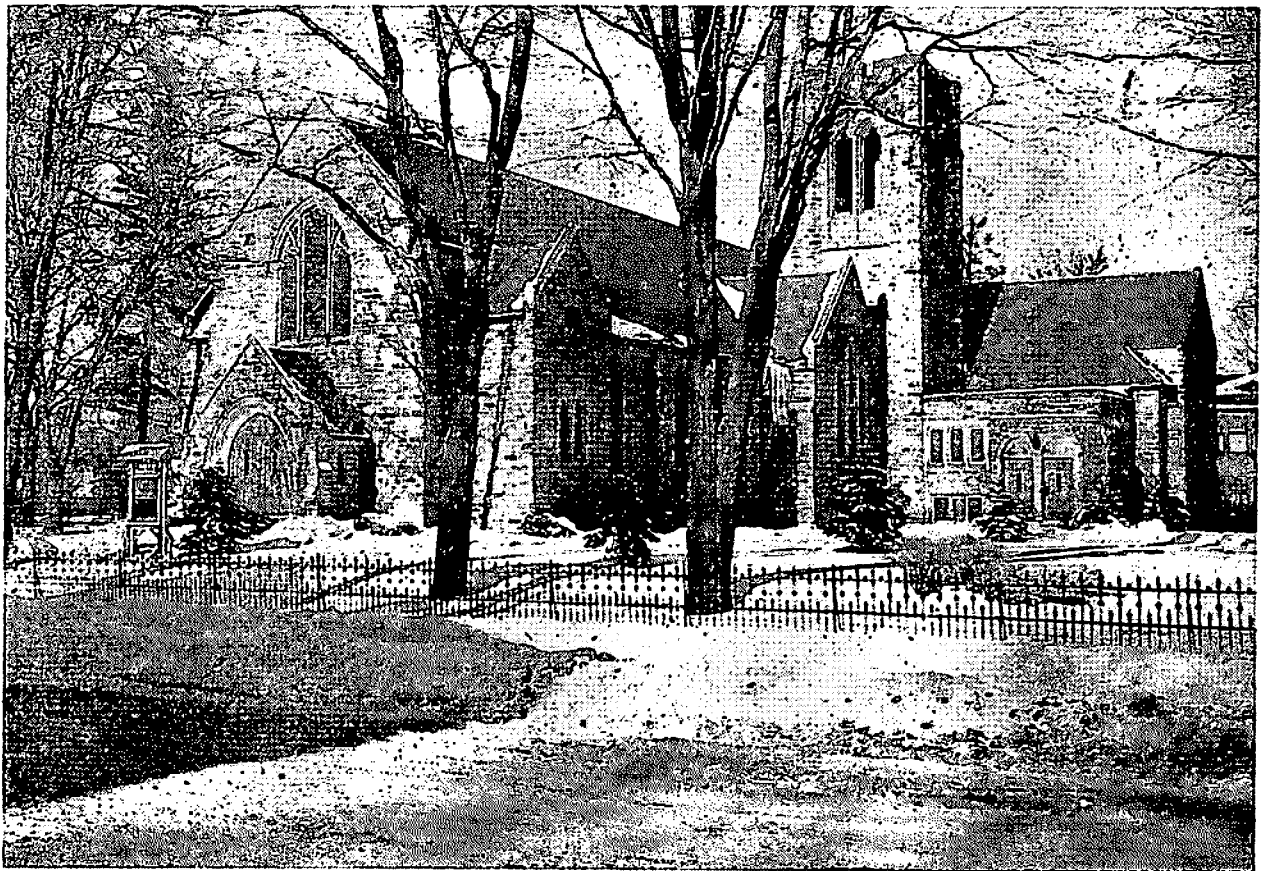


The **NEW - CHURCH MESSENGER**

May 14, 1955

This Is The Place



THE NEW-CHURCH IN KITCHENER

(See story on page 157)

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OFFICERS OF CONVENTION

Rev. Franklin Henry Blackmer, President, 134 Bowdoin Street, Boston 8, Mass.; Mr. George Fausch, Vice-President, 209 Southway, Guilford, Baltimore 18, Md.; Mr. Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Mr. Albert F. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass. Mr. Chester T. Cook, Auditor.

EDITORIAL ADVISORY COMMITTEE
Philip M. Alden, Mrs. Ernest O. Martin, Edward F. Memmott, Rev. Clayton S. Priestnal, Rev. William F. Wunsch.

Editor

Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, Box 65, Evanson Branch, Cincinnati 7, Ohio.

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May 14, 1955

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

The Non-Material Healing Agency

What Can the New Church Contribute?

By Gwynne Dresser Mack

With the growing trend toward a desire for self-understanding, there has developed an interest in the spiritual basis of healing. Evidence has accumulated that the healing of disorders involves a non-material agency within the individual. One aspect of this is recognized as "the will to live" which so often determines the course of an illness. People get well when, according to medical science, recovery is impossible. People remain sick when physical examinations can disclose no reason for it. Prayer has an effect upon bodily functions. Whether it is called mental, spiritual, or faith-healing, or even psycho-therapy, there is a healing process which is known to operate from a supernatural level.

Toward this phenomenon there have arisen three attitudes, represented by the believers, the skeptics, and the non-believers. It is the middle group, the skeptics, with whom this article is concerned. The believers and disbelievers are, in general, the informed and the uninformed, the experienced and the inexperienced, those with open minds and those without. The skeptics, however, are like the horses who can be led to water but can not quite be made to drink! They more or less accept the fact of spiritual healing, but are so hampered by misconceptions and preconceived notions that they can not make their way through to an understanding of the fundamental issues. As a result, even when sympathetic, they feel that such healing is questionable and not completely applicable.

Let us discuss some of their chief reservations. Their most usual opinion is that spiritual healing involves influence wielded by one person over another, and that this is dangerous. In this field, to be sure, as in any other, undisciplined enthusiasts and abuses are possible; but spiritual healing itself deals only with God's influence as it can come to us through our own or another's effort. *The most important application of spiritual healing is by the individual to himself*; this is within the reach of everyone, and is never dangerous. Nor is the helping of others, *when it is God-centered*, any more dangerous than the administration of drugs by a competent doctor.

Responsibility for the Disorderly

Then there is the idea that if disease is an effect of mankind's evils, this unpleasantly implies that individual illness is the result of personal sin. Many illnesses, the skeptics say, are due to infections or accidents obviously not the individual's responsibility and so not related to spiritual considerations at all. And, they also think, disorders due to so-called natural causes or heredity factors are entirely be-

yond the reach of spiritual therapy. There is an inclination, here, to see man as living two separate lives—one material, another spiritual—and to regard the human race and human beings as two different sets of people.

One of the strongest resistances to spiritual healing comes from human nature's unwillingness to assume responsibility for anything disorderly. It is more dramatic and takes less effort to feel victimized by circumstances beyond control. But whether a specific illness is caused by evils at work within the individual (as it often is), or by susceptibility to infection from society's evil (as more frequently happens), or by "natural" agencies—**makes no difference**. The first cause of all disorder is always evil; and evil does not necessarily mean the big spectacular sins—the stealing and injuring and killing by violence—it also means the little greeds and animosities, the selfishness that shows up in daily living. Evil in a person and in the human race is essentially the same, since the human race consists of individuals and every individual belongs to the human race. So if children get the measles, it is not because those particular children are bad! But people have been bad, and every child is part of people and must therefore share their conditions. It is not for anyone to say what evil opens the way to what illness, nor is it necessary to know. "Judge not." There may be evil tendencies seething within a person, quite unapparent to others and even to himself, which foment disease; or there may be a vulnerability to the influence of evils pressing in from outside—sickness in babies is often of this variety, representing an inability to withstand submergence in some unwholesome adult atmosphere. Unlike medical practice, spiritual therapy does not deal with etiology and diagnosis.

Spiritual Power and Evil

The skeptic supposes that spiritual healing, which calls upon one's own spiritual forces to take control, applies only to situations in which one's own spiritual limitations are to blame. Not so. Spiritual healing applies to all disorder of the body and mind, for disorder itself is an evil no matter whence its cause—and is therefore always subject to spiritual power. To repeat: the specific cause of illness is not important; the real issue is to call into action *the cause of order* which, when unobstructed, is supreme. There are, it is true, evils, within the individual which, even when independent of the origin of his disease, nevertheless obstruct the healing processes. It is especially with such obstructions that spiritual therapy works. More of this later.

A common objection is that certainly such healing can not be applied to broken bones, destroyed tissues, congenital deformities. Actually there are on record authenticated instances of "miraculous" cures in just such cases. But, as Jesus Himself explained, no one is convinced by miracles. It is human nature to discredit what lies beyond the boundaries of one's own knowledge and experience. When the Wright Brothers made their first flight, a young reporter—who happened on the scene—lost his job for telegraphing to his editor that he had just seen an airplane fly!

Yet there is also a more understandable way in which spiritual healing works for seemingly hopeless cases of body damage. Healing, like answer to prayer, does not always come in the form we anticipate. Healing means restoring to order, and order means functioning according to intention. Some of the most wonderful instances of healing have involved a restoration of function without any apparent repair in body tissue! Even medical science recognizes the law of compensation whereby if an organ or tissue or blood vessel is impaired, a neighboring organ or tissue takes over the lost function. It is this law with which spiritual healing works when it enables the individual to overcome incapacity and return to a life of physical usefulness in spite of injuries or defects.

Resistance to the Spirit

It is the power of spirit, dominant over body, that makes Helen Keller the triumphantly un-handicapped personality she is today, although her eyes still do not see nor her ears hear. It was the power of spirit that enabled Franklin D. Roosevelt to carry the weight of presidential responsibilities so vigorously that no one remembered how badly crippled were both his legs. The world is full of dynamic souls whose bodies have returned to activity in spite of loss or injuries which would confine others to a lifetime in bed. This is truly spiritual healing. But, asks the skeptic, if it works—why doesn't it work always? As was mentioned above, there are evils within the individual which impede the healing processes. These evils consist of all the resistances and resentments with which the unregenerate self reacts to life: the little fears, antagonisms, irritabilities, the feelings of superiority and refusals to be taught. All such self-centered attitudes are not only barriers to healthy functioning within society, but likewise are barriers to healthy functioning within the body—this has actually been demonstrated by laboratory experiments with body-chemistry.

It is not generally realized that spiritual healing is going on with all of us all of the time. It is so continual that we take it for granted; and only when it is excessively obstructed, from without or within, do we have an opportunity to appreciate how unceasingly the body is usually maintained in order. We are daily assaulted by germs that do not "take"; we are

frequently cut, bruised, burned, with no after-effects; we have headaches, indigestion, pains, colds which clear right up. The same Divine Genius which invented the machinery of the human body is perpetually adjusting it and keeping it in operation. When the machinery jams or slows down or goes wild, it is because of man-made interference or poor servicing. Man can block his body-action, himself, with emotional upheavals; he can upset it with poor hygiene. No therapy of any sort can secure results while the laws of hygiene are being ignored. A good part of spiritual therapy consists of teaching how to remove those factors, within self, which obstruct the continuity of the healing process. It is not the healing process which fails, but man's respect for and co-operation with it.

Against Nature's Law?

If a crisis occurs, as in injury or infection, the normal healing procedure is at one and the same time interrupted yet called into emergency action. Divine Wisdom alone would know how to cope with such a situation—but cope it does, and succeeds insofar as obstructions can be moved. When the skeptic points out that such healing does not always succeed, he is right; but here again the failure is not in the possibility for healing—it is in the imperfection of man's attempt to realize it. As in all phases of human progress, we do not give up because there are failures; we persevere because there have been successes.

People are fond of saying that God can not go against His own laws, and that therefore certain types of disorder could not be healed by spiritual means because this would contradict natural laws. The flaw in such thinking is in the assumption that man knows all of God's laws, and that all laws are equal in value. The history of man is a record of his slow but sure discovery of more and always more Divine laws; who knows how many still remain to be learned through the millenniums to come? The history of science is a record of learning what laws are nullified by higher laws, so that today we can go to the bottom of the sea and up into the stratosphere, and we can eat strawberries in January and enjoy television. By comparison, it is not so amazing that a tumor can disappear in a few days, or a paralytic suddenly walk. Such healings are a matter of record, also. Does ignorance of the laws involved justify doubt that the records could be true?

Not Opposed to Medicine

The skeptics are disturbed by the thought that spiritual healing is opposed to the practice of medicine. There is no such opposition, except in the minds of persons who choose to create it. The curative properties of medicine are not invented by man; they are simply discovered, and applied by those who have studied how to do so. The laws of drug-therapy were established by Divine Intelligence just as were

the laws of spiritual therapy; and intelligent man endeavors to learn them all and make use of them. Where one does not seem to apply, he tries another, or he combines them—and it must be remembered that by no means do medicines always heal or operations always cure! Here again, the limitations are on the side of man's knowledges and skills.

It is an interesting fact that many successes in spiritual healing have been the result of turning to it as a last resort, when all available medical help had failed. This gives support to those believers whose chief argument is that spirit dominates matter and, therefore, there is nothing in the way of physical disorder which can not be alleviated by the power of spirit. Man is a spirit, they say, and his body only a temporary piece of equipment moulded to the spirit's form (like a glove to a hand). When the spirit controls its body, and the body obeys its spirit, then the laws of order can be relied upon to bring about recovery even if material efforts fall short.

What About Death?

A few words must be added now about death. There is a viewpoint that spiritual healing should prevent death. But death is God's arrangement for graduating human beings into wholly spiritual life. It is intended by Him as the climax of earth experience and the orderly transfer from it to the larger experience of spiritual existence. *Death is, in fact, complete healing*, because it is the final putting in order whereby man moves farther into life, unimpeded by material limitations. Healing, then, may mean a return to functioning at the level of physical activity; but it can also mean release to the higher level of spiritual life. God alone knows when each individual is ready for it. Therefore spiritual healing does not work against death, but only against the disorders of suffering and infirmity.

In the final analysis, faith in spiritual healing rests upon belief in the omnipotence of God and in His intimate relationship with men as spiritual beings whom He creates and protects. Recognition of man as a spiritual being means faith in the superiority of spirit over body. It is not possible to believe these things partly—either one believes or one doesn't. If one does, it is this conviction which establishes contact with the Divine Power which in Itself is Healing—"making whole." This is what Jesus taught when He said again and again: "Thy faith hath made thee whole," and "if thou canst believe, all things are possible to him that believeth."

Healing and the Church

Now let us turn to another and different phase of this subject, namely, what are the churches and church leaders doing about the healing ministry; and especially let us inquire about what the New Church can contribute to knowledge of this subject.

The magazine "Pastoral Psychology" recently devoted an issue to a detailed study of what is being

done with spiritual healing in churches throughout this country. Four hundred and sixty churches, of various denominations and sizes, were surveyed, and in nearly forty-five per cent of them the ministers said they had some experience with spiritual healing. Of the types of disorders cured, cancer led the list; heart disease came second; paralysis, tuberculosis, and in all sixty-four different kinds of physical disorder were included—with authentication, in the majority of instances, by medical diagnosis and treatment. The prevailing attitude, among the clergy, was in no way one of brushing aside medical attention, but was rather in the direction of co-operating with or supplementing it. There are many indications of a growing interest in and knowledge of the ministry called spiritual therapy; and numerous groups and individuals are working with it. Some of these are medical men and women. Various faiths are represented, with perhaps the Episcopal predominating. An interdenominational conference, called "The Camps Farthest Out," gathers annually in different parts of the country, to study spiritual healing. Not long ago, forty scientists met to consider the phenomenon of faith-healing. And both the National Council of Churches and the Church of England have committees to study such healing, whose membership includes both doctors and scientists.

Knowledge from Swedenborg

Where does the New Church fit into this picture? Other churches are interested in healing because Christ healed, yet some in spite of sincerity and zeal have arrived at what we would consider unsound principles. Surely the New Church organization, with its sense of enlightenment as to the full meaning of Christ's ministry, has not only a great opportunity but an obligation to contribute to this subject something special in the way of knowledge and understanding.

It is recognized by those who have made a study of it, that spiritual healing sometimes succeeds and sometimes does not; and that when it does, prayer and faith and purification are involved. Much has been written to this effect, yet without adequately explaining *why* it is so. A knowledge of why spirit controls body and *how* the Lord's power works in man, would help people to understand and make more intelligent use of the true principles of healing. Swedenborg's teachings provide this knowledge. In his many writings he rarely discusses spiritual healing as such, but scattered throughout are extensive comments and explanations which throw great light on the subject when so applied. His discussions of the relationship between God and man, and the relationship between soul and body, not only reveal how some of our physical disorders come into being, but show how all physical disorder can be brought under control or rendered non-obstructive by the power of spirit.

To Be Whole

The words "health" and "heal" are derived from a word that means *whole*. And "*whole*" means perfect. To be healed, then, is to be made perfect. Since God is the One Perfect Being, for man to be made whole implies a definite relationship between man and God—and this is what is expressed in Genesis when it tells us that God created man in His own image. This is also what Jesus meant when He said: "Be ye therefore perfect, as your Father in heaven is perfect." Yet how this is achieved is not clearly understood by most people. Swedenborg, better than any other theologian, explains how man may become whole or perfect—how, through the process called regeneration, man can realize in himself the perfection which is an image of God. This regenerative process, Swedenborg shows, depends upon acceptance of God's Love and Wisdom and the use of both to co-ordinate spirit, mind, and body. Regeneration means training the soul to be obedient to the Lord, and the body to be obedient to the soul; if this obedience is consistent throughout, the effect is order in the body. Swedenborg emphasizes over and over that *regeneration is the basis of order and wholeness in man*, and that the body is the external means of expressing it. This is the fundamental law of spiritual healing, yet it is the least recognized or understood.

How Life Flows In

Here is an example of what Swedenborg, in substance, says about God in relation to the human body:

Life from God flows into man through the soul, through this into his mind and thence into the senses and actions of the body. This order is because the mind is subordinate to the soul, and the body subordinate to the mind. Divine order is terminated, in man, in what is of his body: his gestures, actions, looks, speech, external sensations and their enjoyments. These are the extremes of order and the extremes of influx. Effects proceed from the body, and the causes which produce them from the mind. Nothing can take place in the body except from the mind. Man's spirit is in every single thing that takes place in the body. The mind acts by its organs in the body. As the mind is, such are the doings of the body. The bodies of men, therefore, are nothing else than forms of their minds, organized outwardly to do the behests of the soul.

Thought and will are spiritual and celestial; whereas the forms or substances which receive them and put them into act, are material; these latter were formed altogether for the reception of the former. The will and the understanding rule the body. When evil enters into the will, it does harm, for then it goes forth into act. When evil begins to reign in the body, disease comes. All evil is contagious and infectious, and so at length infects all. Evil of the will is in the life of man's spirit. *It is the will itself that must be healed.*

The Lord rules the outermosts of man as well as his inmosts. Where the Divine is within, there all things are disposed into order. All life and order in the natural man is from an influx from the Divine. The order is for celestial things to rule spiritual ones—through these, natural ones; and through these, corporeal ones. But when corporeal and natural things dominate over spiritual and celestial, order is destroyed. Order is restored by the Lord through regeneration. The external form, which is of the body, is perfected in accordance with the renewing and perfecting of the internal form which is that of the mind, for the mind acts in the body. When man suffers the Lord to dispose the outer things to correspondence with the inmosts, then the inmosts and the externals make one—and good from the Lord flows in through the soul into the body.

Means for Understanding

Those are Swedenborg's words, and do they not suggest a solid and explicit basis for understanding how the body may be kept in order? Such instruction surely offers the seeker of help more to take hold of than the simple urging, which is all some churches know how to do, to have faith and pray and ask forgiveness of sins. Swedenborg explains why faith and prayer are not always effective, and what forgiveness of sin really means. His discussions of influx, self-love, correspondences, and Providence, clearly explain man's varying physical states.

Through these teachings the mechanism of spiritual healing can be fully understood. And understanding is the firmest foundation for achievement. With such understanding, it is possible for anyone to use spiritual healing. It should be stated here, however, that the first application of such healing is self-application—not attempting to heal others (which requires wisdom and dedication), but learning how to keep one's self in order. This is for everyone, just as regeneration is.

Should not the members of this church learn from its doctrine what it has to contribute to the field of spiritual therapy—that in sharing such knowledge, through an application the value of which is self-evident, the work of the New Church might become more useful and have a part in this great new Christian effort toward healing humanity's disorders?

(The author is the wife of David Mack, authority on labor relations. She comes to her interest in spiritual healing not only by study but by practical experience for she was formerly an occupational therapist specializing in psychiatry. She is the daughter of the late Rev. Paul Dresser and a niece of the well-known psychologist, Dr. Horatio Dresser. Her grandparents, Mr. and Mrs. Julius Dresser, practiced spiritual healing. It is hardly necessary to add that Mrs. David Mack is a keen observer and able student. She is perhaps best known as the writer of charming books for children.)

EDITORIALS

EINSTEIN THE THINKER

It is not often that a thinker becomes a popular idol, or even receives much recognition while yet alive. Yet this is what happened to the unpretentious Albert Einstein who has recently passed from this earthly life. Few understood his abstractions yet millions admired him.

His life was largely devoid of drama. He conducted no spectacular experiments. His material tools were a pencil and a pad of paper. The rest was a mind grappling with realities. It was that mind which solved those equations now so basic to modern physics. Einstein is credited with making the disclosure that vast stores of energy are contained in a small quantity of matter—so strikingly proved by the explosion of the atomic bomb. When Einstein propounded his theory of relativity, he did more than set forth a concept of scientific importance. He made a contribution to philosophical thinking. He crossed, or very nearly so, the thin line that separates physics from metaphysics. In the Nineteenth Century the concept of a smoothly functioning mechanical universe, explainable by Newton's laws, seemed the last word on the subject. Then facts came to light, especially as the result of studies of the atom and intergalactic space, which made scientists distrustful of this concept. There were phenomena that would not yield to a mechanical explanation. Things just were not what everyday experience indicated. Physicists began to give a mathematical description of nature, thus coming to the borderline of metaphysics. The question here was the relationship of the observer to the observed. Was greenness in the grass or in the mind of the one who looked at it? Bishop Berkeley held that nothing had any substance without the mind. Einstein carried out that train of logic by declaring that space and time are forms of intuition. From this idea was born the theory of relativity.

Einstein may therefore be called an epistemologist—one who inquires into the nature and origin of knowledge. The importance of his contribution in this field has yet to be appraised. He helped to demonstrate the inadequacy of any mere materialistic or mechanical viewpoint. Has that brought scientific thinking closer to an acceptance of the idea of a Supreme Being? It very likely has, but it is yet too early to give any definite answer to this. Einstein himself had no inhibitions about giving voice to religious sentiments. On one occasion he declared: "My religion consists of a humble admiration of the illimitable superior spirit who reveals Himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God."

A NATION WAS BORN

In May, 1787, carriages from the north, the south, the east, the west rolled into Philadelphia. They were piled high with baggage and out of them stepped men wearing knee breeches and three-cornered hats. If seen in a movie today these men would look colorful. They were among the most distinguished of the land. And they were assembling to give a government to a nation that was, as it were, being born.

On May 14 they assembled in what is now Independence Hall and set out to write the Constitution of the United States, by some called "The greatest document ever struck off by the brain of man." They faced no easy task. The governments of the thirteen states they represented were strong, but the federal government was so feeble that many foreign nations doubted that there really existed a United States. Each person in this new country felt a loyalty to Virginia, to New York, to Massachusetts or to whatever state he lived in, but with a few exceptions only a small loyalty to the nation as a whole. The idea of a United States as anything more than a feeble and voluntary federation had no strong appeal to many. Indeed, there was fear that a central government would become a tyranny. Moreover, the states were often jealous of one another and several conflicting interests were in existence. The people were widely scattered. Boston was farther from New York, measured by travel time, than either is today from London. Life in New England differed widely from that in the Carolinas. And the western settlements differed from both. And in the years when each one of these states had been a separate colony of Great Britain, each one had developed its own way of governing. To adjust the conflicts of ideas, and to balance the interests of all areas, so that the rights of every state were safeguarded, was the task that faced the members of the Constitutional Convention.

There were many sharp clashes in that meeting. Sometimes tempers flared and sharp words were uttered. But in the end reason prevailed. The result was a government that has endured more than 165 years, and is today the most stable government on earth.

Surely, the guiding hand of Divine Providence was in that convention.

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EINSTEIN AND RELIGION

By A. C. Ferber

(With the recent passing into the spiritual world of the famed scientist, Albert Einstein, it is not inappropriate that we should consider the bearing of his revolutionary theories upon religious thinking. That is what the following article aims to do.)

The purpose of *Where Is Heaven?* is to try to resolve disparity between scientific conclusions and Christian beliefs. In order to do so, it is necessary to delve into the first causes of many occurrences in us and around us. Many people within the last several years have wondered how Einstein's Relativity theories affect religious beliefs. Actually, Einstein's theories have a great deal to do with religion, but few people understand this because of the complicated nature of his theories. It has been said that only twelve men in the world today understand Einstein's Special and General Theory of Relativity or his more recent Unified Field Theory.



A. C. Ferber

The problem, then, is to explain the importance of Einstein's theories to our religious beliefs in language that the average person can understand. In attempting to do this *Where Is Heaven?* explains first of all that Einstein's theories are describing effects, just as when you describe the motion of a ball through the air you describe an effect. But Einstein's theories do not explain the causes behind the effects. In other words, everything that happens must be caused. Einstein does not explain causes at all. He does not even claim to explain the causes. For instance, Einstein's theories do not explain the actual mechanism whereby atoms radiate light, they do not explain the mechanism which enables light "bullets" or photons to be propagated through space at the amazing speed of 186,000 miles per second, they do not explain why electrons, although they are "here," make their presence known for great distances; they do not explain the actual cause of gravity; nor the reason why some atoms are unstable while others are not; nor other greater manifestations, such as the forces that cause our Milky Way Galaxy to charge through space at millions of miles per day.

Where Is Heaven? points to the reason for the failure of modern scientists to perceive reality. In order to put real happenings in the form of equations, they have been forced to recede from reality. They began by abandoning the hypothesis of a universal medium. That, I believe, has been the great mistake.

Space—Time

The "mistake" was made over sixty-five years ago as the result of the failure of the famous Michelson-Morley experiment to detect any retardation of light when passing through the hypothetical "eth-

er wind." At that time most scientists believed in the existence of a universal medium called ether that filled all of space. It was this ether, they said, which made it possible for light waves and radio waves to be propagated through space. They therefore concluded that if the Earth were actually passing through a "sea" of ether it should leave an "ether wind" in its wake, just as a motorcyclist feels the wind which hits him as he passes through the air. But in spite of repeated experiments, the Michelson-Morley team could not detect the existence of an "ether wind" in their well-known experiment with an interferometer that included a light beam, mirrors and a telescope. Scientists of the world were stunned. "What, no ether wind?" It was a shattering catastrophe from which science has not yet recovered.

Einstein appeared upon the scene then, while science was in a state of confusion, and did away with the all-prevailing ether. In its stead he substituted space-time with its crumpled continuums; pure abstractions, but remarkably accurate abstractions, as experiments have proved. I believe that the reason why scientists of today cannot explain reality but can only put its effects into equations is precisely because they have "scrapped" the universal medium. There must be a universal medium to explain the continuity evident in the propagation of forces throughout the universe. To assume that light particles, called photons, can travel for millions of years through space at the constant speed of 186,000 miles per second, is, to me, the worst nonsense if one does not admit a propelling medium.

Very's Theory

In studying the theories of various scientists, I finally found what

I believe to be the real reason for the inability of the Michelson-Morley team to detect an "ether wind" in the scientific works of Professor Frank W. Very, who worked with Langley, inventor of the bolometer and as pioneer in infra-red radiation.* According to Very, there never was an "ether wind" but there is a universal medium. The fault lies both in the scientific conception of the nature of the universal medium and their past conceptions of the solidity of matter.

The "ether wind" does not exist because our World does not pass through the universal medium like a ball passes through the air. In order to understand this it is necessary to think on the atomic scale. The atoms which make up all material objects are at comparatively great distances from each other. Atoms never touch each other because their electric repulsive forces keep them apart. According to Very, the relatively coarse network of matter that is our World passes through the universal medium like a highly porous or net-like object. This makes it possible for the unimaginably fine energy-particles of Very's universal medium to penetrate our entire Earth, our Moon, our Sun and all other material bodies in space, as they pass through it. Very's energy-particles which make up the universal medium are the smallest of the small in the material universe, being as much smaller than the electron as the electron is smaller than the atom.

The very fact that the atoms never touch each other (they would destroy each other if they did touch) should point to the necessity of a universal medium through which the atoms exert their power over each other to form molecules and the collections of molecules that we know as material objects. Very's universal medium is far superior to the old ether of the nineteenth century. It is, actually, the raw material of space, consisting of energy particles from which the atoms were created and through which they pass, causing gravity by the combined pulsations of the electrons.

The waves of pressure set up in the universal medium by the pulsating electrons cause a huge sphere of pressure in the universal medium surrounding the World and all other planets and suns. The sphere of pressure around the Earth is continually changing in relation to the universal medium as we travel

Birth, Baptisms, Confirmations, Memorials

BIRTH

CLARK—a daughter born to Mr. and Mrs. Richard Clark of Elmwood, Mass.

BAPTISMS

TURNER—Brock James Turner, son of Mr. and Mrs. Alfred Franklin Turner, Kitchener, Ont., baptized April 10 by Rev. David P. Johnson at the Church of the Good Shepherd, Kitchener. Sponsors were Mr. and Mrs. Paul Pequegnat.

BROWN—Holley Joy Brown, infant daughter of Mr. and Mrs. Sidney Brown, (Miriam Joy Bennett), baptized April 17 in The New Church, New York City, by Rev. William R. Woofenden.

DOUGLAS. David Giles, infant son of Mr. and Mrs. Thomas W. Douglas, was baptized at the Church of the Holy City, Washington, D. C., December 12, 1954, by the Rev. Wm. F. Wunsch.

HAYNES. Jo Rene, infant daughter of James Le Roi and Nell Naomi Haynes, was baptized at the Church of the Holy City, Washington, D.C., on Easter Sunday, April 10, 1955, by the Rev. Wm. F. Wunsch. Grandparents are Mr. and Mrs. James P. Haynes of the Washington Society.

CONFIRMATIONS

NEWSOM—John, confirmed Easter Sunday at the Brockton, Mass., Church, Rev. Ernest L. Frederick officiating.

WALKER-EINBLAU-PRINGLE —
WALL-SAWCHUK—Mr. Trevor W. Walker, Mr. Edward Einblau, Mr. John Pringle, Mr. and Mrs. Gordon Wall, Mr. and Mrs. Alex Sawchuk were received into the Edmonton New Church Society by a confirmation service, April 3, Rev. Erwin D. Reddekopp officiating.

The New Church Theological School

REV. EVERETT K. BRAY, *President*
REV. EDWIN G. CAPON, *Vice-Pres.*

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- If you have any thought of dedicating your life to this calling, perhaps we can be of help to you.
- The New Church needs ministers.

Address inquiries in care of
the President
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MEMORIALS

HESTER—Edgar Hester, infant son of Mr. and Mrs. William Hester passed away April 1, at the age of three years. The resurrection service was conducted in the Daniel Funeral Parlors, New York City, Rev. William E. Fairfax officiating.

ALLISON—William A. Allison, husband of the late Lucy Campbell Allison, died Mar. 27 at Lake Mary, Fla., at the age of seventy-eight. His wife, who died in 1950, had been an active member of the New Church Society of Philadelphia. Both were long-time residents of Springfield, Pa.

GODDARD—Arthur Eldridge Goddard, son of the Reverend and Mrs. Warren Goddard II, was born in Providence, R. I. October, 1881. He attended the Brockton, Mass., High School, and he was graduated from Harvard in 1902, Phi Beta Kappa, and from the Harvard Law School in 1904.

He was for many years a member of the law firm of Cullen and Dykeman in Brooklyn, N. Y. and Vice-President and General Counsel of the Todd Shipyards Corporation. In his early youth he joined the New Church Society in Brockton, Mass., later attending the Brooklyn Society of the New Church. He was a generous contributor to the various uses of the General Convention.

He passed into the higher life on April 12, 1955 after a few years of sickness. The resurrection service was conducted in Plymouth, Mass. by the Reverend Harold R. Gustafson of the Bridgewater, New Church, and the Reverend Edwin R. Gordon of the Chiltonville, Mass. Congregational Church.

His generous spirit will be missed here.

He leaves his wife Eleanor S. (Smith), a daughter Mrs. Eleanor Terry, Manomet, Mass. three sons, Langdon S., New York, William W. and Oliver E., Plymouth, a sister Mrs. Maxwell J. Davis, Bellingham, Washington, a brother the Reverend Warren Goddard III, West Bridgewater, Mass. and nine grandchildren.

BEARINGER—Mrs. Maude Bearinger, one of the earliest members of the National Association passed away Nov. 8, at Onslow, Iowa.

MASS. ANNUAL MEETING

On Sunday afternoon, April 17th, the Massachusetts Association held its 250th meeting in the Boston Church. The brief opening worship service was led by the Rev. Antony Regamey, Pastor of the host Church. The President of the Association, the Rev. Edwin G. Capon, brought a message concerning one of the great problems of our Church: the need for more young men to enter the ministry. Mr. Capon pointed out the lack of ministers both in our Association and in the Church at large and told how societies have suffered from this lack and the Church at large has suffered through being unable to avail itself of opportunities to expand. He made an appeal to the delegates to look around for candidates and to think of new ways to present the challenge and call of the New Church ministry.

At the business meeting which followed printed reports of societies, and officers, and committees were distributed and accepted as printed. A report by Mrs. Waldo C. Peebles, chairman of the Youth Committee, was read and will appear in the Association Journal. A discussion concerning summer services at Blairhaven followed a brief report on the plans of the Blairhaven Program Committee given by its chairman, the Rev. John C. King. As chairman of the Nominating Committee, Mr. King brought in the following nominations: President, the Rev. Antony Regamey; Vice-President, the Rev. Harold R. Gustafson; Secretary, the Rev. Edwin G. Capon; Executive Committee, Mrs. Alice Dullea, Dr. Waldo C. Peebles, and the Rev. Joseph Hoellrigl. There were no nominations from the floor and the slate of the Nominating Committee was elected by the casting of one ballot by the Secretary, Mrs. Mildred B. Calby.

The main event of the program, a lecture by Dr. Walter Marshall Horton on "Swedenborg and Contemporary Bible Interpretation," came at 5 o'clock and the number of those present increased noticeably as the hour came around. This talk, by a man who has read a great deal of the writings of Swedenborg, was most refreshing. Dr. Horton, a well known theologian, viewed Swedenborg in the setting of the situation of the Church in his day.

At six o'clock a delectable buffet supper was served in the vestry of the Church.

(Reprinted from the Mass. Association New Church News, May.)

NATURAL NOTES

By Carol Lawson

Our denomination does not count the extra attendance on Easter Sunday by the hundreds. To us, every single additional Easter bonnet is a cherished object. Here are several interesting Easter attendance figures. Please note the astonishing growth of St. Louis and the record crowd at Elmwood.

Elmwood, Mass. 160
Brockton, Mass. ... 97 (plus choirs)
New York City 119
St. Louis 87
Cincinnati 100 (plus choir)

Beautiful maroon-covered Bibles were presented to three children during the Easter service in Wilmington, Del., Virginia Elaine Aytton, Ethel Durlynn Farley, William Thomas Farley.

Young People of Today—Their Challenge and our Hope was the subject of a panel discussion at the "Guest Afternoon" of the Ladies Aid in Brockton, Mass., April 15. Mrs. Sue Wade Stoddard acted as moderator and the guest speaker was Mrs. Franklin H. Blackmer of the faculty of Bradford Junior College, Bradford, Mass. Mrs. Blackmer emphasized the fact the we live in a distinctly new world today. Although we miss many of the cherished traditions of the past, she said, we must accept the changes, believing that good will come of the troubled present. Other panel members spoke as follows: Mrs. John C. Martin, North Easton, "How much Should Children be left Alone?"; Mrs. Harold R. Gustafson, "The Effect of Television on the Reading Habits of Children"; Mrs. Edwin G. Capon, Elmwood, "Experiences in a Work Camp in Southeast Missouri"; and Mrs. John C. King, Braintree, "Developing Interest in Religion in Children."

Canadian advertising has hit a new peak. The Kitchener mails were flooded by a mass of large, pink mimeographed pages inviting members of The Church of The Good Shepherd to the Parish Club "Project Night," April 19. Project No.1 was to paint six small (they said) Church School classrooms in one night. Project No. 2 was to furnish and repair discarded clothes to be distributed to the needy. And the Edmonton Alta., mails were flooded with requests (400) for one of Swedenborg's works, *Heaven and Hell*, in response to an advertisement in the Edmonton newspaper sponsored by the Swedenborg Foundation of New York. Rev. Erwin D. Reddekopp of Edmonton reports that quite a number of re-

turn orders have been coming in ... Little Miss Holley Joy Brown, (see Baptisms), is the third generation of the ladies in her family to be baptized in the New Church. Her mother, Mrs. Sidney Brown, (Miriam Joy Bennett), was baptized in the New York Church by the late Rev. Arthur Wilde, and her grandmother, Mrs. Mildred Bennett was confirmed in the New Church by the Rev. Julian K. Smyth.

It has been told that many years ago Mrs. Clara DePriest, Lynchburg, Va., was an occasional customer of Mr. Thomas Hogue's grocery store, and neither suspected the other was a devoted Swedenborgian; never knew it until both joined the National Association. Mr. Hogue, by the way, was the very first member of the N. A. Another N. A. associate of long-standing, Miss Serena Dandridge, W. Va., recently and successfully underwent surgery.

Toronto church members were the guests of those hospitable Kitchener-ites at the meeting of the Canada Association, April 29. . . At the meeting of the Chicago Society, April 24, Mr. Frank Bristow was elected President. It was voted to hold a Union Service at the Christian Community New Church and to invite busy Rev. David Johnson, Kitchener, to speak. May 22 is the date. . . The New York Association will hold its annual meeting May 14 in the New York Church. Rev. and Mrs. Woofenden of that Society have been looking forward to a visit from the minister's parents, Mr. and Mrs. Ross Woofenden, Detroit.

Flash!! At a well-attended special meeting of the Edmonton Society called at the home of Rev. and Mrs. E. D. Reddekopp, New Church history was made, when the society agreed unanimously to start immediately a Church Building Fund by mean of a pledge system.

Son Hugh was along with Rev. and Mrs. Franklin H. Blackmer, on their recent visit to the Gulfport, Miss., Society. We got this straight from the *Gulfport Daily Herald*, April 7. They also added that out of town visitors attending the Second Anniversary services were Mr. and Mrs. Dan P. Graber and Mr. and Mrs. Phillip Graber of De Ridder, La., and M/Sgt. Hyoun Dong Lee, and M/Sgt. So Ha Cho of Keesler Air Force Base and the Republic of Korea Air Force. Members of the New Church were present from Mobile, New Orleans, Biloxi and Ocean Springs. Miss Mary Jane Higgins, New Orleans, was the organist.

The Treasurer of the New Church in Australia, Mr. George French, was to see the beautiful Black Hills, of South Dakota and the great Americans carved on Mount Rushmore, at the end of April. His host and guide was to be none other than the President of the National Association, Clark Dristy. (Mr. French is on a trip around the world.) The cosmopolitan organization headed by Mr. Dristy reports a new member in Aaraway, New Zealand. He also says that a member, Mrs. Norton, flew from her home in Adelaide, Australia, to Sidney—about 1000 miles—to attend a New Church on Easter. Both Conference and the General Church were having big Easter services.

Poetry Contributor, to the Messenger, Bess Foster Smith, member of the Congregational Church, Weiser, Idaho, has recently joined the National Assoc. as an associate member.

FRYEBURG ASSEMBLY NOTE

The 30th Anniversary session of the Fryeburg New Church Assembly will be held from August 6 to August 29, 1955 at Fryeburg, Maine. Rates for rooms or cabins are from \$3.00 to \$16.00 per week. Board is \$18 per week with discounts for small children. New Church young people over thirteen years of age may apply to assist at the Assembly and, if accepted, pay \$6.00 per week for board and a cot in a tent.

For reservations, for assignments to assist or for other information write to Mrs. F. Gardiner Perry, 105 Pine Street, Needham 92, Mass. Accomodations on the grounds are limited. Those in the town are more expensive.

ANNUAL MEETING

The annual meeting of the Corporation of the New Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held in the rooms of the Massachusetts New Church Union, 134 Bowdoin Street, Boston, Massachusetts, Friday, June 3, 1955, at 4:00 p. m., daylight saving time.

Montgomery Reed, President.
Fred R. French, Clerk.

The best jobs haven't been started. The best work hasn't been done.

(Berton Braley)

LETTERS to the EDITOR

DRISTY DISAVOWS BOOK

To the Editor:

Dr. Clarence Hotson, a member of the National Association, has recently published and circulated a booklet dealing with a subject highly controversial in Convention and it would seem that a few persons have gained the impression that the National Association is in some way connected with the project.

Such is not the case. The opinions expressed in "The Covenant of the New Church," are those of Dr. Hotson and Edward Nutter, and to them should go all credit for this booklet.

Clark Dristy.

President of the National Assn.

Teaching the Word

To the Editor:

May I make a few observations on the subject stressed in the recent issue of The Messenger: "Education," with especial respect to the Sunday Schools? I hesitate to do so, for unless a person has made a real success of the school in which he is working, he is hardly competent to advise others what to do. But—here goes.

What I want to emphasize is the point stressed in the editorial, **Parents, Wake Up!** I am convinced that two of the most important factors for success in any Sunday School are the minister and the parents. When I say the "two most important factors" I do not, for a moment, forget the superintendent and teaching staff. If they are not capable, and do not have their hearts in the work, the going will be rough for the school. Since we are all seeking earnestly for the best methods, an exchange of ideas and experiences is undoubtedly helpful. Therefore, I should like to tell, briefly, what we are trying to do in the Detroit Sunday School. Not that we have found the ideal method, for unfortunately we haven't, but we are encouraged by what is being accomplished, so what I have to say may add something to the general discussion.

The objective of our teaching is to give the children the fullest possible knowledge of the Word. For the younger classes, a knowledge of the literal "stories," and for the older classes, a similar knowledge, with as much of the spiritual message as they are able to grasp, with suggestions as to the practical use of such knowledge in daily life. The Word is the text-

book in all our teaching, for it is the means of conjunction between the Lord and mankind. At present, we are following the life of the Lord as recorded in the Gospels. Because of the difference in the ages of the children, with the smaller students predominating, care is taken in selecting the lessons to pass over such incidents as are distinctly beyond the comprehension of the children.

As to the methods used. The Minister and Superintendent, with the help of the teachers, determine what lessons are most helpful. It is then the Minister's responsibility to prepare the material to be given to the teachers. The smaller children are supplied with loose-leaf covers, which they are encouraged to take home and bring back each Sunday. The "story" is carefully prepared, and set forth in simple language, to be given to the children for preserving in the folders. In the younger classes, this "story" of the lesson is used by the teachers in the classes as the basis of the teaching. Then notes are prepared for the teachers themselves. These contain such information as may make the lesson more interesting to the older classes. Questions are suggested which it is hoped will lead to discussions among the pupils. And lastly, some attempt is made to bring out the simpler spiritual meaning of the events recorded. This is done so that the teachers themselves may have a general knowledge of the deeper meaning of the lessons, as a background for their teaching.

Finally, a "quiz" is prepared, consisting of from ten to twenty questions covering, generally, the literal sense. The thought is not to "catch" the children, when the time comes for a review, but to set forth what are considered the salient points which should be stressed. At the conclusion of the class-time, the Superintendent goes over this quiz, point by point, calling for the answers. It is surprising and gratifying to see how eager the smaller children are to give the answers. They look forward to "question time" with great delight. The preparation of these notes takes a lot of time, and careful study: generally a full day each week. Everything is mimeographed. But the Minister admits that he knows more of the Word than he ever did before this plan was adopted. Further, it is an excellent preparation for his own class.

As to the School itself. The attendance is greater than it has been in years. With an enrolment of

over sixty, the average attendance is rarely below forty-five to fifty. This includes what I consider the most encouraging feature of the work—the interest of the parents. Practically all of the younger children of New-Church parents are on the roll, and the parents, either one or both, bring the children to school. This calls for an adult class in which the deeper meaning of the lesson is presented. As an evidence of the interest in this class, it generally numbers from fifteen to twenty-five, and on some occasions even thirty. Thus the entire school from the youngest children to their parents is studying the same lesson, from the simple story to the deeper spiritual meaning. Enough credit cannot be given to the work of the Superintendent, Mr. Ross Woofenden (father of Rev. William R. Woofenden, of the New York Church). He has held office for the past twenty-five years, and is respected and loved by the children, young and old. He takes the students of high-school age. There are five classes, in addition to the adults, staffed by loyal and enthusiastic young people, with two others ready to take over should one of the "regulars" be unable to attend.

Such success as the Detroit Sunday School may be having is due, I believe, to the fact that we are seeking to give the children, from the smallest on up to the adults, a knowledge of the Word of God. And, of course, the loyal interest of the Superintendent and the teachers. They are all anxious to serve—even the young lad who is the official (and very efficient) pianist.

William H. Beales
Detroit, Mich.

An egotist is a man who thinks too much of himself and too little of other people!

(Joseph Fort Newton)

COMMENDS MESSENGER

To the Editor:

All in all the latest issue of the Messenger is the most outstanding in content that I have ever read. I always enjoy the Messenger and I like your new format.

My contacts with the church are the Messenger, Our Daily Bread, the Arcana Class, two Round Robins, and the Bulletin of the National Association. That does not fill the need. I miss the services and communion, and the actual fellowship.

Elizabeth Mack Munger,
Hart, Michigan.

THE KITCHENER STORY

As another spring renews the life of the world we realize once again that no man-made temple can compare with the beautiful living works of His hands. It seems so natural to breathe a prayer of thanks when we see the first spring flower, or a splash of painted autumn leaves against the sky. Imagine then, what satisfaction there must have been for the group of New-Churchmen living in or near Kitchener in 1833 as they met in the orchard of Christian Enslin, close to God's wonder of blossoms, and the fulfillment of ripening fruit. In the winter they met in close comradeship in Mr. Enslin's bookbindery. How familiar those early names still are in church community affairs—Adam Ruby, John Lehman, Charles Ahrens, Henry Rothaermel, George Hachborn among them.

By 1842 the congregation had outgrown their small quarters, and with three other groups they pooled resources to build a small frame church, appropriately named "The Free Church." The building was used in common until each group was able to build a church for itself. Thrifty Berliners—for Kitchener was called Berlin—then converted the building into a school. In 1843 Rev. John Harbin became the group's first pastor. He had been a surgeon in the British Army, but had decided to devote his life to spreading the doctrines of the church. Rev. Harbin often assisted Dr. John Scott, who became Berlin's first mayor, and, due to their friendship, Dr. Scott joined the Swedenborgian Church.

At last came the day when funds were sufficient to build a church of their own, and in 1857 the building was dedicated, and a Sunday School was opened. This frame church was built at a cost \$400!

After the death of Rev. Harbin the church was served by a lay preacher, Adam Ruby. Rev. Thomas Wilkes, Thomas Whittaker and A. O. Brickman served the church until Rev. F. W. Tuerk was engaged as the regular pastor. The wife of his grandson, Eugene Tuerk, is still an active member of the congregation. Under his leadership the society outgrew the small church and a new site was purchased at King and Water Streets. Farmers brought in stone from the surrounding country and many donated their services. With loving care an attractive stone church with the tall steeple

was built. The building, which cost between \$7,000 to \$8,000 was many years later sold to the T. Eaton Company for over \$100,000. It was in this building that the first pipe organ of the city was installed. During the last years of Rev. Tuerk's pastorate he was assisted by Rev. Louis Tafel who was later called to Philadelphia. When Rev. Tuerk died at the age of eighty-one the society called Rev. A. B. Francisco. During his time many improvements to the church were made, and gas lighting was installed to replace the oil lamps. After him came a succession of short pastorates—Rev. James Taylor, James Brickman, E. D. Daniels, Eric Wethey, Rev. Slight, Albert Diephuis, R. Eaton, John Spiers, D. Maddock, Louis Buckley and E. Val Tilton. Our present pastor, Rev. David Johnson, came to us from Cambridge, September, 1942. During the time that Rev. Spiers was serving the Kitchener group the present lovely grey stone church was built, and called The Church of the Good Shepherd.

The Sunday School has been an active organization since 1847. Beside teaching the doctrines of the church, the life of charity is stressed. One of their projects, in conjunction with other organizations of the church, is the support of an Italian child, Vittorio, who is ill and lost in a post-war world. Present superintendent is Hugh Cuthbertson.

The Young People's League, organized in 1887, is still an active concern under president Fred Dienisch. A recent successful project was the presentation of several comedies. The Women's Auxiliary, organized in 1885, carries its activities beyond the church to the Red Cross, Y.M.C.A., and the Children's Orphanage. Its president is Mrs. Harold Rothaermel. For women unable to attend afternoon meetings, another organization, "The Samaritans," was recently formed. This organization is headed by Gwen Washburn. One of their projects is the sponsoring of a Junior Congregation for children whose parents are attending service. In conjunction with them the young men of the church, help in this work. The Parish Club has been organized for the older young people—of any age. One of their recent projects was the sponsoring of a local operatic society—now giving the community a great deal of pleasure as

STAGGERING STATISTICS

The figures coming from the Wayfarers' Chapel, Portuguese Bend, Calif., seem to be approaching astronomical heights. The number of visitors in March was estimated by the Chapel's minister, Rev. Kenneth Knox, to have been 52,100, and twenty-eight different foreign countries were represented. During the same month there were eight Sunday worship services with an average of 224 worshippers each Sunday. Sixteen weddings were held. On Easter Sunday 625 people came to the Chapel in the course of four services. Literature was distributed as follows:

Our Daily Bread	370
Heaven and Hell	79
Divine Providence	31
Divine Love and Wisdom ..	65
The Four Doctrines	46
Helen Keller (My Religion) ..	80
True Christian Religion	111
Swedenborg's Life and Teachings	42
Cards	25,000
Ripley's Believe It or Not ..	5,000
King of Kings	1,560
What The New Church Teaches	2,644
Chapel Brochure	8,300

Here is one project, one of the most imaginative and daring to be undertaken by the New Church, which is certainly paying handsome dividends in terms of making known our name and truths.

a self sufficient group. The Canadian Girls in Training extends the services of the church to girls of the community. This active group of young girls is guided by Mrs. Howard Schneider.

Another much appreciated group is the Choir and the Junior Choir, directed by Mr. Robert Stoner, who is also the organist of the church.

All these organizations are unified through the Board of Directors, presided over by President Harold Hayne, Vice-president Harold Rothaermel, Secretary Roy Hemmerich and Treasurer Ed Tuck.

How surprised that little group in Christian Enslin's orchard would have been if they had caught a glimpse of the future—motor cars, electric lights, jet planes. But perhaps they would be surprised most to see how many lives have been influenced in the past hundred and twenty-two years because of their meeting.

Frances Rothaermel McIntosh.
Kitchener, Ont.

Daniel Nielsen

Member of the General Council, treasurer of the American New Church Sunday School Association, active in the Washington, D. C., Society and in the Maryland Association, Mr. Nielsen comes before us as candidate for Trustee of the Pension Fund. He was long engaged in communications work, in newspaper work, and is now connected with the Federal Government.

Mrs. Gideon Boericke

Mrs. Boericke is a granddaughter of William McGeorge Sr., Scotland, and a daughter of William McGeorge Jr., whose godfather was the famed New-Churchman, Sir Isaac Pitman. The family moved to the United States when Mrs. Boericke's father was eight years of age. She was baptized by the Rev. Chauncey Giles and married by the Rev. William L. Worcester. Service on the Pension Fund Committee, she has found to be a deepening and enriching experience.

John C. Hart

This gentleman's career has been largely in Wall Street as a bank officer, with an interval in both the securities and the real estate fields. Long active in the New Church, he is now or has been a member of the General Council; the Research Committee, and of the Nominating Committee. Presently he is director, of the Swedenborg Foundation; treasurer of the Investment Committee of the New Church Board of Publications, and chairman of the Investment Committee of the Swedenborg Publishing Association.

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BOOK REVIEW

Where Is Heaven? By A. C. Ferber, Pageant Press, New York, N. Y. 243 pp. \$3.50.

This is a book about Swedenborg's teachings, by someone who is a member not of the New Church but of what he calls "a very conservative Christian Church." Therefore this book should be of special interest to New-Churchmen.

Not because it would add anything to their knowledge of Swedenborg's teaching, if they are (as they should be) already properly informed; nor even because they would necessarily agree with all of the writer's opinions and arguments. It is a quirk of the human mind that it tends to limit appreciation of reading-matter to such as either obviously adds to one's own knowledge or directly confirms one's own viewpoint. The fact that many books are written to do neither but simply to communicate to others something from an individual's experience, escapes the reader who will have none of it unless it coincides with or definitely surpasses his own horizon.

"Where Is Heaven?" should be evaluated by New-Churchmen not in comparison with the literature of their Church but as a most welcome communication from an "outsider." As such, it is just what they are continually yearning for! The habitual plaint of the New-Churchman is: "Why don't more people read Swedenborg? How can we spread the teachings? How can we get people interested?"

Well, here is a serious and inquiring man who has discovered Swedenborg, studied his teachings extensively, and become so enthused that he has written a book about them in an effort to help others who are searching for answers. Because it is written with an "outsider's" language and point of view, it may well appeal more to outsiders than does much that the New-Church organization has to offer—and so may be a missionary means better than many thus far tried. As in Dr. Frank Laubach's magnificent crusade against illiteracy which would never have developed if he had not learned the importance of teaching people at the level of their limitations, and of letting "each one teach one" in terms of his own learning, so New-Church doctrines might reach more minds if these doctrines were adapted to a wider range of receptivity.

"Where Is Heaven?" makes a detailed endeavor to synthesize several fields of inquiry, and the con-

clusions of numerous thinkers—an approach, to understanding, of which there is great need in this day of specialization. Evolution, time and space, atoms and gravity, are all discussed by Mr. Ferber in his desire to show that scientific findings substantiate spiritual realities.

His chief interest is the reality of life beyond death; and to point up what he offers from Swedenborg on this subject, he draws liberally from the studies of psychical research. Such New-Churchmen as are also students of psychical research, recognize that this field investigates on the natural plane (and is puzzled by) phenomena for which Swedenborg gives explanations, in his descriptions of the causes and activities which pertain at the spiritual level of existence. Thus the findings of psychical research demonstrate many statements which Swedenborg makes, and these statements in turn solve the mysteries in the findings.

Whether or not Mr. Ferber's opinions are all sound, his belief in the immediacy and continuity of the spiritual world most certainly is. His wish to express this belief, as he gained it from Swedenborg's writings and supporting evidence, and so to share it with others, is commendable. It is to be hoped that this effort will indeed help to spread abroad the knowledge of Swedenborg's teachings, because this knowledge—however it is made available—is the basis of the growth of the New Church on earth.

The author is employed in an engineering capacity by the General Electric Company. He is well versed in both the practical and theoretical aspects of science. His speculations are firmly based on science. He lives in Fort Wayne, Ind.

(Note: The address of the Swedenborg Foundation is given as a source from which Swedenborg's writings may be obtained; but the Foundation is not connected with this publication.)

G. M.

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 (to take Rev. Paul Sperry's place)

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Two persons.

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 Mr. Gilbert T. Heddaeus, Pa.

Augmentation Fund:

One person.

Mr. Stewart E. Poole, Del.

Board of Trustees of the Pension Fund:

One minister, one layman, one laywoman (not a minister's wife or widow). (Treasurer of Convention a member ex-officio).

Rev. Louis A. Dole, Maine

Mr. Daniel Nielsen, D. C.

Mrs. Gideon Boericke, Pa.

Committee on Nominations:

Full term expiring 1960.

Two persons from associations not now represented on the committee, nor by the retiring member.

Rev. John C. King, Mass.

Mr. John C. Hart, New York

NOMINEES' WHO WHO

Edwin G. Capon

A graduate of Harvard College, Andover - Newton Theological School and the New Church Theological School, Mr. Capon began his ministry in Bridgewater, Mass. He is now Vice-President of the Theological School, President of the Massachusetts Association, and Interim Minister of the Elmwood Society.

Clark Dristy

Mr. Dristy is president of the National Association, formed of isolated New Church people. He has been a student of our teaching since a youth, but has always resided remote from a Convention center. Born in Nebraska, and raised on a farm and ranch in South Dakota he has been for many years manager-owner of grain elevators. He and his family now reside in Rapid City, South Dakota.

Stewart M. Ayton

Mr. Ayton is 38 years of age, and is the Executive Vice-President of Atlantic Aviation Service, Inc. He is active in the New Church, being at present treasurer and trustee of the Wilmington, Del. Society.

Richard H. Tafel

Mr. Tafel, present pastor of the Philadelphia Society, is a graduate of Urbana, the University of Michigan and of the New Church Theological School. Also, he has an M. A. degree from Harvard. He is chairman of the Council of Ministers, and president of the New Church Board of Publications. He has long had a special interest in theological education.

Chester T. Cook

Mr. Cook is treasurer of the Board of Home and Foreign Missions and auditor for Convention. He is also a director of the Corporation of the New Church Theological School, as well as a member of the Board of Managers.

Dorothea Pfister

Miss Pfister was for many years a teacher in the public schools of Cleveland. She is one of the pillars in the Cleveland New Church Society, as well as the superintendent of the Almont Summer School. She has served four years on the Board of Managers.

Rollo Billings

The present pastor of the Sheridan Road Society, Chicago, Mr. Billings was formerly engaged in radio work. He is a member of the Executive Committee of the Council of Ministers.

Albert Diephuis

Educated in the schools of Holland and South Africa before coming to the United States, where he entered the New Church ministry and was ordained in 1921, the Rev. Diephuis has served as pastor in Kitchener, Ontario, and Orange, N. J., and is now pastor of the Lakewood, Ohio, Society.

Philip M. Alden

It should be sufficient to say of this indefatigable worker for Convention, "Philip Alden is Philip Alden." He is a graduate of the Massachusetts Institute of Technology and is manager of retail sales for the Philadelphia Electric Co. He is now on the General Council and on the Board of Managers of the Theological School.

Thomas H. Spiers

A banker by profession, connected with an international banking concern, Mr. Spiers, in the course of his work, has traveled widely, especially in South America. He is a member of the Orange, N. J. Society, and is keenly interested in missions.

Kenneth W. Knox

Mr. Knox was born in England but came to Canada at the age of three. He served nearly seven years with R.C.A.F. He is a graduate of the University of Toronto and of the New Church Theological School, and was ordained in 1953. At present he is the minister of the Wayfarer's Chapel.

Col. Edson A. Edson

President of the Washington Society since 1945, chairman of the Trustees of the National Church, where he was baptized and confirmed, Col. Edson attended Culver Military Academy and Princeton University, and received the degree of C. E. from Cornell in 1929. From 1940 to 1946, he served his country in the Corps of Engineers. He is nominated for re-election as trustee of the Building Fund.

Gilbert T. Heddaeus

Descendant of a New Church family (third generation), graduate of Carnegie Institute of Technology, veteran of both world wars, employed in the Engineering Department of American Cyanamid Co., Mr. Heddaeus has been interested in Sunday School work for 35 years. He is now a trustee of the National Church in Washington, D. C. and a trustee of the Building Fund.

Stewart E. Poole

A past president and trustee of the Wilmington Society, treasurer of the Wilmington Council of Churches, and director of the Wilmington Y.M.C.A., Mr. Poole has also found time to serve the General Council and on the Research Committee. He is now a member of the Investment Committee of Convention.

Louis A. Dole

A Yale graduate with an M.A. degree, Mr. Dole was ordained in 1916. He was on the faculty of the Urbana University, later minister of the Fryeburg, Me., New Church. He is now minister of the Bath, Me., Society and General Pastor of the Maine Association.

John C. King

Mr. King, graduate of the Perkins Institute for the Blind, of the Boston University with an M. A. degree of the Harvard Divinity School and of the New Church Theological School, is now a teacher in the last named institution.

12:30 p.m.
Luncheon in the Church.

1:00 p.m.
American New Church League Luncheon and Business Session.

1:30 p.m.
Convention Business Session in the Church Auditorium.

3:00 p.m.
Reports with Discussion on Following Convention Activities: 1. Wayfarers' Chapel 2. Dollars and Cents. 3. Publications.

4:00 p.m.
Bus for League Outing at Elora Gorge Park.

5:00 p.m.
Council on Social Action conducts discussion in the Church Auditorium.

7:30 p.m.
American New Church League in the Church Auditorium. Award of the Shaw Trophy and Ceremony of the Keys.

8:00 p.m.
Board of Missions Public Meeting in the Church Auditorium. "Challenge of Korea." Address by Dr. Friedmann Horn, Zurich, Switzerland.

Saturday, June 18

9:00 a.m.
Meditation Period in the Church Auditorium.

9:30 a.m.
Opening Worship conducted by the Rev. Leonard I. Tafel including Presentation of Memorials to deceased Ministers and Workers.

9:50 a.m.
American New Church League Meeting in the Parish Hall.

9:50 a.m.
Business Session of the General Convention in the Church Auditorium.

10:00 a.m.
Final Report of Credentials Committee.

10:30 a.m.
Election of Officers, Boards and Committees.

12:00 noon
Address.

12:30 p.m.
Luncheon in the Church.

1:30 p.m.
Forums on: (1) Education; (2) The Ministry. In the Parish Hall.

2:30 p.m.
Business Session of the General Convention.

4:00 p.m.
Adjournment of Business.

4:00 p.m.
Meeting of Members of the Swedborg Philosophical Center in the Parish Hall.

4:00 p.m.
Meeting of Groups of Lay-Members in the Church Auditorium.

4:00 p.m.
Meeting of the Board of Trustees of the Pension Fund.

4:30 p.m.
Meeting of the Board of Managers of the Theological School.

6:30 p.m.
Banquet and Entertainment in the Mutual Life Auditorium.

9:00 p.m.
Dancing in Parish Hall.

9:00 p.m.
Meeting Board of Missions in the League Room.

Sunday, June 19

10:30 a.m.
Convention Service of Worship. Conducted by Rev. David P. Johnson, Kitchener, Ontario; Rev. William F. Wunsch, Washington, D. C., Preacher. Rite of Investiture. Concluding with the Sacrament of the Holy Supper. Immediately following this Service, Convention will stand adjourned.

1:00 p.m.
Luncheon in Parish Hall Building—Board of Trustees of the Pension Fund.

1:00 p.m.
Luncheon Meeting Board of Home & Foreign Missions Tony's "Grand River Tea Room."

2:00 p.m.
Meeting of Group of Lay-Members.

3:30 p.m.
Reception by Mr. and Mrs. Fred Schneider at their home, "Highland Place"—Leaves Church at 3:15 p.m.

Monday, June 20

9:00 a.m.
Meeting of the General Council in Fireside Room.

2:00 p.m.
Concluding Session of the General Council.

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REPRESENTATION AT CONVENTION

The provision in the By-laws of Convention, Article VII, section 3, calling for the publishing in THE MESSENGER of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures based in part on data of the preceding year, as some of the membership figures, as of December 31st last, have not yet been submitted.

Association or Society	No. of Members	No. of Delegates
California	472	11
Canada	256	7
Illinois	519	12
Kansas	235	6
Maine	147	4
Maryland	303	8
Massachusetts	882	19
Michigan	136	4
New York	395	9
Ohio	384	9
Pennsylvania	465	11
Southeastern	31	2
Western Canada Conf.	471	11
National Association	35	2
Connecticut	9	2
Texas General	56	3

Horace B. Blackmer,
Recording Secretary.

Boston, Mass.
May 14, 1955

Report of the Nominating Committee

The Nominating Committee, acting in accordance with Article XVII of the By-Laws of the General Convention, presents the following nominations. All have signified their willingness to serve if elected:

For the General Council:

One minister and two laymen to be nominated. Retiring members ineligible for renominations at this time.

Rev. Edwin G. Capon, Mass.
Mr. Clark Dristy, S. Dak.
Mr. Stewart M. Ayton, Del.

Board of Managers of Theological School:

Four persons to be nominated.
Rev. Richard H. Tafel, Pa.
Mr. Chester T. Cook, Mass.
Miss Dorothea Pfister, Ohio
Rev. Bjorn Johannson, Ohio

Board of Home and Foreign

Missions:

Two Ministers and two laymen and one minister to fill out the unexpired term of Rev. Paul Sperry.

through it. It is this huge sphere of pressure which Einstein describes as the crumpling of the space-time continuum! Einstein, however, describes it as an abstraction, since he does not believe in a universal medium, while Very describes it as a reality. Einstein does not connect the electron with gravity at all, while Very maintains that it is the pulsating electrons which cause the waves of pressure in the universal medium which we know as gravity.

A Better Explanation

The distinct advantages of Very's universal medium, I believe, are that it explains so many things which Einstein's abstractions do not explain at all, but only describe accurately as to their effects. Very's theories explain the actual mechanism of light generation by the electrons in the atoms, the reason why the photon, though thrown off by the electron, travels at far greater speed than the electron in the atom, the actual mechanism of the propelling force in the universal medium which causes light and radio waves to travel at the constant speed of 186,000 miles per second, the cause of the attraction between the atoms, and probably most important, the mechanism of gravity. In other words, Einstein's equations have been describing effects, but the causes of these effects are still comparatively unknown in the scientific world. I believe that they will remain unknown until a revised universal medium on the nature of Very's will be reinstated in place of the unsatisfactory ether of half a century ago.

Before any true understanding of Christian beliefs can be realized by the scientific world, the first cause of the many forces that make up the objective world around us must be understood. Then it will be quite possible for even the "hard-boiled" scientist to see that Heaven is not a "fairy-tale" existence, but a reality which is not normally perceptible to the very limited range of the physical senses. I believe that the brilliant but little known scientific works of Very are qualified to bring that about. *Where Is Heaven?* tries to put it all into simple language for the benefit of those who find scientific terms too abstruse for enjoyable reading.

(For information about the author see the review of his book "Where Is Heaven?" on another page of this issue)

PROGRAM OF CONVENTION

THEME: "PURSUING THE CHRISTIAN FREEDOMS."

(All events on Eastern Daylight Time, and take place in the Church, Queen Street at Margaret, Kitchener, unless otherwise indicated.)

(Subject to Revision)

Tuesday, June 14

9:30 a.m.
Council of Ministers, Executive Session, in the Church Auditorium. Opening Worship conducted by Rev. Erwin Reddekopp.

11:00 a.m.
Association of the New Church Ministers' Wives Meeting.

12:30 p.m.
Luncheon at the Church.

1:30 p.m.
Council of Ministers, Executive Session in the Church Auditorium.

6:30 p.m.
Alumni Association followed by meeting. Place: Tony's—"Grand River Tea Room." Theme: "Accreditation of the Theological School."

6:30 p.m.
Ministers' Wives entertained by local ladies at the Westmount Golf and Country Club.

Wednesday, June 15

9:30 a.m.
Council of Ministers, Executive Session in the Church Auditorium. Opening Worship conducted by Dr. Friedmann Horn.

11:00 a.m.
Association of Ministers' Wives' Meeting.

12:30 p.m.
Luncheon in the Church.

2:00 p.m.
Council of Ministers, Executive Committee in the Parish Hall.

2:00 p.m.
National Alliance of New Church Women Executive Board, League Room.

8:00 p.m.
Council of Ministers Public Meeting in the Church Auditorium. Speaker: Dr. Howard Spoerl, "Psychology and Religion."

Thursday, June 16

9:00 a.m.
Meditation Period, in the Church Auditorium.

9:30 a.m.
The General Council in the Walper House Oak Room.

9:30 a.m.
National Alliance of New Church Women, Business Meeting, in the Church Auditorium

12:30 p.m.
Luncheon in the Church.

1:30 to 3:00 p.m.

American New Church Sunday School Association, in the Church Auditorium. Report of the Convention's Commission on Religious Education.

3:00 p.m.
National Alliance of New Church Women, Business Meeting, in the Church Auditorium.

3:30 p.m.
American New Church Sunday School Association Executive Committee.

4:30 p.m.
Alliance Tea, in the Church School Hall & Fireside Room. All are welcome.

7:30 p.m.
American New Church Sunday School Association, in the Church Auditorium.

Friday, June 17

8:30 a.m.
Board of Managers of the New Church Theological School.

9:00 a.m.
Meditation Period in the Church Auditorium.

9:00 a.m.
American New Church League Executive Committee Meeting.

9:30 a.m.
Opening of General Convention, in the Church Auditorium. Opening Worship conducted by Rev. Ernest Frederick. Annual address by Rev. Franklin H. Blackmer, President.

10:30 a.m.
Business Session of Convention. Welcome by Rev. Reynolds Bechere, President of the Canada Association; Rev. David J. Johnson, Minister of the Kitchener Society, and Mayor Donald Weber of Kitchener.

10:30 a.m.
American New Church League, in the Parish Hall.

11:00 a.m.
Report of the Credentials Committee.

11:15 a.m.
Proposed Amendment to By-Law Article XII.

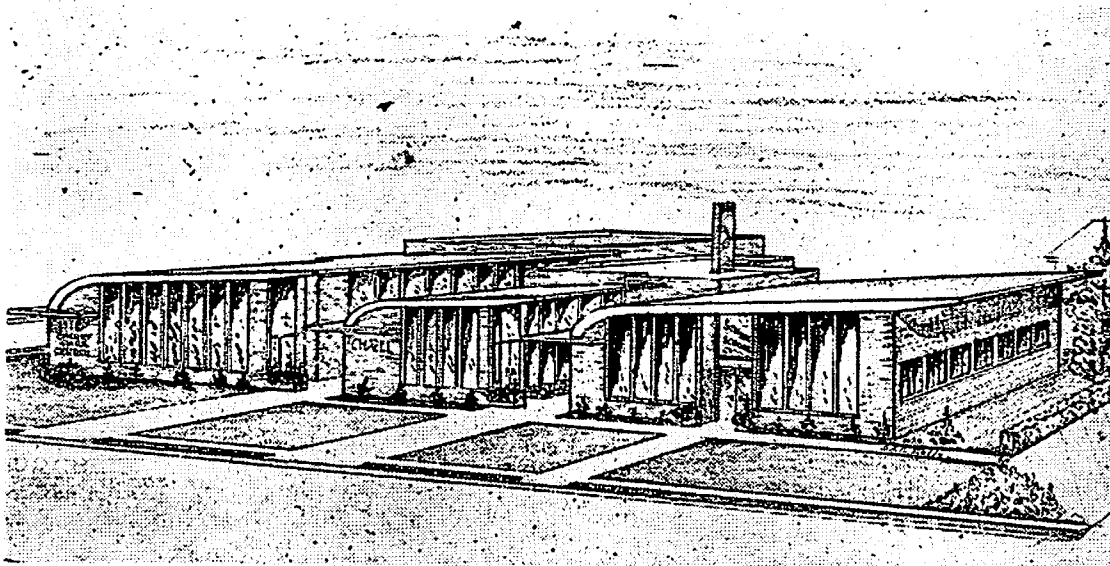
11:30 a.m.
Report of the Nominating Committee, Nominations from the floor.

12:00 Noon
Address by the Rev. William Beales.

The **NEW - CHURCH MESSENGER**

May 28, 1955

Today a Dream: Tomorrow a Reality



Proposed Building of the Portland, Oregon, Society

(See story on page 172)

THE NEW-CHURCH MESSENGER

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OFFICERS OF CONVENTION

Rev. Franklin Henry Blackmer, President, 134 Bowdoin Street, Boston 8, Mass.; Mr. George Fausch, Vice-President, 209 Southway, Guilford, Baltimore 18, Md.; Mr. Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Mr. Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass. Mr. Chester T. Cook, Auditor.

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Editor
Bjorn Johansson

Associate Editor
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, Box 65, Evanston Branch, Cincinnati 7, Ohio.

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

May 28, 1955
Vol. 175 No. 11 Whole No. 4654

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Bowdoin Street, opp. State House

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34 Crescent Street, near Main

CAMBRIDGE, MASS.
Quincy Street, corner Kirkland

CHICAGO, ILL.
Kenwood, 5710 So. Woodlawn Ave.
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CINCINNATI, OHIO
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CLEVELAND, OHIO
12800 Euclid Avenue, E. Cleveland

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West Street

FRYEBURG, ME.
Main Street

GULFPORT, MISS.
2608 Kelley Avenue

INDIANAPOLIS
623 No. Alabama Street

KITCHENER, ONT.
Margaret Ave. N. and Queen St.

LAKEWOOD, OHIO
Corner Detroit and Andrews Avenue

LAPORTE, IND.
Indiana and Maple Avenues

LOS ANGELES, CALIF.
509 South Westmoreland Avenue

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Conant Street

MANSFIELD, MASS.
West Street

MONTEZUMA, KANS.
Main Street

NEWTONVILLE, MASS.
Highland Avenue

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Lenox Township Church

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Clark Street and Monroe Place, Brooklyn
Harlem New-Church Mission, 166 W. 136 St.

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(Usually the city listed is the field headquarters of the missionary or leader.)

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Buenos Aires, Calle Gualaguaychee 4144

AUSTRIA
Vienna, Liniengasse 31/10, VII

BRITISH GUIANA
Georgetown, Robb & Light Sts.

CHINA
Nanping, 52 New Town, San Yuan Fen
(Temporarily suspended)

CUBA
Havana, Campanario 609

CZECHOSLOVAKIA
Prague, Legerova 8, Praha-Kral, Vinohrady
Lipnik, Moravia, Nadrazni ul. 729

DENMARK
Copenhagen, Forhaabningsholms Alle 8

DOMINICAN REPUBLIC
Monte Christy, Palo Verde

DUTCH GUIANA
Paramaribo, 102A, Weiderstraet

ECUADOR
Cofimes, Manabi

FRANCE
Paris, 14 Sentier des Theux, Bellevue

GERMANY
Berlin, Gelsenheimstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 15

ITALY
Rome, Via G. Castellini 24
Trieste, Via Dello Scoglio 35
Venice, S. Croce 7a

JAPAN
Tokyo, 2398, 3 Chome. Setagaya,
Setagaya-Ku

MAURITIUS
Curepipe, Rue Remono
Port Louis, Rue Champ-de-Lort Row 2

MEXICO
Monterrey, N. L., 132 Morelos Ave., Ote.

PHILIPPINE ISLANDS
Manila, 82 Leon St. Malabon

POLAND
Czestochowa, Ulica Street 7, Kamienic
Nr. 21/m. 18

SWEDEN
Stockholm, Tegnerlundens 7

SWITZERLAND
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevey, 3 Rue du Leman

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE ASSURANCE OF THE LIFE VICTORIOUS

A Message for Memorial Day

By Andre Diaconoff

"I died, and behold I am alive for evermore."
(Revelation 1. v. 18.)

How marvelous the first Person here, in this, His word to us: "I died, and behold *I am alive* for evermore." Christianity begins on a note of experience; an experience of victory over death. The certainty of life eternal for every man draws breath from the victorious experience of the Lord Jesus Christ. He has gone before us. Death has been conquered. The Apostolic Church could say triumphantly: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15, v. 55) For the Christian the life beyond the death of the body is not a hope only, not a theory, but a surety born of knowing Him and believing in Him. He went through it. He holds us by the hand and takes us through the dark. "I died, and behold I am alive for evermore." (Revelation 1, v. 18.)

Assurance of the truth of spiritual life came from Him as the Source from the beginning. Let us think back to one of the last meetings the Lord had with His apostles, and to the momentous conversation recorded for us in the 14th chapter of the gospel of John. It was held at the table of the Last Supper. "Let not your heart be troubled; you believe in God; believe also in me. In my Father's house are many mansions. . . ." We can be sure that the sense of an impending, soul-searching crisis entered into every thought of the men gathered about the Lord Jesus Christ that night. It was an awesome hour. They listened to Him speak. Their silence itself was full of prayer. Now one, now another of them put a question to Him, questions that uttered their desire to know the central truth of life. "Lord, show us the Father, and we shall be satisfied. . ." You will remember His reply: "Have I been with you so long, and yet you do not know me. . . . He who has seen me has seen the Father." (John 14, vv. 8, 9.)

Vision of Life Eternal

Things said at such a time are not casual, not indifferent or dispensable, so to speak. What kind of assurance then does He bring to these men, whom He has called and chosen? "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but you see me: because I live, you shall live also." (John 14, vv. 18, 19) There you are. Surety is lodged in Him. It would be found continually in men's relationship to Him. In the truest sense, it is by His light that we can tell the things of love and truth and life from the things of death. In Him and in

His victory is the certainty of eternal life.

That conversation with the apostles was held before the crucifixion and the resurrection of the Lord. The words which are the key of our thought today, "I died, and behold I am alive for evermore," were heard by John the Revelator in spirit on the island of Patmos years later. Yet the assurance remains in the One who spoke to the apostles gathered about the table on that memorable evening for a last supper with Him. The certainty of life eternal, uttered in the vision to John on Patmos streams from the same source as in that hour of holy communion. "When I saw Him," writes John, "I fell at His feet as though dead. But He laid His right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore.'" (Revelation 1, vv. 17, 18.)

The assurance is more than the truth of an event (the event of the death of the physical body) and of personal life continuing. It does bring us indeed the surety of personal immortality, but more. We also gain here the knowledge of the reality of all those things which are now above the world of earthly stuff, and the values of material kind. The assurance is of man and of human life now, as we know our fellow man and ourselves too, being of the order of things which do not perish. You and your fellows now are of the spirit. It has been well said: "Immortality begins not at the death of the body, but with the very making and the birth of man." That is the sense which inspired the poet to write:

"I feel

Among these mighty things that, as I am,
I am akin to God; that I can grasp
Some portion of the reason in the whole,
The whole is ruled and founded; that I have
A spirit, nobler in its cause and end,
More wonderful in plan, far greater in its powers
Than all these swift and bright immensities."

Human Life is Spiritual

That is a good word for our day,—even more needed today, I would say, than when the poem was written, for in this time a subtle temptation is upon us to feel human life dwarfed by "these swift and bright immensities," which science reports. The call is to you and to me to see life today and ever in His light. And when we say, "to see life . . . in His light,"—we may as well say, to see life spiritually as a whole, and every human being as a soul, in substance and with the hue, the color of the spiritual realm to distinguish him, clothed with this wonderful garment, the material body.

Indeed, the whole course of human life is spiritual. I realize that there is probably no word in our language that has suffered more from the "pale cast of thought" than the word "spiritual." The pale cast of well informed thought at that, for, alas, much information has not succeeded in making the thinking in the world about spiritual reality any less pale. It is (as Chauncey Giles points out in *The Nature of Spirit*) as if the world thought of the spiritual realm by negatives. "The life on earth is an active life, so the life of the spirit must be inactive. The life on earth has form; the life of the spirit, being wholly different, cannot have form. The soul is just a breath. The life of earth is colorful; so the life of the spirit must be colorless." From that thinking by negatives, by contrast,—really by subtraction,—there is but a short step to the conclusion: "The life of the earth is. The life of the spirit is not." The more the pity.

Companionship and Service

Surely in the light of His life, and of His Word of truth, it is the life of the soul that gives color to our earthly existence. Think of it from your own experience, if you will. If you ever had a day when you struggled with some ill-feeling against somebody, or with some worry or confusion, do you not remember that day as a grey and cloudy time? With the victory of good will and of understanding have you not recognized the color of life returning, have you not been able to see the sense of the actions and words of the other man? So the living Lord bids us to recognize and to know the true color and form of our neighbor and of our own higher life. And that substance and color of the spiritual life come from Him through useful living, not by separation from life nor in isolation from others; not by crawling into a hole or by shutting oneself in an ivory tower. The color and the real substance of a human life grow with the years of human companionship and service. There lives in our neighborhood an old musician, who has played in the violin section of several of the great symphony orchestras of America and of Europe. He will be ninety at his next birthday. There is not much poundage left to his body. He has used it up, I dare say, and he keeps using it up, for he is very active. But the man is all alive from within. There is more music than there is material stuff to him, and, could we see him, through some psychic gift, as he appears inside, so to speak, in his soul, I venture to guess he would not look any different.

Active for Others

In the life of the Lord Jesus Christ on earth the dull, formal world about Him tried to shut Him in, to take away from Him the warmth of His love and sympathy, the light of His justice, understanding and His concern for all men. He healed a woman on the sabbath "but the ruler of the synagogue, indignant because Jesus had healed on the sabbath,

said to the people, 'There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day.' Then the Lord answered him, 'You hypocrites! Does not each of you on the sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham, whom Satan bound for eighteen years, to be loosed from this bond on the sabbath day?' (Luke 13, vv. 14-16.)

The disciples tried to keep people away who brought children to the Lord that He might touch them. (What mattered children? you can hear them say.) "But Jesus said, 'Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.' And He laid His hands on them. . . ." (Matthew 19, vv. 14, 15.)

Immortal Today

You see, they could not prevail to dull His love and wisdom or to turn Him from life. Truly He won the victory and rose triumphant over dead formalism, ill-will, prejudice and over all false appearances and oppression.

What of us? Our sure belief in the deathless soul at the core of all His creation, and in the immortal nature of man, that assurance also stems from the practical relationship we bear to Him and to our neighbor, in our usual, day-by-day will and thinking. Let us turn to Him more wholly, and find with Him resources for present victory of life over death. Why wait, as though the truth of the resurrection were proved only in our waking up from earth into the world of life everlasting. We are alive in soul today, and He would bring heaven into our hearts, souls, minds and strength as we live here.

Let the joy of the Lord and of the heavenly life be ours in deepening humanity, in more love to the Lord and to our fellow man in home and office and in the street. Let us refuse to let ill-feeling and misunderstanding divide us, and deaden our existence. Indeed, as we refuse evil as sin against the Lord of all life, we die to our old and infirm nature, and are reborn from Him into the life that shall not pass away. At the heart of genuine spiritual experience for every man, every day, there is a death and a resurrection.

"I died, and behold I am alive for evermore."
(Revelation 1, v. 18.)

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EDITORIALS

Finish the Task

At the Peace Conference following World War I, it is said that Woodrow Wilson was urged by high French officials to visit the cemeteries and the battlefields of France. He could not understand France or her demand for a hard peace treaty unless he saw the sacrifices she had made, and participated in honoring her sons who gave their lives for her, he was told. Wilson was reported to have answered with cool American pragmatism, "We can best honor and keep faith with the dead by fulfilling our obligation to the living." He was thinking of the things that he hoped would be done to find a substitute for war. His answer was in some ways akin to Lincoln's famous words in his Gettysburg Address: "It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced."

On Memorial Day let us honor those who have gone from their home on earth. Let us plant flowers on their graves in mute testimony of the love we bear them. Let us find inspiration from everything that was good, noble and brave in their lives. Let us also recall that all those over whose bodies the words, "earth to earth" have been said, however brief their sojourn on earth may have been, fulfilled a purpose in the Divine scheme of things. There is more of cynicism than insight in Thomas Gray's lines:

"Full many a gem, of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

In God's plan nothing is ever wasted, although it may not have fulfilled its highest purpose.

That purpose, however difficult it may at times be to see, is surely directed to the building of a nobler and finer life.

The task of the living is to work toward that end. In so doing they work in cooperation with what was good, true and beautiful in the lives of those whose activities now take place on another plane. This is dedication to a task which others have begun but could not complete. Solomon honored his father when he built the temple of the Lord which David had aspired to build but had not been permitted to do. Joshua honored the memory of Moses when he led the Israelites into the land that Moses was allowed to see only from afar. We honor those who have gone before by carrying on the task of building the Kingdom of God.

So many of the tasks assigned to man are like a structural skeleton that stands high on a mountain in the state of New York. It was intended to be a sort of a baronial castle of forty rooms, an art gallery, a music room, a pool for gondolas. Then the man who planned all this lost his money, and now the half-finished edifice stands in mournful useless-

ness. How many spiritual and social structures has man not started which yet remain unfinished? Structures intended to contribute to the moral well-being of man; to preserve peace and to promote love. None of the things that man has been building or is now building to the glory of God is yet concluded. To complete these is an obligation owed alike to the living and those who have gone on.

CONVENTION, 1955

The problems that face the 132nd session of Convention, meeting in Kitchener, Ont., Canada, June 14-20, are probably no different from those which in one guise or another have faced every session. But if the letters that have come to the editor are an indication, many in our organization are disturbed about what appears to be a shrinking of our strength. Some even ask, "Is Swedenborgianism a lost cause?"

There is no need to shut our eyes to the unpleasant fact that our membership has been decreasing. The officers of Convention are far from indifferent to this. There have been several explorations of this problem and not a few efforts to find a remedy. Fortunately, the picture is by no means all black. There are encouraging signs. Some of these were pointed out by the Rev. David Garrett in an article in the Messenger, December 25, 1954. Others that may be noted are the steady interest in the Wayfarers' Chapel in California; the report from Bath, Maine, of the revival of a society almost dead some fifteen years ago; the energetic efforts in Portland, Oregon, to build a church; the publication of the book, "Where Is Heaven?" written by a scientist who is not a member of our church.

Everything considered we are justified in having a hopeful attitude. We therefore wish that those who feel discouraged about the prospects of the New-Church could attend Convention. It would help them to attain a more positive and optimistic outlook. They would meet with visitors and delegates from societies which have had to wrestle with the same kind of problems as now plague their own local organization. They would hear about successful solutions to these problems. Also, it would give them a realization that they are part of a worldwide movement which has made a significant, although not a spectacular, impact upon Christian thinking. And it would be of value to them to see the workings of Convention's machinery. They would quickly note that Convention is democratic to the core. In this democracy some might see a weakness as well as a source of strength. Many have criticised our church for lacking sufficient integration. Too often local societies, associations, and even boards, committees and institutions of Convention itself act as independent units. More co-ordination and co-operation with one another is surely indicated here. But the remedy is not less democracy but a greater sense of responsibility on the part of all including the individual.

BIRTHDAY OF THE CHURCH

The Christian Pentecost had its origin when the Christian community of Jerusalem (120 people) gathered together, fifty days after the resurrection, to celebrate an age-old religious festival. At that time, according to the second chapter of the Book of Acts, the Holy Spirit which Jesus had promised His followers, descended upon them in tongues of fire, and some 3,000 converts were made to the new religion. Many historians date from that event the founding of the Christian Church, and in particular, its sense of world-wide mission and responsibility. It is a time of rejuvenation and revitalization. A time of promise fulfilled and of setting out to share this good news with all one's fellow-men, even in the furthest parts of the earth.

In the early Church Pentecost ranked with Christmas and Easter, as the third great festival of the Christian year. It was considered one of the happiest times of the church calendar, and was celebrated with songs and festivals.

Pentecost is probably the most ancient religious festival which we celebrate today. In the ancient Jewish calendar, Pentecost, or the Feast of Weeks, was dedicated to gratitude to God for the gift to Noah of the "Covenant" (involving the regular and orderly sequence of events in the physical universe—"seedtime and harvest"). Later, Pentecost became associated with the giving of the Law to Moses at Mount Sinai, and in many countries there was a practice of holding services at which the Scriptures were read all through the night. While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including the stranger, or those of other faiths who happened to be in the home or community at the time.

Whitsunday or Pentecost we celebrate as the beginning of the mission of the Christian Church in the world, as the Apostles went out to preach the word fired with the Holy Spirit. Their unity on that day is in strong contrast to the dis-unity of the church today and hence our thoughts naturally turn on Pentecost to the problem of church unity. . . . If the churches abandon their distinctive emphases and insights, for which their saints and reformers struggled, we all are the poorer and the united church will be less than any one of the combining bodies.

What we want in the coming great church is not less of a heritage but a heritage made richer by the preservation of all of the great motifs which have characterized the teaching and the life of our church.

The early Church knew itself to be a Spirit-filled community. The Holy Ghost had come. Nothing was now impossible. The task of the Church was to proclaim the Gospel of Jesus Christ to the whole world. The early Church was like a beehive in reverse. There was much coming in and going out;

A WELCOMING SMILE



The Host Pastor

The cheerful smile on the face of the Rev. David P. Johnson, in the above picture of him as he stands at the doors through which Convention delegates, ministers and visitors will pass at the 132nd session of Convention indicates clearly that he is looking forward to the event. June 14-15, the Council of Ministers will meet; June 16, the National Alliance of New-Church Women and the American New-Church Sunday School Association will gather, and June 17, the General Convention will open with a Service of Worship conducted by the Rev. Ernest Frederick and followed by the address by Convention's president, the Rev. Franklin H. Blackmer.

Those who attended Convention in Kitchener in 1946 have warm memories of the hospitality and kindness of the New-Church people of Kitchener. They also remember the beautiful church known as the Church of the Good Shepherd, the "just-right" weather of that week and many other pleasant things.

but the coming in was to get renewed strength from fellowship, prayer and the Breaking of Bread in order to take the precious Word of Salvation out to the uttermost parts of the earth. It did not waste time building buildings, gathering funds, or providing good companionship. Its job was to preach Jesus Christ, crucified and risen from the dead.

(Adapted from a release of the World Council of Churches, 156 Fifth Avenue, New York, for May 29 or before.)

RECOLLECTIONS OF THE NEW-CHURCH

By Hattie E. Alden

My father was born in a small town in middle Massachusetts somewhat over a hundred years ago. As in most of the rural churches of that time the teachings were of the old stern Calvinistic type. One of my early recollections is of his telling me how frightened he was as a child when he went to church and heard the preacher talk of hell fire and how when he went to bed at night he lay awake and worried over what he had heard. When as a young lad he went to Boston to make his way in the world his employer took him to the New Church where he found very different doctrines and it became the church of his choice. And so it was my happy heritage to spend my childhood in the church and Sunday School of the Boston New-Church Society.

In those days of my early childhood the Sunday School was large, the vestry (as it was called) being well filled with classes every Sunday. The Sunday School session was at three o'clock. We went home for dinner after Church and came again in the afternoon. I suppose we went at least part way by horse car but sometimes we walked, and although it was a long walk I cannot remember that it seemed too long.

The children in the Infant class were older I think than those in our Kindergarten class in Philadelphia and there were three or four teachers in that department. My first teacher, if I remember rightly, was Miss Ellen Andrews. She, Mary Stone and a few others did pioneer work in Infant class teaching, and the First Manual of Bible Instruction was wholly or largely their work. The children first assembled with their special teachers and recited the Commandments or the Blessings or one of the two great Commandments, which they had learned at home. The Commandments and the Blessings were on separate cards and each card was retained until the verse was learned and then another card was given in exchange. Perhaps we had more parental co-operation in those days or perhaps the children felt more of a duty to learn the verses; at any rate most of us were well drilled in these foundation truths before we left the Infant class, and they remained in our memory for all time.

In these days of self-expression among the pupils I wonder some-

times if educators forget how active the memory is in little children and how things learned in early childhood remain in the memory long after things learned in later years are forgotten.

After the verses came the Bible story, all the children sitting together in front of a raised platform where the teacher stood. At the rear of the platform was a large blackboard much used by the teacher to hold the attention of the pupils. The Infant class met in a small room which afterwards became the Church Parlor. Later, when I was in the Boston Normal School, I tried my new-found knowledge, became a teacher in the Infant class and told the Bible stories standing on the same platform. I even attempted chalk drawings. These were hardly works of art but I think the children liked them.

One more memory of the Boston Sunday School is of the Christmas celebration which always took place on Christmas eve. We met in the church first for a religious service. It was before the days of electric lights and the church was lit by gas jets. Probably to us today it would not seem very bright but to my childish eyes it was brilliant and beautiful. I cannot remember all the service; I suppose we sang the Christmas hymns, carols and Holy Night, which I loved best of all. Mr. Reed stood in the pulpit and read the Christmas story from the Bible; then we went to the Vestry for the fun. There was usually a Christmas tree, sometimes a supper and other entertainment and when we went home each of us carried a paper horn of plenty filled with hard candies. These cornucopias were made of cardboard, I suppose, and covered with gilt or silver or colored paper and I for one thought them beautiful. How well I remember them; they were a real part of Christmas.

The Sunday School library, what a joy that was! How eagerly we hoped the book we wanted most would be chosen by the librarian from among the numbers on our card. No open library in those days.

Later on, as members of the Young People's Association, Ezra Hyde Alden and I worked together and there our acquaintance began. Soon, however, he moved to Philadelphia to take a position with his cousin Mr. Walter Rodman, while I went to Waltham to teach in the Waltham New Church

School, as it was then called. Four years later we were married and began our life together in Philadelphia; that was in the closing years of Mr. Giles' life and I remember him but slightly. Mr. Worcester was the assistant pastor and the very able superintendent of the Sunday School; he became pastor after the death of Mr. Giles.

After about four and a half years business changes required us to move to New York and we found a home in Bay Ridge, a suburb of Brooklyn. There with our two small girls we began a new era of Church life as members of the Brooklyn society. The Church people of Brooklyn received us most cordially and we were soon active in the Church work, especially Mr. Alden. Among his other duties I remember he occasionally sang in the choir, was the Assistant Superintendent of the Sunday School and took part in several dramatic entertainments. Mr. John C. Ager was the Pastor; and in those days the Society was a very active one. In the latter part of our stay Mr. Louis G. Hoeck came from Scotland to assist Mr. Ager. My own work in Brooklyn was mainly in the Sunday School; for a time I had charge of the Infant class, with Miss Edith Goddard, a sister of Frederick Goddard, as my helper; she was a lovely girl and an able assistant. For a short time I had a class of older boys and girls, but with these I felt a little out of my element. I think I realized too well how little I knew and felt sure my pupils knew it too.

The Sunday School suppers in Brooklyn, of which there were several during the winter, were very pleasant occasions; they were

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well attended and there was usually some entertainment for all but the littlest ones. The Christmas celebration was always in the afternoon of the Sunday preceding Christmas. It was not unlike our Christmas service here except that there were always lantern pictures of the Christmas story, a large screen being hung in the front of the church for the occasion. Mr. Ager felt that the lighter joys of Christmas were for the homes and that the Church should only observe the religious side of the Christmas season. After the service there was candy for the pupils and a carefully selected book for each one as a gift. These books were chosen by the teachers of each class. There was no party at this time but there was a New Year's Party with dancing at the Pouch Mansion, a well-known hall in the city.

One other entertainment I remember which was good fun: In those days the League embraced the young married people as well as the younger ones and when we had our last meeting before the summer each one agreed to earn or save a dollar during the summer and at our first meeting in the fall tell how we had earned or saved it. I made and sold bread for five or ten cents a loaf; in those days most people baked their own bread and owned a barrel of flour even though we had few of the modern conveniences or luxuries. Mr. Alden decided to save his dollar by economizing on his lunches. Considering our finances in those days I don't imagine his lunches were very sumptuous, probably a cup of coffee, a five-cent sandwich and perhaps a piece of pie. The price of the pie probably went toward the League fund. He told his experiences in verse, but I remember only two lines.

"We eat too much, the doctors say,
And this at once suggests a way—"

You will have to imagine the rest.

We were so happy in the Brooklyn church that when the call came to return to Philadelphia we gave up our membership there with sincere regret and I was even a bit homesick for the Brooklyn church for a while, but that is all in the past and Philadelphia has been our happy Church home for many years. Here our family grew up. And after Mr. Worcester went to Cambridge Mr. Alden became superintendent of the Sunday School. Mr. Harvey was our beloved pastor.

When in 1929 Mr. Alden was

asked to be our representative to the British Conference and to visit our mission centers on the Continent I gave my warm approval as quickly as I learned that I was to accompany him. The Conference was in London that year and as I have a special liking for London I enjoyed it to the full. I love the shops, the quaint old streets and beautiful buildings and gardens and even the high buses, well covered with advertisements. We were most fortunate in being the guests of Mr. David Wynter at his beautiful home in Highgate; among the other guests were Mr. and Mrs. E. J. E. Schreck, Mr. and Mrs. Beilby and Mr. and Mrs. H. G. Drummond. We had jolly times around the large dining table and whenever we were together. Mr. Wynter, our host, was in failing health but was with us as much as or more than his strength allowed. Surrounding the house was a beautiful English garden with fine old trees, lawns like green velvet and flowers in great variety. Many gray squirrels lived in the trees and Miss Jessie Wynter, the daughter of the house, had tamed them and taken many interesting snapshots of them.

The Conference Garden Party was held at Mr. Wynter's home; a large marquee was erected in the garden where a group of musicians played during the afternoon. Unfortunately it rained, but no one seemed out of temper or surprised at the downpour; guests sauntered about in groups in raincoats and with umbrellas, in and out of the house, almost as happily as if the sun were shining. In London, rain is taken for granted.

Among those who were Mr. Wynter's guests four have passed over to the spiritual world, Mr. and Mrs. Schreck, Mrs. Drummond and Mr. Beilby, and our host too has passed on.

Preceding the Conference were our visits to some of the outposts on the Continent and this was a never to be forgotten experience. We were greatly impressed with the zeal and earnestness of the New Church people in these countries where there is so little religious liberty. They have very little means, especially since the war and it is a real struggle to hold together. Some came long distances to the meetings and to attend the services but all were so earnest that we could feel the reverence of the service even where we could not understand the language. At some places the rooms for meeting were bare and not beautiful like

SERMON MANUSCRIPTS INVITED

Sermon manuscripts about the Christian family are being solicited for a book to be published next year by Abingdon Press.

Two typewritten copies of each manuscript should be submitted to the editor, Rev. J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pa., by the deadline of August 10. Preachers are invited to enter sermons about marriage, parental responsibility, family religion, sex standards, etc. An honorarium of \$25.00 will be paid for each sermon selected for publication by an editorial committee from the Joint Department of Family Life in the National Council of Churches. Sermons sent in become the property of the committee and will not be returned.

A DOCTOR SPEAKS

Dr. Elmer Hess, president-elect of the American Medical Association, said today: "A physician who walks into a sick room is not alone. He can only minister to the ailing person with the material tools of scientific medicine—his faith in a higher power does the rest. Show me the doctor who denies the existence of the Supreme Being, and I will say that he has no right to practice the healing art. Our medical schools are doing a magnificent job of teaching the fundamentals of scientific medicine. However, I'm afraid that the concentration of basic science is so great, the teaching of spiritual values is almost neglected."

most of our places of worship in this country but they were real services just the same. I came home an ardent missionary and have ever since tried to urge the support of our Mite Box.

Do we, with our religious liberty and our beautiful and comfortable places of worship, appreciate our blessings? I wonder.

(The author of the foregoing charming reminiscences is the widow of the beloved Ezra Hyde Alden, for many years vice-president of Convention. Mrs. Alden is now ninety years of age but mentally vigorous and alert.)

THE NEW CHURCH IN KOREA

Most of us have not been aware until the present time of the fact that there is a New-Church group in South Korea under the leadership of En Bo Chung and Chung-sun Lee. Both of these men have recently made application to come to the Theological School in the fall of 1955. As Mr. Lee states in a letter to the Rev. Everett K. Bray, President of the School, dated November 9, 1955:

"I became a member of the New Church at its beginning in Korea because my parents were the founding staff . . . I have the whole theological writings of Swedenborg through an American soldier . . . I founded the Han River Church and served it till June, 1950. But the building was torn down entirely and the congregation was scattered around by the civil war. Now, no one can find a trace of it. I returned this spring and tried to set it up, but it was impossible, so I decided to use my house as the chapel and started to have services there. However, the Lord had another plan for me, and I set up a church at Yndengpo, Seoul and opened it on September 26, 1954, and am working for it. Brother Chung and I are longing for the opportunity to study under you. I teach Greek at the Central Theological Seminary and teach English in two or three classes. If I am able to study at your school, I will set up a New-Church Theological School in Korea after I come back. The state of the church here is very weak and lacks in leadership. About 20 years ago the fire came down to this land through the servant of the Lord, Rev. Yong Do Lee, but there was no man who introduced the light of the Word except Rev. Jun Hahn. Now he and I are working on doctrinal training of the church, in reorganizing the church and revising the creed. In truth, I cannot leave my place even for a minute if I think over the religious education of young men, but I felt the necessity of the systematic study of Swedenborg's teachings very badly in order to lead them more faithfully."

Korean Books

Just recently the Theological School received from Mr. En Bo Chung three Korean books: *Swedenborg's Life and Thoughts*, *What's the New Church?* and *My Religion* by Helen Keller. Miss Helen Keller consented to write the following preface for this Korean edition of her work:

"It is with affectionate spiritual friendship that I greet those in Korea who read *My Religion*. It makes me indeed humble and proud too, that in the East, whence have come the great religions of mankind, even a thought should be bestowed upon my testimony to the inner light and the unutterable happiness which the teachings of Emanuel Swedenborg have afforded me. Swedenborg's interpretation of the book I hold most precious—the Bible—has revealed to me many new treasures and given wings to my soul in the struggle for accomplishment. In the desert of silence and darkness it has planted concrete inner sight and hearing that have powerfully influenced my thought and experiences. From Swedenborg I have gained ever firmer assurance in the faith that my blindness and deafness are not punishments or accidents but rather tools which I can use to bring service and gladness to others. He has enlarged my sympathy with all perceptions of God and attempts to live nearer to Him in other creeds. Braced by an unwavering confidence that God's Personality works for the freedom of all, I move unafraid to a day when all peoples that have spoken in diverse tongues shall understand each other's souls and live side by side in unbroken peace."

Mr. Kwangjai Park, a Korean student studying at Harvard, has this to say in regard to the translation of *My Religion* by Mr. Chung:

"Mr. Chung's translation of *My Religion* by Miss Helen Keller is an admirable work. Despite the difficulty of language and vocabulary, Mr. Chung translated the book in such a way that the translation can be read by people with approximately the sixth or the seventh grade education, which is the extent to which the majority of the people are educated. Furthermore, the cost of the book is reasonable enough (about 25c per copy) to be appreciated by a great number of people."

Swedenborg's Life and Thoughts and *What's the New Church?* were both mimeographed by the New-Church students there in Korea. They have no typewriters for the Korean language. All the characters were cut by stylus by these students as a work of love—a painstaking, laborious process.

It is heart-warming to hear of

WANTED: A MEDICAL MISSIONARY

If you are interested in the New Church and its teachings, and you have a medical degree,—there is a small over-worked New Church Missionary clinic in Bombay that needs you.

In a land where there are "more diseases than stars in the firmament" and where the roadside cases are treated free, Dr. T. David in India needs help, according to Mrs. C. R. Norton, Anderson Ave., Mitcham, South Australia.

"SOCIABLE" SERVICE GROUP

A new and interesting social group that is now meeting every second Tuesday evening of the month, originally came into being because the Detroit society has at least fifteen active women who cannot attend a daytime ladies' meeting.

So far they have sponsored a very successful "family-nite Pot Luck" and an equally successful children's Easter party. Although there are no officers, this Tuesday Guild decides upon a project, forms a committee to promote it, and then carries it out to an outstanding conclusion. A card party and a mother-daughter banquet are currently "in-committee."

The Messenger wishes continued success to this inspiring group and thanks Elinor Johnson for the above information.

17 JEWEL WATCHES

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this New-Church activity and service in the far-off field of Korea. Until fairly recently we were not even aware of the vitality of the New Church in this area — these men have organized and carried through their program of New-Church instruction entirely on their own initiative.

Everett K. Bray, Pres.,
New-Church Theological
School.

1941

Lest We Forget - As We Commemorate Memorial Day

1955

"Those who love their country and render it good service from goodwill, after death love the Lord's kingdom, for that then is their country, and those who love His kingdom love the Lord because He is the all-in-all of His Kingdom."

—True Christian Religion 414.

Lt. Charles E. Ackerman, Riverside
Pfc. Carl W. Bagge, Boston
Lt. F. G. Baldwin, Jr., Cincinnati
Lt. Ray Barton, Jr., Pretty Prairie
Fred E. Brown, C.E., Mate, San Diego
Sgt. Seaton Buell, New York
Pvt. Ramie D. Chavaree, Mansfield
Rodney F. Davis, Baker 3/c, Brockton
Lt. Paul Doane, Brockton
Lt. Daniel F. Dullea, Brockton
Pfc. Roger Fox, Urbana
Pvt. John Goddard, New York
Pfc. Jack Griffin, Kenwood
Lt. Ralph Gustafson, Lakewood
Pfc. Robert W. Leighton, Riverside, R. I., Korea, Jan. 12, 1952

S/Sgt. Warren G. Heer, Pittsburgh
Cpl. Trevor Jones, Detroit
John Kreidler, C.P.O., San Francisco
P/O Thomas M. Lincoln, Kitchener
Sgt. Walter R. Norris, Humboldt Park
Lt. Robert Nuckolls, Berkeley
Pfc. Royal Parks, U.S.A., San Diego
S/L Herbert P. Peters, D.F.C., Edmonton
Lt. Ralph Rich, St. Paul
Cpl. Forrest Sayles, Jr., La Porte
Lt. Alfred Thatcher, Brockton
Sanford B. Vincent, Mach., Mate 2/c, Boston
Lt. Jack Wiles, San Francisco
Lt. Col. M. Dean Wilson, Pittsburgh
Flight Sgt. H. J. Zacharias, Vancouver

LETTERS to the EDITOR

The Church of the Future

To the Editor:

Professor Arnold J. Toynbee, authority on the history of man, recently expressed, in the New York Times, his views concerning religion. They should be of special interest to every student of New-Church teachings.

Professor Toynbee defines true religion, which perfectly parallels the New-Church doctrine of Love, Wisdom, and Use. He then goes on to say that he thinks "the wave of the future" will be religion of the sort that gives the individual spiritual help in his personal living.

Listing the present-day "living religious faiths" as Judaism, Christianity, Islam, Hinduism, and two forms of Buddhism, Mr. Toynbee says: "The wave of the future, as I foresee it, is the resurgence of these living religions. I should expect to see them revive in new forms that might be startling, and even shocking, to people who have remained faithful to them in their traditional forms. I should also expect, in a world in which distance has been annihilated, to see them come into a much more intimate contact with one another than ever before, and to learn a great deal from one another. At the same time, I should not expect to see them coalesce into

a single world religion. I should expect to see each maintain its own historic identity."

Is this a vision of the New Church on earth? There are many in the organization which calls itself the New Church who might be disturbed by such an implication. But perhaps they are of those people mentioned above, so faithful to the traditional forms which organization engenders, as to be startled by any religious resurgence in a new form. There was a time when the New-Church organization was itself new; but newness is not an indefinite state—it soon becomes oldness, unless it is continually subject to processes of renovation. We should ask ourselves seriously if these processes have been going on within our own religious activity.

And now let us look at what Swedenborg himself wrote concerning a new religion on earth. In his work, "The Final Judgment," numbers 73 and 74, he discusses "the state of the world and of the church" following the decline of the old church and the establishment of a new spiritual order:

"The state of the world hereafter will be entirely similar to what it has been hitherto; for the great change which has been effected in the spiritual world does not induce any change in the natural world as

to external form . . . But as for the state of the church, this it is which will not be the same hereafter; it will be like indeed as to outward appearance, but unlike as to internal appearance. As to outward appearance there will be divided churches as before, their doctrines will be taught as before, and the same religions will exist among the Gentiles. But the man of the church will hereafter be in a freer state of thinking on the things of faith, thus on the spiritual things which are of heaven, because spiritual freedom has been restored."

Gwynne Dresser Mack,
Pound Ridge, N. J.

Conscience can be developed only in liberty: there is no such thing as producing it by threats or by punishment.

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WHAT THE RELIGIOUS WORLD IS THINKING

Cult of Reassurance

The Power of Positive Thinking by Norman Vincent Peale has led book sales in this country for some time. Before that, his book, *A Guide to Confident Living*, had a similar appeal. Earlier, Joshua Liebman's *Peace of Mind* had a phenomenally popular reception. Such books have received both favorable and unfavorable responses among many clergymen. Some clergymen have "streamlined" their own preaching ministry to imitate this pattern of reaching people "where they are." Other ministers show a marked hostility toward the "superficiality" of such approaches, criticize covertly in their sermons, and reject the "lack of theological depth" which they sense there. Therefore it is important that an honest, open, direct appraisal of the writing of Norman Vincent Peale be made. His basic ideas are as follows:

Faith, according to Peale, is a realization of one's wishes through effective thought control. These wishes are perceived as always being positive ones if they are in harmony with the scientifically discernable laws of God. Religion is a means of achieving these wishes, which results in success. "Religious faith is . . . a scientific procedure for successful living." By consciously taking an optimistic bias toward all of life, any situation can be overcome and any desired end achieved.

Peale's technique of presenting these ideas is brief and simple: a constant, direct, "second person" reassurance; quotation of proverbs, epigrams, pithy sayings to reinforce the reassurances; appealing to the authority of the Bible; citing examples of successful business men and women; specific prescriptions of definite personal rules, rituals, reminders, readings, and attitudes of prayer.

Several factors account for the great popularity of Dr. Peale. (1) He has recaptured by means of his idealistic illustrations and examples many of the tattered remnants of the badly disorganized religious tradition of the American People. (2) He has the courage to say the obvious in a world of preachers who are trying to be profound or different. People can easily reach out and grasp what he has to offer. (3) He has reaffirmed two basic ideas that men and women want desperately to hear and believe: the reality of hope for them

as individuals; the ability and responsibility of each person to do something tangible about his own situation. People want to be told these things over and over again.

But we find several religious and psychological fallacies in Peale's approach. His concept of personality is inadequate. Personality to Peale is a reflex mechanism which can be conditioned and reconditioned by the conscious desire of the individual. But this view of personality omits the contradictoriness of human nature. It is based upon the assumption that everyone knows what he wants and can will it. The Apostle Paul felt differently on this subject according to his words in Romans 7:15. Peale says that there is a deep tendency in human beings to become precisely like that which they habitually imagine themselves to be. But this is only one-third true. Another third of the truth is that the "imagination of the thoughts of the heart are evil continually" (Gen. 6:5). The heart must constantly be regenerated if its meditations are to be acceptable in God's sight. The other third of the truth is that man's imagination is infected with his own sense of omnipotence and his human needs for success can actually never be satisfied. He overlooks the fact that religion is a way of handling failure just as often as it is an aid to success. If we follow his approach to its extreme we arrive at the conclusion that the righteous man will inevitably be healthy, wealthy and wise, whereas anyone who is a failure is therefore out of harmony with God. Dr. Peale would probably not say this himself, but many uncritical hearers and readers might easily receive this impression.

Several psychological criticisms can also be made of this approach. The elaborate use of positive reassurance may well frustrate a person's search for a deeper understanding of himself. They may be understandinging itself, and as such become substitutes for the deeper uncome "habit-forming drugs." The positive suggestion theory is little different from the Coueism of an earlier day, which most psychologists today regard as superficial and totally inadequate. It is certainly alien to the psalmists and prophets of the Old Testament, who frankly confessed their weaknesses and sins. He popularizes and generalizes the idea of psychosomatic medi-

cine to such an extent that more harm than good may be the eventual result. The emotional factor may certainly be one factor in illness, but it is usually not the entire story.

I, in no way, wish to detract from the real contribution which such approaches as those of Dr. Peale apparently make to the lives of some people. Therefore I must end my article at this point, lest I seem to think negative thoughts!

Condensed from an article by Wayne Oates, of the Southern Baptist Seminary, in the winter issue of Religion in Life.—P. Z.

As we recall Christ's victory, knowing that He is truly risen, we know once again that, ultimately, all things will be well—because, for the Christian, there is no ultimate defeat. Men and their civilizations come and go but Life is everlasting. There is no final tragedy. And yet, who can fail to acknowledge the burden of tragedy as the world slowly, almost indifferently, certainly mindlessly, moves toward atomic disaster? This spring we are very close to destruction. No one talks much about it, but there it is, straight ahead of us.

Alexander Pope did not realize how very true it is that a little knowledge is a dangerous thing. We have a little knowledge of thermonuclear weapons, and we have thus brought a new determinant into history. But we have not yet learned to take account of this new force in our practical calculations. We continue to think in terms that the new force has made meaningless—terms like "war" and "retaliation" and "victory." Our logic is still the logic of bullets, and we place ourselves in situations where bullets might have saved us. But no great power can stop at bullets these days; we know that it will not. And thus we prepare the world to be a cemetery. Facing this, what should be the Christian's attitude? He may, at this Eastertime, be tempted to write off a world which seems, in any event, already to have written itself off. But such an attitude would betray the Christian vocation, which is not to abandon but to save the world. Christ wept over the things that were to come upon Jerusalem. His followers too must concern themselves with their time and place. Knowing that, in the final sense, everything depends on God, they must still act as though everything depended on

them. Realizing the evil at work in modern history, and its probable results, they must yet avoid withdrawal from the world—leaving it to its own devices.

This civilization may indeed be lost beyond all human retrieving but we cannot act as if it were. In the gathering darkness we must continue to seek some light, some new path, some way out of the night. Here the Easter hope can sustain us as we pray in the words of the feast's Collect: "God, Who on this day through Thy only begotten Son hast vanquished death and unlocked for us the gate of everlasting life: help us to fulfill the longings Thou Thyself planted in our hearts."

(Condensed from *The Commonwealth*, April 8, 1955, pp. 3-4.)—H. D. S.

STATISTICS AGAIN

In 1936 the Bath, Me., Society had been without a minister of its own for eight years and had been entirely closed for five of those years. Many people probably thought, "The Bath Society is dead." However the Society decided to reopen, a minister was called, and the Church resumed regular services in September, 1937.

There were seventeen members on the list, several of whom were non-resident and most of them advanced in years: only three of the seventeen are alive today. Yet today the Bath Society has forty-four members, of whom only eleven are over sixty while fifteen are under thirty, and this although there have not at any one time been enough resident young people to form a League. Except for the annual Christmas party there have been no activities of the small Sunday School; yet so far all who have attended regularly have joined the Church and we have never lost a child to any of the other six churches which are within two blocks of ours. The Ladies' Aid has only one meeting a year; yet it sponsors a women's Bible class, serves a monthly parish supper, and raises money enough to contribute to the Church treasury and to several other uses. Of our forty-four members three are of the original seventeen; seven are persons who had previously attended the Church but had never joined it; six were received by transfer from other New-Church societies; fifteen came by way of the Sunday School, four of them children of

non-New-Church parents; and thirteen came in as adults without previous New-Church connection.

The last issue of the MESSENGER gave another set of statistics, those "astronomical" attendance figures from the Wayfarers' Chapel, Calif.; it is quite wonderful that so many people have had the seed of an introduction to the New-Church implanted in them. These statistics from the Bath Society illustrate the way in which we hope these seeds of introduction will grow — slowly, but surely and steadily, so that more and more people can learn the living of the Word in the light of our doctrines, and become as whole and sound as the Bath Society has become.

QUESTIONS FOR TODAY

What is the purpose of creation?
How to know the motives of your actions?

Why do the wicked prosper?
Are there marriages in heaven?
The uses and abuses of knowledge.

What is spiritual living?
Are Christian principles practical?

What is heavenly joy?
The necessity of revelation.
What is the mission of the Church?

These topics are to be discussed in a series of open seminars under the leadership of the Rev. Wm. R. Woofenden on Wednesday evenings from April 6 to June 8 at The New Church, 112 E. 35th St., New York City. Mr. Woofenden will help participants to see how these questions may be approached in the light of the teachings of the New Church.

JUNE GRADUATES

Graduation exercises of the New-Church Theological School will be held in the School Chapel Friday, June 10 at 8 P.M., followed by an informal reception in the School. Graduates are Joseph B. Caldwell and Horand K. Gutfeldt, the latter of whom will serve under the Board of Missions in Berlin, Germany, beginning in September. Two students of the School, Paul Zacharias and Thomas Reed, are planning to study during the summer under the Rev. Edwin G. Capon and the Rev. John C. King, members of the School Faculty. Mr. Zacharias will move into the parsonage in Elmwood where he will serve the Elmwood Society as student minister during his final year at the School. Special students, Kenath O. Traegde and Ted Foster both expect to

GROUND-BREAKING CEREMONY

With upwards of 25 churches throughout the country and Canada participating in spirit, prayer and contribution, the Portland, Oregon, New-Church Society reached a milestone in their history on Sunday, April 24. This occasion was ground-breaking day for the new Portland Cherry Park Church. The ceremony, which marked the beginning of a new era of church life for the Portland group, and brought nearer to reality a long-cherished dream of the Portland minister, was highly symbolic of Swedenborgian revelation and New-Church thought. Rev. Calvin E. Turley, in the brief but inspiring sermon at the building site, revealed the underlying theme. To summarize from his prophetic words — "Man can and does rise to higher planes of living. . . . The inner temple of our church must be built within the minds and hearts of men . . . that all of daily life shall have an upward reach—into the vastness of God."

Edwin Arrington, President of the Society, officiated in the symbolic rite as the first spade of earth was turned. Support of the laymen was pledged by Edwin A. Hobson, dedication committee chairman, who paid tribute to Portland New Church pioneers, stressing the importance of "the will to serve . . . in love to God and fellowship to man." The heart-felt thanks of the Portland church were extended to all in General Convention for their spirit of love and fellowship. With actual construction now in rapid progress, Portland people are eagerly awaiting the laying of the cornerstone, an event expected to take place in late summer of this year. On the cover page of this issue there is a picture of the church structure which the Portland Society proposes to erect.

WEDDING

REDDEKOPP-WALKER — Trevor W. Walker and Florence I. Reddekopp were united in marriage April 23 in Edmonton at the home of the bride's aunt and uncle, with the uncle, Rev. Erwin D. Reddekopp officiating. Mr. and Mrs. Walker are making their home in Edmonton.

be at the School part of the summer; Mr. Traegde working on the buildings and grounds and Mr. Foster working in the library.

The Swedenborg Student

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

ARCANA CLASS I—June, 1955 Volume XL 9929-9973

June	
1-7	9929—9937
8-14	9938—9950
15-21	9951—9959
22-30	9960—9973

The reading for this month is a continuation concerning the garments of Aaron, the High Priest, and his sons. In the Scriptures in their inmost sense Aaron represents the Lord, as do Moses, David, and others, each in respect to some particular attribute or power. Aaron as High Priest represents the Lord as the Savior and Redeemer and His assumption of a human nature like ours, that He might come into contact with evil, make it subject to Himself, and so make it possible to redeem man and reunite him to Himself. This is particularly meant by the words (Exodus 28:38) "that Aaron may bear the iniquity of the holy things." This is said in conjunction with the miter, on which was a plate of gold inscribed with the words "Holiness to the Lord," which Aaron was to wear upon his head. This miter upon the head signifies the perception that the Lord is the source of all good and that every virtue in heaven and on earth and all holiness are from Him alone.

Thus Aaron clothed in his priestly garments as he ministered his office before the people represented to them and kept constantly before their minds the thought that the Lord alone is holy. Number 9937, in explanation of the words "that Aaron may bear the iniquity of the holy things," tells how by conflict with the hells the Lord "bore sins" for the human race. By this is not meant that by His temptations and death upon the cross the sins of men are vicariously expiated but that, if a man will make a place for the Lord in his mind and heart, the Lord will enter in and fight and overcome for him. This number should be read carefully because it is a clear statement of what salvation really is and also because it is related to Isaiah 53 and to the crucifixion story in the Gospels.

Notes

9937⁷. In the Gospels only the temptations in the wilderness and at Gethsemane are mentioned specifically; yet the Lord's life was a continual combat with evil. This is

in fulfillment of the prophecy "He was oppressed, and he was afflicted, yet he opened not his mouth" (Isaiah 53:7).

9942⁵. "The Song of Songs" was written by Solomon and was derived from the literature of the Ancient Church. Also books of the Ancient Word are enumerated. Fables are in this style. The Ancient Church, though not recognized by historians, left its impress upon the world.

9942¹³. Casting lots and dividing the Lord's garments pictures the pulling asunder and dispersing of the truths of the Word.

9943. A definition of intelligence and wisdom: "All wisdom and intelligence are from the Divine truth that proceeds from the Divine good. There are no other wisdom and intelligence that really are such, because there are none from any other source."

9961³. Conjugal love is the fundamental of all loves because it descends from the marriage of good and truth.

9962. Note that while the Jewish and Israelitish nation as to their interiors was in the loves of self and the world more than all other nations, they could as to their exteriors be in what was holy more than other nations; so they could be chosen to be a representative of a church.

9971. This number helps us in understanding the Trinity.

ARCANA CLASS II—June, 1955 Volume VI, 4750-4827

June	
1-7	4750—4766
8-14	4767—4779
15-21	4780—4806
22-30	4807—4827

In its letter the closing verses of the twenty-seventh chapter of Genesis tell how Joseph's brethren sold him to the Ishmaelites, of their dipping his coat of many colors in blood, of Jacob's grief on believing that Joseph had been killed by a wild beast, and of Joseph's being carried down into Egypt and sold to Potiphar, a prince of Pharaoh's guards.

Spiritually the subject treated of is the rejection of the Divine truths by the Israelitish Church and the perversion of the Word so that they made the commandments of none effect by their tradition. Joseph represents "the Divine spiritual which proceeds from the Lord's

Divine Human . . . the Divine truth which is from Him in heaven and in the church." (4669)

To this interior truth the Jewish nation was averse because it was in externals only. The hatred of his brothers toward Joseph pictures this interior hatred which would destroy everything that does not favor the love of self. Judah said, "What gain is it if we slay our brother and cover up his blood?" So they did not kill Joseph, but sold him into Egypt. Today there are those who have no desire for true religion, but they see that if all spiritual knowledges were destroyed, men would be given over completely to self-seeking and so their own property and their own lives would be endangered. The true Church, even though they have no personal interest in it, makes their own lives safer. So the truth with them is relegated to Egypt, the realm of memory knowledge.

But truth is preserved with those who are in simple good. This is selling Joseph to the Ishmaelites, and it is through them that the Lord can operate in the world. In this story both the Midianites and the Ishmaelites are mentioned. The Midianites drew Joseph out of the pit but Joseph was sold to the Ishmaelites. Then it is said that he was sold to Potiphar by the Midianites. In the letter there seems to be a confusion here and the integrity of the text has been questioned. But spiritually the Midianites represent those who are in truth and the Ishmaelites those who are in simple good. Truth cannot be sold by those in good but only by those who are in truth separate from good. (4763 and 4788)

The dipping of Joseph's tunic in the blood of "a he goat of the goats" spiritually interpreted reveals how the literal sense of the Word is misused and made to justify evil—how the devil quotes Scripture. No. 4769 ff, gives a clear picture of this. This testifies to the importance of the spiritual sense of the Word as the light in which the letter of the Word can be understood. Without this the letter can be made to confirm what one pleases.

Notes

4754. One reason why belief in faith alone is often concealed is because it is against common sense.

4783. The sense of the letter of the Word can be filled by man either with truths or with falsities.

4793. Interior obsession is being controlled by selfish and evil desires, which are from the hells. This

is not uncommon today, though external obsessions are very rare.

4793. The internal bonds which enable us to live as human beings are "the affections of what is good and true, and of what is just and fair, fear of the Divine law, and a sense of shame in doing harm to society and to one's country."

4794. In the other life we have all our senses except the sense of taste. The reason is given in this number. This does not mean that food is not enjoyed in the spiritual world. In the place of the sense of taste an analogous sense is given.

4804. On the danger of cultivating friendship with those not in good.

4823. In the Word where "man and wife" are used, by "man" is signified truth and by "wife" good; when "husband and wife" are used, "husband" signifies good and "wife" truth. These terms have also, of course, their opposite meanings.

"Oneonta" Camps

Eight years ago we started an experimental camp with nine children. Seven years ago we expanded to twenty-two children all in one session. The next year we had two sessions: the following two years, three sessions; then we jumped to five sessions for the past three years. But still each year we turn children and counsellors away.

At a camp board meeting recently we voted to try six sessions this summer. The camp for children five and six years of age is limited to fifteen campers; as is the one for those of seven years. In groups above this age the limit is twenty children. We hope to be able to accommodate over a hundred which is not many more than we have had to take care of in our five-session years.

We have been willed a beauty spot on the Napa river, only thirty-five miles from our El Cerrito Hillside Church, and a few miles further from our San Francisco church. A few campers always come from the Los Angeles church, nearly five hundred miles south, and from Tacoma, Washington, twice as far to the north.

Schedule for Oneonta and Harmony Hide-Out Camps in 1955

Harmony Hide-Out I	June 26-July 2
Harmony Hide-Out II	July 3-July 9
Harmony Hide-Out III	July 10-July 16
Harmony Hide-Out IV	July 17-July 23
Oneonta I	July 24-July 30
Oneonta II	July 31-Aug. 6

NATURAL NOTES

By Carol Lawson

One of the most outstanding events connected with this year's Convention will be the visit to this country of Dr. Friedemann Horn of Zurich, Switzerland. Dr. Horn is a New-Church minister who studied at the University of Marburg, Germany, and with our Theological School by correspondence, and has been assisting our General Pastor on the Continent, Rev. Adolf Goerwitz, in his work in the German-speaking part of Switzerland and in Vienna, Austria. He is now visiting Convention at the invitation of the General Council and the Board of Missions. He will be honored at a reception at the Boston Church, May 20, under the auspices of the Swedenborg Fellowship. . . . Rev. Edwin G. Capon was the guest preacher at Bridgewater, Mass. on Mothers' Day. . . . Bridgewater

Each child who walks, skips or runs into our camp, has been lent to us for a week; a week of living close to the Lord. The counsellors have prayed together that the Lord might walk with us and that this might be His camp. The counsellors regard each child as an eternal person, a person who can have kind concern for each of the other children.

Tools, crafts, songs, food, collections, hikes, dramatics, dances, clean-ups, swims, games, meetings and trips are our camp activities. But counsellors are chosen as much for their perception of why and wherefore as for their knowledge of what and how. Attitudes are even more important than techniques.

Weekly camp counselling classes, at the El Cerrito Hillside Church for prospective Junior counsellors continue through April and May. It is an enthusiastic group.

Classes for adult counsellors meet at two hour weekly sessions, learning purposes, attitudes, principles and verities of religion and of childhood. Most practical aspects are assigned for individual research.

voted recently to invite the Massachusetts Association to hold its meeting in their church next October. . . . A few weeks have passed since the men prepared supper at the Pretty Prairie Church. In all 110 hamburgers were consumed and about six gallons of home-made ice cream. Incidentally, Dan E. Krehbiel, Pretty Prairie, recently made a visit to the Swedenborg Memorial Chapel at Palos Verdes, Calif. Almost 100,000 pamphlets printed in Pretty Prairie last year were taken from the Chapel by about three-quarters of a million visitors.

Fifty writers entered the Messenger's first literary contest which closed May 1. Entries came from as far away as England, and from all over North America, including Hollywood. After the magazine *The Writer* carried an announcement of the contest, twenty or thirty inquiries were received. The fifty manuscripts are now starting on their arduous circuit to be read by the Messenger's Editorial Advisory Committee who are the judges. . . . Speaking of arduous circuits: the painting crews in Kitchener seem to be painting their way from one end of the Parish Hall to the other! And it was only a few years ago that Kitchener was making ready for the 1946 Convention.

Wishful thinking would have carried us on a circuit of three different cities on May 5, 6, and 7. The "Christian News Writers Association of Canada" held a meeting in Kitchener, Ont., May 5, to acquaint churches with the best methods of presenting their news for the newspaper. "The Religious Responsibility of the Family" was the theme of a panel discussion of the United Church Women of Brockton, Mass., May 6. The Department of Religious Education of the Massachusetts Council of Churches held an all-day workshop at the Harvard Divinity School, May 7 for group leaders and church workers. Two of the themes studied were "Dynamics of Group Process" and "Growth Toward Maturity."

The youngest one of the eight new members of the La Porte, Ind., Society is Miss Sheila Severs who is about to celebrate her eighteenth birthday and has to wait for that date for her new membership to take effect legally. . . . The subject of youth brings to mind Sunday School Picnics. The Boston Church School will hold its picnic at "Blairhaven," June

11, and the St. Louis Sunday School will have its picnic in a park, June 12. . . . Student Arthur James, Boston Society, will be working for seven weeks at the Presbyterian Hospital in New York as part of his college course. This does not sound like a picnic. . . . Another student, Willard Schmitt of Pawnee Rock, Kansas, along with his wife and boys, has just settled in Long Beach, Calif., for the second half of his interesting year of courses now to continue at the University of Los Angeles. The first half took place at New York University. . . . Along the scholastic front: Graduation service of the New-Church Theological School will take place, June 10, at the Theological School Chapel in Cambridge, Mass. Graduates will be the Messrs. Caldwell and Gutfeldt.

Rev. and Mrs. Immanuel Tafel were presented with a very rare book by Dr. B. Mazar, President of Hebrew University who was once a house guest at the Swedenborg Philosophical Centre of the Tafels. The book, *The Saga of Jerusalem*, a very complete history of Jerusalem from primitive times to the present, is the only copy of the book in Chicago at this time. . . . Another faraway place is brought to mind by the accounts of Rev. Brian Kingslake, energetic superintendent of the New-Church Mission on the African Veldt. He reports that the Boer government is greatly restricting the native population, by decree, slowly forcing them out of "white man's land" onto their un-productive dry farms in a semi-desert. Our churches can be closed if "in the opinion of the Minister of Native Affairs, the missionary is putting over ideas which might make the natives dissatisfied with their lot."

Sandwiches were sandwiched in between the 5:30 Annual Meeting of church members and the 7:30 Meeting of the Parish at Fryeburg, Me., May 16. The meeting was held at the Parsonage, residence of Rev. and Mrs. Horace W. Briggs, rather than at the church.

What a wide scope of interests is shown by the variety of programs going on this month in our various churches: Rev. Richard H. Tafel, Philadelphia, will travel to the annual meeting of the New York Association to address it on *The Church in the Urban Community*. Dr. Waldo C. Peebles will give a talk at the Boston New-Church Club's Family Night on

Swedenborg and Goethe. While in Cincinnati Miss Emma Runte will be heard by the Club of Good Cheer on *Gardening*; and Miss Florence Murdoch will speak on *Four Phases of Art, as found in Four Civilizations for the Ladies'* Bible Class. Early in the month the San Diego Society was host to the annual Swedenborg Institute, sponsored by the California Association as a means to explain the New Church to the ministers and rabbis of other churches. The Institute's lecturers this year will be Rev. John L. Boyer and Rev. Andre Diaconoff.

Missionary to Argentina is the new work of Donald Spiers, architect of the El Cerrito, Calif., buildings, son of Rev. John Spiers, La Porte, Ind. He was ordained in the American Soul Clinic, an evangelistic organization, and is being sent to help Argentina's eighteen million souls choose Christianity rather than communism. . . . A shorter trip was taken by Mr. and Mrs. Stewart Poole who journeyed from their home-town of Wilmington, Del., to New England earlier this month, to do some spring fishing in Little Sebago Lake, Maine, and to see their daughter in Boston. . . . In making a trip to Philadelphia and New York to attend meetings the St. Louis minister, Dave Garrett, found that wherever he went people expressed great interest in his church. They wanted to know about St. Louis' Evangelism Campaign, Sunday School, the Women's Alliance and the Alpha Omega. All are happy that the St. Louis church is becoming a strong New-Church center again. Another new project is the young adults' discussion group concerned with New-Church teachings and their relation to life.

The feeble assistance of the outside loudspeaker was welcome anyway at the Easter service in the San Francisco Church, for after every nook and cranny was filled inside the church, people had to stand in the garden.

At the Easter service in the Los Angeles' Church, the Choir wore for the first time the robes of rich red color, made by some of its members, with the assistance of Mrs. Janet Weadock and Mrs. Edna Lilly of the Los Angeles' Society. Recent visitors to the Los Angeles' New-Church were George French a lay leader of the Sidney, Australia, New-Church; and, accompanied by their son Quentin, Mr. and Mrs. David Mack, New Jersey.

Transportation To Convention June 13th, 1955

By Automobile

VIA BUFFALO — FORT ERIE (Peace Bridge) Queen Elizabeth (ER) to first clover leaf at Hamilton — turn left toward Hamilton and right onto No. 8 Highway through Hamilton to Kitchener. Via PORT HURON—SARNIA (Blue Water Bridge) Follow No. 7 Highway direct to Kitchener. Via DETROIT — WINDSOR (Ambassador Bridge) Follow No. 2 Highway to Woodstock, turn left onto No. 19 to No. 7. Turn right onto No. 7 through to Kitchener.

By Air

To MALTON—Taxi to Bus Depot at Brampton. Gray Coach Bus from Brampton to Kitchener — or — Limousine to Toronto, Gray Coach Bus from Toronto to Kitchener. To CRUMLIN (London) Bus to London. Gray Coach from London to Kitchener.

By Train

Via BUFFALO to Hamilton. Hamilton to Kitchener by Canada Coach Bus Line. Via DETROIT—by C.N.R. to Kitchener. by C.P.R. to Galt—Bus from Galt to Kitchener.

Most stop-overs in Toronto, Brampton, London and Hamilton will be about two hours, except for the very early morning train into Hamilton (6:30 Eastern Standard Time) which makes a good connection to Kitchener via Canada Coach Bus Line. All Canadian cities listed are on Eastern Daylight Saving Time.

(The above information is furnished by Herb Schneider, chairman of the transportation Committee, Kitchener.)

CONFIRMATIONS

WHITE—Mr. and Mrs. Malcolm K. White of Wayland, Mass., were confirmed into the New-Church at the Easter Sunday Service in Newtonville, Mass., by Dr. Edward B. Hinckley.

THOMBS-HASKELL — Mrs. Joseph E. Thombs and Ernest Haskell, confirmed Easter Sunday in Bath, Me., Rev. Louis A. Dole officiating.

ENGAGEMENT

BASE-WILNERD — Mr. and Mrs. Leo Base of Pawnee Rock, Kansas have announced the engagement of their daughter, Carolyn, to Everett Wilnerd of Norton, Kansas.

Births, Baptisms, Weddings, Memorials

BIRTHS

PECK—John Sanford III, son of Dr. and Mrs. John Sanford Peck, Jr., born April 19, in Los Angeles, Cal.

SCHNEIDER — Carol Lynne, daughter of Mr. and Mrs. William H. Schneider, born April 26, in Cincinnati, Ohio.

PALLESCHI — Cynthia Anne, daughter of Richard A. and Barbara (Colby) Palleschi of Bridgewater, Mass., May 3.

COPELAND — Irving Wadsworth Copeland III, son of Mr. and Mrs. Irving W. Copeland of Bridgewater, Mass., May 4.

EITZEN — Hilda, daughter of Mr. and Mrs. Allan Eitzen of Wilmington, Del., May 3.

BAPTISMS

ALBERICE—Gary Howard, infant son of Mr. and Mrs. Alexander Alberice, (Marilyn Young), was baptized at the Easter Sunday Service in Newtonville, Mass., by Dr. Edward B. Hinckley.

BOWYER—Cassandra Isabel and Fanny Christabel Niles, daughters of Mr. and Mrs. William C. Bowyer, were baptized April 23 in La Porte, Ind., Rev. John W. Spiers officiating.

LINDQUIST—Nicolette, daughter of Nicholas Ray and Carol Walker Lindquist, baptized Easter Sunday in Bath, Me., Rev. Louis A. Dole officiating.

McCLAIN—Susan Eleanor, April 10 in Boston, Mass, Rev. Antony Regamy officiating.

ROBERTS—Bert Martindale Roberts, infant son of Mr. and Mrs. Robert J. Roberts, was baptized on April 3 by the Rev. Andre Diaconoff in the Los Angeles Church of the New Jerusalem.

MARRIED

WEEKS—LEEPER—Sylvester Marius Weeks and Miss Vera Leeper, Montrose, Calif., were married at the bride's home, May 7, by the Rev. Andre Diaconoff.

MEMORIALS

KIRBY—William R. Kirby, Cincinnati Society, passed into the higher life Mar. 24. Mr. Kirby was born April 27, 1867, his parents being William and Louise (Bernet) Kirby. He was active in the business world of Cincinnati and in Masonic circles. He was a gentleman of the old school, a man of integrity, kind and generous; much beloved by his friends. At a Masonic funeral service held for him Mar. 27, hundreds of his Masonic brothers were in attendance. During his

last years he lived with his son-in-law and daughter, Mr. and Mrs. Stanley Braun. His resurrection services were Mar. 28 with interment in the Spring Grove Cemetery, Rev. Bjorn Johansson officiating.

EMERY—Harold of Fryeburg, Me. Resurrection services were April 24.

COPELAND — Lida Wade Copeland, a resident of San Diego, Cal., for the past twenty-five years, passed away April 22 at Spring Valley Sanitarium, San Diego. Services were conducted by her pastor, Rev. Robert Loring Young of the San Diego Church of the New Jerusalem of which Lida was an ardent member. She was also active in the Woman's Alliance and had been affiliated with the San Diego Chapter of the D.A.R. and the Woman's Club.

Before coming to California she had been a member of the Deborah Sampson Club of the D.A.R. and Woman's Club in Brockton, Mass. Lida was born in the old Copeland homestead in West Bridgewater, Mass. near Brockton, May 7, 1866. She was the daughter of Davis and Serbah Wade Copeland, staunch members of the New Jerusalem Church.

Sunday was a day set apart for the family, (which included her brother, three years younger), to attend Sunday School and Church, the family driving in the "carry-all" four miles each way. Frequently in the quiet Sunday afternoons on the farm, callers came to enjoy their hospitality.

Nearby on the hill was the little white school-house built on the Copeland property where the children of the surrounding neighborhood came to get their early education or until they entered high school. After graduating from high school with honors Lida entered the first class of Harvard Collegiate Institute, or Seminary, for Girls to which many came from other states. Some of them became Lida's life-long friends. She graduated in 1886 as Valedictorian of her class.

For thirty years Lida was employed in the office of the City Auditor of Brockton. During this time she made two trips to California and one to Europe. She also attended New-Church Conventions. She retired to be with her mother in her last illness and then to care for her father until his death.

After another trip to California she settled in San Diego. When Mr. Young came to be pastor of her

church, she was very happy to greet him, he having come from her part of Massachusetts. She is survived by a nephew, Dwight L. Copeland, his wife and two daughters, and by her sister-in-law, Mrs. Jessie D. Copeland.

—Maria K. Beynroth.

RAINEY—Percy M. Rainey, 69, of Bridgewater, Massachusetts, died when his automobile collided with a semi-trailer truck near Hiensville, Georgia, Mar. 9. Mr. and Mrs. Rainey and a friend were en route to Florida. Mrs. Rainey sustained serious injuries which still confine her to a hospital in Savannah.

Resurrection services were held in the New Jerusalem church in Bridgewater, Mass., Sunday, Mar. 13, and were conducted by the Rev. Harold R. Gustafson.

Mr. Rainey was well known in Bridgewater where he had been employed by the Eastern Grain Company. He retired four years ago. He was a member of the Bridgewater Fire Department and was custodian of the Odd Fellows Hall, the Town Hall and the New Church in Bridgewater. Although not a member of the New Church, he took an active part in the life of the Bridgewater Society. He is survived by his widow, Jane P. Rainey; a son, Herbert C. Rainey of Bridgewater; two daughters, Mrs. Alice Colby, of Bridgewater, and Mrs. Martha Brown, of Assonet, Mass.; 11 grandchildren, and one great grandchild.

ALDRICH—Mary Duncan Aldrich, 79, of Bridgewater, Massachusetts, passed away April 3, after a long illness. Private services were held April 5, and were conducted by her Pastor, the Rev. Harold R. Gustafson.

Miss Aldrich was born in Brooklyn, N. Y., the daughter of Charles and Mary Aldrich. She came to Bridgewater as a small girl and attended local schools. She was a charter member of the Ousamequin Club (the Women's Club of Bridgewater) and an active member of the New Jerusalem Church. She is survived by a brother, Harry K. Aldrich of Bridgewater, with whom she made her home.

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