gregg, an associate of Jane Addams of Chicago's well known Hull House, came to Lynn in 1907 at the instigation of the New-Church Club of the Massachusetts Association, to organize and supervise a settlement house in West Lynn which was very much needed at that time.

Mrs. Gregg and her daughter opened the first all-children's settlement house in this part of the country, afterwards known as the Lynn Neighborhood House. She began with a kindergarten class which was held every morning with two qualified teachers in attendance. There was then an enrollment of between 50 and 60 children. In the afternoon, when the older children were out of school, they could attend classes in sewing, dressmaking, millinery and the arts and crafts. Miss Edytha gave piano lessons to many of the children and later on dancing classes were opened.

The Greggs knew that children needed some interests to keep them off the streets, and started the first playground for boys and girls in the city, equipped with swings, trapeze, rings, etc. There was also a large hall where they could gather for indoor games, or just sit and read and study. Twice a week a lending library was open, well supplied with good books for home reading. They also organized the first dental clinic in the city and many of the local dentists gave an afternoon a week to help children whose parents could not afford dental fees.

Mrs. Gregg had not been in Lynn very long before she started a non-sectarian Sunday school which was held every Sunday afternoon with an attendance of 100 to 150 children of many races and backgrounds. Mr. William Blanchard of the Roxbury Society of the New Church was superintendent for many years, and Miss Bertha Whitman played the piano for the singing. Many of the ministers and theological students as well as a number of young women of the New Church gave their services every week to go to Lynn to teach in the Sunday school.

Mrs. Gregg and her daughter continued their services for 36 years until the death of Mrs. Gregg in 1940. Then Miss Edytha carried on the work for several years until her health prevented her from doing so any longer. From its inception no racial discrimination existed at the Lynn Neighborhood House. At one time there were 37 nationalities represented in the enrollment of the various activities, and to date, more than 20,000 boys and girls have been benefited by it. Today the city of Lynn counts many doctors, dentists, lawyers, school teachers, politicians and other civic leaders who have come under the influence and guidance of these two dedicated women.

As the work of the Lynn Neighborhood House Association, Inc., and its services

are being expanded, it will remain as an enduring monument to them.

Born in Cheshire, Connecticut, Miss Gregg is survived by a sister, Mrs. Elizabeth Wilson, 65 Glenwood Road, Lynn, Massachusetts, who lovingly cared for her in her later years. The service was conducted by the Reverend Antony Regamey of the Boston Society.

HEDLUND—Mrs. Christine S. Hedlund, 69, entered the higher life, February 21, following a severe illness. Formerly a member of the Boston and then Gulfport, Miss., societies, she was born in Sweden, and was a lifelong adherent of the church. Residing in Dunedin, Fla., for some years, she had formerly lived in St. Petersburg, attending the church there whenever possible. She is survived by a son Arnold Hedlund, New Orleans, a grandson and two sisters. Interment was at Beechwood Cemetery, Centerville, Mass.

—MATTIE MATHIEU

JOHNSON—Henry Martin Johnson, Caseyville, Ill., passed away June 22, 1963, at the Veterans Hospital in St. Louis, Mo., at the age of 85. Mr. Johnson was a Spanish-American War veteran, who served two years in the Army, and was the First Principal Musician, in the band of the second regiment of Wisconsin Volunteers. He was born in Sheboygan, Wis.; later lived in Caseyville, Ill. for 30 years. He was in the electrical business for about three decades; then engaged with his brother, George, in commercial photography. He led the Sheboygan Band, the largest band in Wisconsin, for many years, and composed a number of marches.

He was an ardent student of Swedenborg's writings and attended the New Church in St. Louis as long as he could. All who knew him regarded him as a fine Christian gentleman.

He is survived by his wife; two daughters: Arlyn Monymihan, Sturgeon Bay, Wis., and Marion Jensen, Tucson, Ariz.; two grandchildren and three great grandchildren.

LA MOTTE—Mrs. Edith M. La Motte, San Francisco, passed to the higher life Feb. 5, in her 93rd year. For 27 years she resided in the Protestant-Episcopal Home where she had established a very active and useful membership. Even in her old age, she was active with her fingers, doing wonderful needlework. In 1962 she received special commendation from the American Red Cross; in fact, she had two citations for her gifts of quilts, especially. By word of mouth, orders came to her from every state of the U.S., and even from England.

Mrs. LaMotte joined the San Francisco New-Church Society first as a member of the Berkeley Parish; she helped in the furnishing of the Berkeley Church of the New Jerusalem, corner Essex and Adeline, when that building was erected in 1936. She was always very active in the Women's

Alliance. She is survived by Mr. Robert S. La Motte, of Oakland and other nephews and nieces.

The resurrection service was held in San Francisco by the Rev. Othmar Tobisch, her pastor for many years, on Feb. 7, and her remains will be deposited with appropriate services in the Wilmington, Delaware, Brandywine Cemetery, where the La Motte family has had a grave site since the Revolutionary War.



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ONLY THE ANGELS could know the total hours and total ergs of creative energy being expended daily by the many New-Church people at work in the many phases of our publishing efforts. This month you will be receiving a third flyer from the national stewardship committee featuring the work of our church in the field of publications.

The flyer is illustrated by a photograph which needs no caption: those untold hours and creative energy are symbolized so well by the woman who posed on the church steps with her arms heaped with thick pamphlets and books. New-Church people everywhere will recognize the lovely look of dedication on the woman's face. They will be reminded not only of the woman's counterpart in their own society, but also of the way they themselves feel when they give some of their own time and energy to the church. However members of the Washington, D. C., Society will also recognize a fellow church member, for the woman on the flyer is Claire Hirsch, and this is the story of her work. . . .

look for mystery lady

IN THE WAITING ROOM of a Bethesda, Maryland, hospital a woman sat anxiously. Her husband was undergoing ear surgery, and there was real doubt if he would be able to hear again. Her eyes wandered over the supply of battered magazines, but their contents seemed frivolous to her. Then on the table beside her chair, she saw a little paperback book with the face of Helen Keller on the cover. Helen Keller—a woman who had lived purposefully without sight or hearing! She opened the book and the minutes ceased their dragging. She began to gather from the pages strength to face the outcome of the operation, for better or for worse. She had a feeling that book had been waiting there for her, to give her the help that she would need.

Actually the copy of *My Religion* had not been left there for her alone. Claire Hirsch, librarian of the Church of the Holy City in Washington, had laid it on the table in the hope that someone in need would open it. Mrs. Hirsch had visited hospitals throughout metropolitan Washington with books and pamphlets for their libraries and waiting rooms. Every piece of literature she had stamped with the name and address of the church so that readers might know the source of the words of comfort and inspiration.

The premise from which she started her endeavor was this: "If one of the many possible ways of sharing our heritage is through books, then we must think of all the places books will be bought or found and see that ours are there."

In her one-woman missionary campaign, Claire has visited bookstores urging them to stock Swedenborgian literature for sale. She has written to public libraries offering to donate Swedenborg's books and collateral material to branch libraries throughout the Washington area.

In the church library she has maintained an inventory so that books and pamphlets are always available to members and for sale and distribution at public meetings. Members are constantly urged to take literature to give to friends and to leave in waiting rooms wherever they go.

Does Claire need this work to while away her leisure hours? She works full time for the Montgomery County Public Health Service in Maryland and also takes on part-time secretarial work in order to support her family of three growing boys. Her zeal may be attributed in part to the fact that she is a convert from Roman Catholicism; she did not grow up taking Swedenborgian teachings for granted.

"I know that I will not feel true to our church," she says, "until I have done my share to make it possible for others to 'stumble' on thoughts, outlooks, and ways of life they may be yearning for when all it takes for me is to lay—to plant—a book here and there for them to 'find'." Look for Claire's picture on the Stewardship flyer!

PATS and publications

SEVERAL ASSOCIATIONS are now publishing either regularly or from time to time bulletins or newsletters. One comes from the Massachusetts Association, another from the Maine Association, and more recently we have received one from the Kansas Association, the Illinois Association, and the Ohio Association. Although these publications vary in format and content, it cannot escape notice that they are all high in quality. Mostly they are mimeographed, but the print is clear and readily readable. Our congratulations to those who put out these publications. This applies equally to the *Canadian New-Churchman*, which is issued by the Western Canada Conference.

In this connection mention should also be made of the *American New-Church League Journal*. The February issue was published by the Cincinnati Youth League, with Larry Haverkos as editor; Bill Sublette as assistant editor; and Bill Wiedemann in charge of design and illustrations. The publication features an article by Richard H. Tafel, Jr., pastor of the Cincinnati Society, on "A Voice of Optimism". In addition it contains articles by Bill Wiedemann, Robert Weiss, and Bill Sublette on "Why I am a Swedenborgian"; one on our Theological School by Robert Kirven; one on Urbana College by Ed Bohlander; and one on African youth by Rev. Brian Kingslake; also a delightful treatment of the "The Marshmallow Age" by Ginger Tafel; and other articles.

The March issue of the *Journal* is sponsored by the Fryeburg League, with George Danforth as editor, and a staff consisting of: Jean Emery, Jan Hamilton, Allen Elam, Lannie Snow, Willie Allard, Sandy Rankin, Carlton Spring, and M. W. Briggs. On the first page is a beautiful tribute to the late Rev. Louis A. Dole, whose warmth endeared him to the young people of our church. There follow brief articles by the staff members on the meaning of the church, the value of the League, League activities, worship, Leadership Education Institute, and other subjects.

Both issues have beautiful cover designs. The young people are to be complimented on the good work they have done with this publication.