

*The*  
**NEW - CHURCH  
MESSENGER**

August 6, 1955

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**The Role of the Minister's Wife**

Grace Irwin

**Ladies in the Vineyard**

A Churchwoman

**Growing Up in a Parsonage**

A Minister's Daughter

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WOMEN OF THE CHURCH

## THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press

Published bi-weekly at 153 South Jefferson Street, Berne, Indiana, by The New Church Press, 103 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Berne, Ind., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

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

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Vol. 175, No. 16 Whole No. 4659

August 6, 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 Role of the Minister's Wife

*"The Pope Hath the Right of It?"*

By Grace Irwin

*(The following is a talk given, June 15, to the wives of the ministers of the New Church at the Church's Annual Convention in Kitchener, Ontario. The author, a novelist of note, lives in Toronto, Canada.)*

Believe me, I am not insensible to the humor of this situation: a middle-aged spinster addressing a group of married women on the general topic of their wifely duties. That you have invited me to do so displays a degree of graciousness and humility which should render my task unnecessary. Ministers' wives who realize and admit that they require instruction in self-improvement are probably more capable of instructing themselves than any outsider. Yet on the principle that the onlooker sees most of the game on any field, and since it is most difficult to be objective when the complex union of intelligence, will and emotion is inevitably and perilously involved, often under circumstances far from ideal and not of your choosing, it may be that I shall say some things obvious enough but things which your early personal inclusion in ministerial circles have prevented you from seeing in the round.

It was my Fifth Form mathematics teacher who once, for no reason that I can now recall, barked at us: "Always remember: when you are looking in the cage at the monkeys, they are inside looking out!" Yet even when we remember that, we still see them from our side and they see us—just as peculiar doubtless—but from their point of view. Only a miracle of perceptiveness could make either group see themselves as they look to the other. Yet it is for such a miracle that we look on occasions like this and perhaps—without literalizing the metaphor and deciding which are the monkeys—we shall achieve it together.

## A Human Gadfly?

A divine of an earlier day whose wife was proving herself, as perhaps, though not certainly, the shadowy figure of St. Paul's wife did to him, a thorn in the flesh, a messenger of Satan to buffet him, spoke sadly to the following effect: "In this matter—the celibacy of the clergy—the Pope hath the right of it." And however counter it may run to our conviction, let us realize that very many attribute the efficiency and success (sic) of the Roman Catholic Church in no small measure to the unencumbered condition of their clergy.

Similar persuasion, many who watch from comfortable side lines have decided that the best service a minister's wife can render the world, if not her husband, is to be such a shrew, such a virago, such a nagging and contentious associate that her husband

turns into the Lord's work all the time, the devotion, the tenderness which he is forcibly prevented from lavishing upon her. They point to the depth and spiritual excellence of the letters bequeathed as a rich legacy by Samuel Rutherford, whose poor wife, according to the old Covenanters, "when he most needed her help, doth nothing but weep!"

George Whitefield's ill-matched mate is similarly considered a blessing in disguise, since her eloquent husband was never tempted to forsake an itinerant ministry for her unquiet house. And as the nonpareil of such strangely chosen instruments for the furtherance of God's work, they triumphantly refer us to the record of Mrs. Vazeille's misdeeds after she had beguiled into matrimony that otherwise clear-headed dynamo of sanctity, John Wesley; her scandal mongering, her bitter complaining, her uncontrolled temper, resulting at least once in a physical and successful attack upon her husband. Mrs. Wesley has become one of the legend of bad wives, but she is a true legend. A later pundit of the Methodist Conference in England, reproached on one occasion for his less stringent self-discipline than that of his almost superhuman predecessor retorted: "Yes, Brethren: and if I were married to Mrs. John Wesley, I'd get up at four A.M., too!"

## A New Responsibility

More pertinently, some of us have known men transformed into veritable angels of light because through their bitter, shameful domestic suffering they had wonderfully experienced the comfort of God and were able to bring it to others, as men less tried could not do.

But, lest any of you think it very sweet, right, and your bounden duty to act as a human gadfly for the greater glory of God in your husband's life, let us hasten to point out that the shape and bent of John Wesley's career was taken long before, at 51 or so, he took his encumbrance to his bosom; that moreover, Wesley was one of the rare souls who would allow himself to be dragged physically by the hair but would not swerve a hair's breadth from his God-given task.

The sad part about the present victims of such misalliances is that too often they are bound, first by a sense of honour and then by an unbreakable tie while their minds and characters are still being formed, and whereas, if they are men of God, they may emerge from the furnace—or more often remain in it—better and finer men, the physical and circumstantial strain may disable them for work which they might otherwise have accomplished.

Moreover, there have been times and circumstances in which the disposition of the minister's wife, though always important to his peace of mind, was not a decisive factor in his career. In a state church where a ministerial appointment was a benefice or a living . . . in times when the ministry was a position of social prestige or when private means were available to have all the work done by servants and to send the children away to school at an early age: in times when church attendance was a badge of respectability and a prescribed ritual made the service almost independent of the clergyman: such a wife could embitter the private but do little to affect the public life of her husband. But on this continent and in this century . . . where the voice of the people is too often louder than the voice of God in church externals; where popularity and not spiritual power is the term of praise among the unthinking; where a man must live amid the pressure of business life, among people to whom any authority is galling, and carry the same domestic burdens as his parishioners on a smaller salary than many: finally, in a day when as never before women have a say, if not the say in church affairs, the personality of the minister's wife assumes an importance that may well overwhelm you with the weight of your responsibility.

If, in speaking to you I seem to be one-sided, believe me no! As in Bible Class, there is no point in telling you men's faults or your husbands' failings. They haven't asked me to speak to them. You have!

#### **A Christian in Disposition**

But the older I grow the more appalled I am at the discomfort, the strain and wear, the unhappiness, the positive suffering which is caused not by the criminal, the brutal, the lawless, even the irreligious, but by the select, respectable, church-going who turn their homes frequently into hell on earth by their tempers, but more often by their coldness, self-absorption, tyranny, silence, criticisms; a hell harder to bear when "all for the sake of the victims." Was it C. S. Lewis who said or quoted: "She spends her life for others: you can tell the others by their harassed expressions."

So that—and here as in much of what I say I speak to every Christian woman what should be axiomatic for those who believe that Jesus Christ came to save them from their sins — the first role of a minister's wife is to be a Christian in disposition in the home.

But more because the minister's home, as the Queen's home, is and should be, a model for all the homes in the parish. Because, too, the ordinary man can escape from home in work; the minister must have a cell of peace for the constant out-giving which is his calling. Unless you provide him with that comfort, strength, peace: "The Pope hath the right of it." The unmarried man has certain disadvantages; the married, certain advantages. But the

married man who has the disadvantages of the unmarried—loneliness, lack of care and sympathy, plus the responsibilities and encumbrances of married life, plus the positive burden of quarrelling, nerve strain, criticism, who lacks the freedom of the unmarried: yet who is forced to face the world as a happily married man and a preacher to others—such a man has a load which few can bear triumphantly.

#### **Husband Not Her Own**

Then, as with any Christian, a minister's wife particularly must recognize that her husband is not her own—he is first the Lord's man. Neither she, nor he, nor their family, nor his career, nor even the Church, nor the success of the Lord's work, which a fond wife can so easily equate with worldly success of the Lord's man, none of these is paramount in his life: but the Lord and His will. And it will be a perfect union only as each recognizes this in the other. But very blest indeed is the husband who does not have to recognize this alone and face a continued struggle not only with his own ambitious desires and affection but with the right yet secondary claims of the present good of wife and children.

Every Christian, yes: but in no other profession does every act and word, every choice between the good and the best, between the diplomatic and the honest, affect the living and career of the Christian. Success is obedience. The Minister is a man under authority—not yours. No jealousy.

#### **The Outward Roles**

But when you asked me to speak you thought of outward role . . . roles, rather, varying with personality of husband, church, parish, time:

First to be your husband's complement, a help "meet" suitable for him. We have met "successful" ministers called (because of dearth, doubtless: they don't throw even the little ones back these days) to large city congregations: unspiritual, un compelling, "professional," stodgy; and I have wondered until I met the charming, capable, understanding women whom by some mysterious law of preservation they had the good sense to choose and the hypnotic power to prevail upon . . .

I have met others: for whose lack of success there was no apparent reason until you heard that "his wife doesn't help him, you know" . . . which may mean anything from a positive refusal to take part in church work, to an insistence on running the church; from a vulgar, petty, gossiping disposition to a fancied superiority because of literary and intellectual interests, to parish work and the people in the parish.

You may be a better potential preacher than your husband, but don't forget that he is the preacher: your gift can be used in suggestions in Bible Class teaching, in bolstering his prestige.

You may be the outgoing and social type—leadership may come easily to you—and the sort of genius  
(Continued on page 246)

# EDITORIALS

## Woman's Role

There is a fairly widespread belief that in the Protestant churches, the dominant role is played by the feminine sex. This contention is sometimes supported by statistics which purport to show that at church services women are for the most part in the majority. On the other hand, however, it may be pointed out that the ministry and most of the important church offices are rather firmly in the hands of the males.

To be sure, women have an important role to play in church life. This is what we should expect when we consider that woman represents the affectional and man the intellectual side of life. A church consists of both elements. One is not more important than the other. Spiritual fruit is a product of a union of the two. If either the love upon which a church life must be built or the truth upon which it is founded perish from the church, then the church itself as a divine institution ceases to exist. Divine power comes from a union of the two, not from the dominance of the one over the other.

Both male and female have an important contribution to make to church life. It is not unfair to say that in general women have a keener appreciation of the values which the Christian church seeks to preserve and promote. Men on the other hand are more likely to have the skills needed to achieve these ends. Male and female working together in the church are like good and truth working together. Each supplements and complements the other. The question of who should rule simply is non-existent. And fortunately, whenever there has been strife in the Protestant church it has never been one in which the sexes contended against one another.

To this we would like to add a footnote to the effect that there need be no fear of entrusting the women of the church with an office in this organization. Experience has shown that in the administration of practical affairs women are quite the equal of men.

## Prayer for the Conference

Not in our memory has the press or other secular forces taken as seriously a "call to prayer" as they did the request of the World Council of Churches for world-wide prayer for the success of the recent conference of the "Big Four", which was opened in Geneva, July 18. The call was issued by the six presidents of the World Council and was directed to the 168,000,000 members of the 168 communions which compose the Council. It asked Christians to pray that "ways may be found by which fear and

suspicion may be removed." The church leaders gave thanks to God because the leaders of France, Britain, the United States and the Soviet Russia met together "for the first time in ten years." It urged united intercession for the "four men upon whom so solemn a responsibility rests at this time." All churches in the United States were urged by the Rt. Rev. Henry Knox Sherrill, as the American president of the World Council, to set aside Sunday, July 17, for a service of intercession for the Geneva Conference. His statement in part read:

"Reinforcing the appeal of the World Council of Churches for united and world-wide prayer for the four-power conference. I urge all Christian congregations in America within the membership of the Council to hold services of intercession on Sunday, July 17th. I hope that in every church in every community in America earnest prayer will be offered for God's guidance of the statesmen who meet together in Geneva on the following day.

"I further suggest that all Christian people in their homes and places of work continue to pray each day for the Geneva Conference as long as it remains in session."

How did this impress the man in the street and the man in the automobile? How did it impress the newspaperman and other "moulders of opinion"? How did the average church worshiper react? We have no popular opinion poll or survey of the press upon which to base an answer—only a few scanty observations. We noted that one writer good-naturedly pooh-pooed the whole idea. It was a resort, he asserted, to magic. The hard-boiled leaders of the Soviet Union would merely laugh at the prayers of the believing world, he claimed, and he even questioned that the church leaders themselves had any faith in prayer as an instrument of diplomacy. Another writer applauded the move but seemed to think that its efficacy lay wholly in that it might be a means of conveying to the leaders of the world mankind's deep desire for peace and thus constitute a sort of pressure upon them.

But in the main what we have heard and read leads us to think that there is a deeply felt yearning for and a faith in the power of the Divine in human life. There is a feeling, somewhat vague at times, that prayer is a means for increasing the life that flows from the Source of all life, and that with such an increase there is more hope that man can learn to live in peace.

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# Ladies in the Vineyard

By A Churchwoman

First, let me say that any activities in the church or by the church, whether they be those that fall mainly on the women or not, should be directed to one fundamental end, that of teaching and promoting Christian living. There may be other ends also but these should be secondary. Take as a concrete example, church suppers. The immediate purpose of such a meal may be purely social or to induce a better attendance at a meeting or to raise funds. Even so, primarily the church supper should contribute, even if in ever so humble a measure, to Christian living. In breaking bread together we should learn to know, to understand and to value one another. I think it is rather significant that the disciples with whom the Lord walked on the road to Emmaus knew Him not until they broke bread with Him. (Luke 24: 30-31). And let us make the not-always-delightful task of preparing the meal, setting the table, etc.

an example of Christian helpfulness and friendliness with pettiness, flurries of temper and fault-finding as nearly absent as possible.

## Create Friendliness

In the New Church, and I think this is true in most Protestant churches, there is no hard and fast line between woman's work and that of others. However, by custom and tradition certain tasks fall primarily on the feminine sex and their organization. The activities I shall mention are intended as suggestive rather than exhaustive. I would list the following: (1) Create a homelike atmosphere of warmth and friendliness in the church. This is not a very tangible project, I will admit. Nor is it one that in any way falls exclusively to the women. On the whole, however, I think they are more likely to strive for this than other groups. A church home should have an atmosphere of helpfulness if it is to appeal to people.

When strangers come to our services or other meetings, we of the New Church should strive to make them feel at home. The appeal of our teachings to them will rarely compensate for an atmosphere that is cold or makes the worshiper feel that he is an outsider. To welcome the stranger or the person who is not a member requires tact. No need to gush over him. Use just ordinary friendliness and you can make him feel at home in our church—and maybe he will want to make it his church home. If the newcomer seems shy, distant or even a little peculiar let us not be discouraged. Let us remember that he may have a burden on his heart and a problem in his life; that he may have come to our church in the hope of finding comfort and strength.

(2) The housekeeping job. This is likely to fall almost exclusively to the women of the church. They should take the same pride in their

*(Continued from page 244)*

which does things much better than other people. Then grace and perceptiveness are needed to know how much to lead, when to stay in the background, when to distinguish between necessary improvements and preferable changes that will only give offence. So easy to sing, "Take my life and let it be not my desire to serve, or to preside or to wear the best hat."

Or you have no gifts: every Christian is given a gift of the Holy Spirit and the gift of "helps" may be yours—of giving sympathy, of listening, of taking time and interest, of visiting.

## As the Sustainer

Two things I need not say surely: one that your spiritual growth must be a constant . . . Few things are more damaging to a minister's influence than a situation where the minister tries to deepen the spiritual life of his people and it is obvious that the wife's interest is perfunctory.

Reading, Bible knowledge, study, prayer, consideration of yourself as part of your husband and of his work (axiomatic—alas, no!).

Then loyalty: inward but proceeding into outward identification for you and every member of the family. Loyalty to services and efforts—the lovely reasonableness, the fun, the special celebrations and family things whereby the restrictions (fewer now but there). The queer sense of embarrassment which often leads to inward or outward rebellion on the part of ministers' children can be met and is crowded out by pride and love and family feeling. (I

know in measure: it can be and I know how a mother can help.)

No jealousy. Remember that your husband no matter how natural, how attractive, how completely a whole man, or contrariwise how limited, how reserved, is a person set apart to many people—a parson persona. You are the only one to whom he is completely known, completely human . . . blest indeed if he is also your pastor, your man of God, your leader in spiritual things.

But you can be his constant touch with reality, his guard against pomposity, against vanity if successful, and over-indulgence in self-criticism if not.

You can be the sustainer of his Mondays, happy if by some knowledge of what it means to be "called" to teach you have experiential sympathy with the strain, the loss of energy, the sense of virtue or power gone forth, the descent from exaltation to engulfing depression which accompanies and succeeds real preaching.

A beautiful word once spoken to me by a great man of God, revolutionizing my concept of the Christian view of man and woman, cleansing forever the residuum of resentment which lingers when we force ourselves to accept a Scripture which we have misunderstood . . . Man was not made for woman but the woman for man. "O yes . . . his need for her is so much greater than hers for him." When you realize that and make it your ambition to fulfill that calling to your husband, God's man, then no one will ever be able to say because of you, "The Pope hath the right of it".

church as they do in their homes. They want to see that it is kept clean, and that the same is the case with the parish house. For this they need an alert and hard-working committee. A word of caution: pride in the appearance of our parish house or church must not result in fussiness. The young people's group or the children's group which meet there are usually not models of orderliness. They must not, however, be discouraged from carrying on their activities by being constantly scolded because they did not leave the room in which they met as spick and span as they found it. Women should also make it a point to goad the men into action when the church property is being neglected.

#### Sunday School—Benevolences

(3) Considering the role of women as mothers it is natural that the Sunday School should be one of their chief concerns. Here they must help as teachers and in any other way they can. It might be well for women's organizations to give careful thought and study to the question of whether they are helping as much in this field as they should.

(4) Benevolent activities. The women's groups in my church are small. Yet I feel proud when I look back and note how much money we have contributed to help the needy in our church, and to hospitals, orphanages and similar institutions. Nor has it been just a matter of contributing money. Over the years there have been a variety of acts of helpfulness to the sick and others. I will never forget the joy on the face of a young bride-to-be when she was informed of the plans for a wedding reception for her that the ladies of the church had made. Without the help of the women there would have been no reception at her wedding. Benevolences are, of course, not confined to women, and certainly women are not more charitable than men, but perhaps they are more perceptive of certain human needs.

#### Fund-Raising

(5) The time has passed when the Ladies' Aid was called to the rescue when the bill collector knocked only to find the treasurer's till empty. Still, fund-raising is an important part of women's work in the church. It might be noted that women are rather clever at discovering ways to augment the income of the church

without making a frontal assault upon the pocketbooks of the men. They collect canceled stamps for the Rev. Leslie Marshall's "Mission Stamp Outlet," and they gather up the sales tax stamps in states where a small refund is paid for these. They put on rummage sales, white elephant sales, bake sales, dinners, etc., all of which bring in money. These things require a lot of work but they can also be fun.

(6) Women should help in promoting cultural and educational activities in the church such as lectures, discussions, musical evenings, etc. Nor should we overlook the desirability that women allot some portion of the time devoted to meetings for a serious study of the Bible and of the Writings. Then there are certain miscellaneous things that I fear would go by the board unless the women made it their business to see that they are done properly. I refer to such things as decorating the church for special occasions, sending flowers to the sick and to funerals, seeing that all external preparations for the communion service are properly made.

#### Problems We Face

In every job there are problems which must be met constantly. One of the hardest in the work of women in the church is to pass around the tasks so that the same faithful do not always do all of them. Especially must we be on the alert to interest the younger women. This is not always easy, especially with a young mother whose time is so completely taken up with her children. I think that women should encourage nurseries in their church; and one of many reasons for this would be to help obtain for the young mothers a chance to work in the church. Like so many other things, working in and for the church becomes a habit and it would be wise for us to encourage the formation of that habit early in life.

One other matter: there is an entrenched belief among some that women are chronic scandal-mongers and gossips, and that gossip is one of the dominant activities in a church's women's organization. My own experience and observation does not bear this out. Generally speaking, I have found very little tendency toward this vice among the women I have worked with. However, each one of us should make it one of our jobs to discourage any tendency to gossip when it does crop out.

## BOOK REVIEW

**HOW TO BE AN EFFECTIVE CHURCH WOMAN**, by Carolyn P. Blackwood (Ryerson \$2.50). Reviewed by Mrs. David Schneider.

This book was discussed at the Women's Alliance meeting of the Church of the New Jerusalem convention at the Church of the Good Shepherd.

Carolyn P. Blackwood was educated at Washburn College, Topeka, Kan., and taught music for a short time in Egypt. Later she became the wife of Andrew Blackwood, well-known minister, author and seminary professor. She has always been an active church member, worker and leader. She is the author of "The Pastor's Wife."

#### Sent Out Questions

As part of the preparation for writing her book, Mrs. Blackwood sent out questionnaires on the subject of the contribution of women to the work of the church. One set of questions went to the laywomen, another to ministers; the recipients represented churches of all sizes and denominations, in both city and rural areas.

This book deals with the laywoman as member, worker and leader in the local church. Mrs. Blackwood looks on the home church as the most important place in the community except the Christian home. Kindly and clearly the book shows the contributions and attainments of the church woman with much about her problems and her opportunities for still larger service in the morrow.

The book is divided into two sections: the work of the church woman and the ways of the church woman. I shall endeavor to touch the highlights of each section for you.

We women of the Protestant churches enjoy equality with men and expect to find our names writ-

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ten in heaven, yet when we see a printed list of officers in the church why do most of them have to be men? There is now a definite trend toward increasing the number of women in the work of boards and committees, but the feeling is strong that they should be chosen because of their ability and not because they are women.

### Woman Shows Love

There are many ways in which women can work in the church. A Christian woman shows her love of Christ by loyalty to the home church. To be loyal we must attend the services of the church, support the church program, attend Bible school, teach Sunday School if that is where our talent lies, sing in the choir, work with the church groups and visit shut-in friends.

The congregation should afford every woman an attractive opportunity to become well acquainted with the entire enterprise of her denomination.

There is nothing about most church activity that calls for gifts and graces beyond the reach of any woman in the church. Anyone who shows a willingness to work eventually finds herself on a committee. If she does her part, she need never again feel that she has been given nothing to do in the church.

Should women serve on the regular boards of the congregation and of the church at large? Mrs. Blackwood tells us how to serve on a council. I feel if you read her book you will never again say no to any opportunity to serve.

### Chief Interests

Another of our chief interests should be missionary work, without it we do not grow and expand. It is also important for us to work with other churches in the community, attend the various activities of other churches, work with the YWCA.

How to be an effective church woman is the second half of the book. She tells how to make a call, how to assist the pastor in various activities, how to conduct a devotional service, plan church programs and how to be a successful chairman of a church meeting. It also tells us how to inspire the indifferent ones to better service.

The author takes the case of Mrs. Smith who never dared open her mouth in the presence of a group. One morning an older woman went to Mrs. Smith and asked her to take a Bible class when a teacher was absent. Mrs.

Smith felt appalled but the older woman persisted with offers to help. Mrs. Smith agreed to try and was ready when the hour came. From that time onward through the years she went from one achievement to another all because somebody believed in her and led her into active service.

Sometimes women's work has drifted into the doldrums. Perhaps the same hands do the same work year after year, when it should be given to others to try. One church has a unique way of discovering gifts and possibilities in new members. A group is formed and each one is asked to state to the others his or her particular talent. The meeting makes for an evening of good wholesome fun which is enjoyed as much as if the group were a family.

### Kitchen Problems

But how can one stir the indifferent ones? There is no cut and dried program which has the answer to this question. The leaders in the women's organizations must seek to discover the talents of the seemingly indifferent and find a niche for them accordingly. If, for example, it is found that a person has an interest in or a talent for planning programs, give her a chance to try her hand at that. Another may be asked to promote hospitality, something that may have to begin in the kitchen. Work in the kitchen falls upon the women usually, and calls for no little responsibility on the part of the chairman and her committee. The chairman needs to know everything domestic and also to be endowed with a somewhat angelic disposition. She must know how to cook, how to set a table, how to bring about order and efficiency, how to direct amateur waitresses who are full of willingness but unfamiliar with Emily Post; and then she must know how to keep peace among the perspiring kitchen workers. To her will also fall the responsibility of meeting an emergency such as arises when the ice cream does not come or the speaker is late. Most important of all, she must bring into the church kitchen and dining-room an atmosphere of home and the spirit of serenity.

The above is only an example of the humorous way in which Mrs. Blackwood deals with the many problems of church work. This book should be in everyone's library for reference and inspiration.

# Growing In A

By A Minister

Being the child of a minister is frequently a hard position to hold up. A doctor's child, is not expected to be able to perform an appendectomy; but a minister's child is sometimes expected to know as much about theology as his father. "But I thought your father was a minister?" asks the person in horrified tones, when it is discovered that one does not know who St. Christopher is or what Rosh Hashana means.

Often what is considered normal behavior for other children is considered scandalous behavior for ministers' children. It took my poor father years to live down the sacrilegious behavior of his offspring on one communion Sunday. We were sitting with the Sunday School class in church and all of us were a bit bewildered by the fact that the sextons did not offer us any grape juice or unleavened bread. After a whispered consultation, we decided this was merely an oversight and determined to get our share as soon as services were over. When the final benediction had been said the entire Sunday School class dashed up to the altar and hastily began gulping the left over grape juice. Since my relations and I were involved, we received credit for being the ring-leaders.

### Unexpected Guests

Living in a parsonage is somewhat like living in a goldfish bowl. Guests come at any hour of the day or night and must be welcomed just as heartily as though their arrival had been anticipated for weeks in advance. At one time a polar bear trainer from the Ringling Brothers' Circus showed up. He was on his way to Canada to visit a brother but because he was not an American he was refused permission to cross the border by the Canadian immigration officials, so he was stranded in the border town in which we lived at the time. Someone, we never found out who, knowing that my father was familiar with the language this boy spoke directed him to our house. He explained his plight: he had no money, no passport that would get him into Canada to his



# Up Parsonage

er's Daughter

brother, only an imperfect command of the English and even less understanding of the laws and the customs of the land he was in. There was nothing to do but take him in and try to work out some solution. My father spoke to the Canadian immigration officials and even to an acquaintance in the American immigration service. There were long distance calls to the brother of our guest but nothing seemed to avail. He had been with us a week, and at that time we were planning a short vacation trip. We called various agencies that presumably dealt with such problems but no solution was in sight. Finally an acquaintance in an agency concerned with the problems of travelers in distress succeeded in getting her superiors to stretch a point in the regulations and took him off our hands and sent him back to Florida where the Ringling Circus was in winter quarters. We thought we had seen the last of him—but no, not so. A few months later he called up to tell my father that now he had the necessary papers to get into Canada but not the necessary money. Would my father loan him what was needed?

## Odd Chores

We learned not to count strongly on my father's presence at a family gathering for we never knew what he might be called out for. It was our custom to have open house on the afternoon before Christmas Eve. On one such an occasion Dad received a phone call from a woman who in hysterical voice asked that he come at once—it was a matter of life and death. It was a blustery day, cold, with snow falling. However, father got into his overcoat, got the car out and drove to the address given him. Hours later he came home, looking rather tired but he said nothing until after the guests were gone. We then learned that he was wanted by a bedridden woman and her elderly mother to empty the ashes from the stove, build a fire, go to the store for groceries and several other menial tasks. However, father felt sorry for these people and requested me to

see if I could not get a few of my friends to take turns to go up to these people and do some of these tasks until a more satisfactory provision could be made. The assignment did not appeal to me but enough of the Christmas spirit remained that I did succeed in getting a few of my classmates to help in this undertaking. (I was then a sophomore in college but lived at home). We carried on bravely for a week when through another minister we learned that the people we were aiding had means but for a long time had been calling up ministers to come over to help them with snow shoveling, shopping, vacuuming the floors, etc.

At another time we were having a church social in the parsonage when a woman, a total stranger to all of us, came and wanted an immediate audience with my father. He took her into his study, which adjoined my room where at the moment I was with a group of young people. We could hear the woman wailing and at one time we heard her almost scream:

"But see these bones—the bones of my dog that they poisoned."

I tried to look unconcerned as if wailing women were an every day occurrence. But later I was pressed for an explanation and could only say that the woman was a little off. She came frequently after that evening but father never told the family anything about such conversations as he had in private and enjoined on all of us to say nothing about what we might chance to hear or see regarding such matters. Long afterwards I learned that the woman had delusions of persecution. She brought to my father a big batch of clippings from various papers, all of which she believed to be attacks upon her, and she wanted Dad to stop the printing of such things. She had picked him for this task because a newspaper had quoted something he said in a speech about honest reporting of news.

Most vividly I remember the time when the family had to try to entertain a former parishioner who had been sent to a mental institution but escaped and sought refuge at our house. While father was in another room trying to get instructions from the authorities as to what to do, Mother and I were alone with him. Dad was told to detain him by force if necessary. He was a head taller than I am and I wondered what Dad and I could do if force had to be resorted to—fortunately it was not necessary.

## An Impromptu Talk

I could fill pages with anecdotes similar to these but it would give a very distorted picture of life in a parsonage or the activities of a minister's daughter in the church. For the most part life in a parsonage is pleasant. The callers usually were parishioners and wealways loved to have them call. Evenings of relaxation with friends from the church were many and always a source of enjoyment. There were interesting discussions to which I often listened although much of it was over my head. I can recall when I was a child in the grade school occasionally eavesdropping at the door of my father's study on the nights when a certain discussion group met there. It may have been this which emboldened me to give an impromptu talk, when I was only fourteen, at a party in a classmate's home on the New Church teaching about life after death. Unfortunately for me, the mother of the girl giving the party was an ardent member of the Jehovah Witnesses' cult and she set promptly about showing me and all the others how erroneous my idea was.

## "My Role?"

We learned early to be cautious about taking sides with the dislikes that some members of the church would express for other members. It was impressed upon us that we must try to understand people, then we would not dislike them. My understanding of others during my childhood and teens was probably minimal but inasmuch as dislike for anyone was rarely expressed at home few of those developed.

Does a minister's daughter have any special role to play in the church? I think I must say no to this. She is likely to be suggested for a place of leadership in the activities of young people more often than might be the case were not her father the minister. But in the main her part as a leader will result from whatever popularity or ability she has.

I have sometimes heard sons or daughters of ministers complain that they had been brought up by the Ladies' Aid or by spinsters of the church who felt they had a special proprietary interest in them because they were the minister's children. This was not the experience of myself or my relatives I am not aware that parishioners ever treated us differently than they did other children.

## A Candidate Wanted

The New York Association of the New Church and the General Convention has taken a forward step in proposing a plan to find the answers to the problems of the Church in the urban community.

At the Annual Meeting of the New York Association it was voted to authorize the expenditure of a sum of money to pay for the service of a New Church minister for a period of three years for this work, if a similar sum could be obtained from the constituent members of the Association and from the General Convention. At the General Convention, held recently in Kitchener, Ontario, the national organization voted to appropriate its share. It also appears certain that funds from the constituents of the New York Association will be available.

So much for the background of the plan. What essentially is the plan as envisioned by the members of the New York Association and which the General Convention feels may set the pattern for similar plans in other urban communities? At the turn of the century a number of New Church organizations were formed in the centers of population in the New York metropolitan area. These organizations built places of worship and flourished for a number of years and were a vital force in the spread of Christian doctrines through the writings and teachings of Emanuel Swedenborg. The depression, however, took its toll and some of these organizations had to seek financial help from the General Convention. With the coming of better times other forces developed to work against the urban church. Members of the established urban organizations moved into suburban areas and the whole trend of population was away from the urban community. This has resulted in a sharp drop in active membership of the established churches with reduced chances of growth.

Recognizing the seriousness of the conditions as they now exist, the New York Association proposes to meet the challenge with aggressive action. It is proposed that a New Church minister be engaged who will devote his entire attention to the problem, formulate plans to revitalize the New Church in the states of New York, New Jersey and Connecticut, and help to get these plans in motion.

The "Candidate Wanted" is a New Church minister who has the

insight and the courage to lead into re-vitalized activity. A strong missionary spirit is required.

If you are a New Church minister and are interested in the challenge of this plan, let Mr. John F. Seekamp, 151 Remsen St., Brooklyn, New York, know of your interest. All such correspondence will be kept in strictest confidence. Let your interests be known promptly as it is hoped that a man will be selected and put to work by the Fall. Our prayerful hopes are with this plan—give it your earnest consideration.

C. Corey Mills, Secretary  
New York Association.

## LETTERS to the EDITOR

### From the Wife of a Missionary Minister

We did not arrive home directly from Convention, and since then, what with one lot of guests, vacationers, Erwin's missionary trips, and sandwiching in the redecorating of our kitchen, we just haven't had a moment to spare. Mr. Blackmer was also here, and we had a fine meeting at our house with more than twenty people present.

One of the problems (albeit a pleasant one) I face as a missionary's wife is a continual flow of overnight guests, parishioners from Erwin's four parishes, who find themselves in the city. Of course, we want them to stay with us. We really enjoy these visits, but it leaves me with no time on my hands. At least one does not get into a rut that way!

Erwin is doing extensive advertising here in Edmonton, sponsored by the Swedenborg Foundation which also keeps us going. Tonight for example, because Erwin has gone on a four-day missionary trip, I have packed, addressed, stamped, and rewritten names on 15 copies of *Heaven and Hell* to go out in the morning mail. This in itself does not look large, but it will take an hour every evening all this week.

This Tuesday we leave for a wedding at which Erwin is officiating. It is 175 miles from here and so we will be gone for about three days. Coming back we are picking up some of the children's friends, and, with four of my own, my time is pretty well taken up this month. I do hope it is not too great an inconvenience to you but I do not feel I could do justice to the article on being the wife of a missionary minister. Not being a

writer it would take me considerable time to think and state my subject.

Sincerely,  
Elsie Reddekopp,  
Edmonton, Alta., Can.

### Distinctive Church Buildings

Congratulations to the Portland, Oreg., Society for planning a church building that looks different. (I refer to the picture in the Messenger for May 28). Since our religion is different and distinctive why build churches according to the conventional pattern used by the old church? Why copy old or dead religions when building a place of worship?

New Church buildings should be novel and modern in appearance. They should look new and distinctive, thus representing the newness of our teachings. An example is the Wayfarers' Chapel—and what a success it is! Since our religion is internal, our places of worship should represent the heart within. They should be made according to discrete degrees, something unknown in other churches. They should reflect the soul within. It is easy—just copy nature. Consider the orange or the egg. The orange has a shell inside of which is the pulp, the juice and the seeds of a new life. Inside the church are the people being fed by Divine Truth from the Word as explained by the Writings.

Perhaps the form of an egg is more appropriate. Its oval shape makes it more suitable than the orange. Place the altar in the small end of the egg-shaped building; the pews in the middle and the larger end. Both sides could be fitted with windows—not arched at the top, as in present-day churches but with a shape symmetrical with that of the building. Use no steeple or other protrusion from the main building.

Another distinctive form for a New-Church building would be one shaped like a rocket poised to take off towards the heavens. For is not a church a place of instruction pointing out the way to heaven? "Behold, I make all things new."

Paul Tremblay  
St. Brides, Alta., Can.

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# What The Religious World Is Thinking

## The Battle over "Right-to-Work"

By John C. Cort

One of the most significant developments of the "right-to-work" movement has been the remarkable outburst of the opposition on the part of the Catholic clergy. I cannot remember a social question on which there has been more unanimity among Catholic clergy who were willing to be quoted. Nor one on which certain Catholic laymen have disagreed more sharply with their spiritual leaders. In New Orleans 66 Catholic businessmen paid for a newspaper advertisement in which they took issue with the Archbishop. According to one of their statements: "Pope Pius XII criticizes labor monopoly and apparently also the closed shop, as dangerous to the individual worker's personal rights, liberty and conscience." In another part of the advertisement they try to line up another Pope, Leo XIII, with the quotation which is also being used by Noel Sargent, secretary of the National Association of Manufacturers: "Many of these societies (unions) are in the hands of invisible leaders and are managed on principles far from

compatible with Christianity. . ."

The answer was ably given by Monsignor George G. Higgins, director of the National Catholic Welfare Conference. He pointed out that Leo was talking about the "anti-religious Marxist unions" of Europe and that the passage "is completely irrelevant to the subject of the union shop as we know it in the United States."

When Catholic priests and bishops in America defend the union shop, they follow in the tradition of the late Monsignor John A. Ryan, whose article in the *Catholic Encyclopedia* is still a classic on the subject. They do so on the ground that under the particular conditions and traditions of American industry, a union shop is often necessary for effective union organization. Therefore since effective union organization is morally sound and desirable, freedom to negotiate a union shop is also morally sound and desirable, and any restriction on that right morally unsound and undesirable.

Father Leo C. Brown, S. J., in his article, "'Right-to-Work' Legislation," in the March issue of *Social Order*, uses statistics to

show that, unlike its European counterpart, American industry has an abnormally high turnover. He points to one union in St. Louis of 5,400 members which took in 2,246 members in one year while it was losing 2,456, for a net loss of 210. Anyone can imagine how many more members such a union would lose if it could not depend on union security provisions in its contracts. Even with them, life for such unions is one continuous struggle for survival.

One thing I thank God for, namely, that the right-to-work movement did not hit us twenty years ago. Today the Church in America has a hard core of well-trained priests who know the labor movement and are ready and able to defend it from attacks of this kind. It is a tribute to the American Church that the sixty-six laymen of New Orleans could find only one doubtful quotation from one American priest to justify this assault on the security and integrity of American unions.

(Condensed from "The Commonwealth," April 22, 1955, pp. 75-77.)

H. D. S.

## This Group Era

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of their relatedness to group-living. In schools, communities, industries, and especially in churches, there is increasing effort to deal with individuals by integrating them into groups.

A survey of the functions of the parish minister (reported in "Time," April 18), made by Dr. Samuel Blizzard for the Russell Sage Foundation and Union Theological Seminary, concluded that a great change in the ministry has been caused by the shift from village life to mass-living in cities. This change in the nature of the parish has caused ministers to wonder where the emphasis should fall between serving God and serving congregations, between being a preacher and being an organizer. The pastor of today feels required to run the gamut from counselor and educator to administrator and promoter. The theological school has the challenge of equipping ministers to meet all these demands.

Along this line, the April issue of "Pastoral Psychology" is devoted to discussion of group work in the church—its purposes and scope and techniques. Pointing out that medical and psychiatric circles have for some time been using group-therapy with success, Robert C. Leslie (Associate Professor of Pastoral Psychology and Counseling, Pacific School of Religion) suggests that this method also has great value for the church, as a help that could be given to normal people in meeting the stresses of everyday life. In his article, "Group Therapy: A New Approach for the Church," Dr. Leslie considers the possibilities for forming, within a church, small groups specifically designed to develop more constructive and more effective interpersonal relationships.

Every church has its task groups and study groups, but these usually function on an impersonal basis, focused upon an objective which must be reached by subordinating or ignoring the personal feelings and attitudes of the members involved. These attitudes often stand in the way of progress, in the church-task to be performed, and are indications also of blocks to progress in the individual's life as a whole. The therapy-group, properly conducted, deals directly with releasing, evaluating, and re-educating the personal reactions within the group. Thus a member has the chance to express his feelings or conflicts without fear of disapproval or opposition; he can talk them over, and, most important,

he will find that everyone else has similar difficulties.

H. Walter Yoder, a Congregational minister in Michigan, writes in "Solving Personal Problems in a Church Group" that to start a new group for therapy may not be practical in an organization already extensively segmented. Instead, the church might work with its existing groups, to develop from the therapeutic experience and learning. He describes an experiment in which he offered the members of a confirmation-class, who were regretting its termination, an opportunity to continue meeting for discussion of "solving personal problems." This group met for twelve sessions during which the members talked freely together about matters which bothered them, the pastor simply serving to preside and not to give answers or advice.

Much space is given, in this issue of "Pastoral Psychology," to thought of the role which the pastor should play in a church's work with group therapy. The leadership of any such group is, obviously, the crucial factor in its failure or success and can not be, Dr. Leslie explains in his article mentioned above, the usual authoritarian, instructive type characteristic of the average minister. The subject is dealt with in detail by Judson D. Howard, chaplain at the Boston State Hospital, in "Pastoral Experiences in Interpersonal Groups," and in "The Challenge of a New Conception of Leadership" by Thomas Gordon, Assistant Professor of Psychology, University of Chicago.

Practicing a new concept of democratic leadership, says Mr. Gordon, is necessary if democracy is to survive the tensions of group-living. Although the ruling principle in a democracy is that the group can and should make its own decisions, the prevailing practice is to reserve this right for the leaders. The old idea of leadership involves telling the group what and how to do—so that the purpose of the group is actually to achieve the leader's goals. The new idea is for the leader to help his group to define its own goal. The old way gave chief functioning to the leader and chosen assistants; the new way utilizes the knowledge and skill of all members of the group. Current leadership-training programs are centered upon techniques; they should be based upon attitudes instead. The relationships and functions of individuals in the group are the all-important considerations; the leader must serve not as the authority but simply as one

of the contributing members.

Mr. Howard takes another view, believing that a parental element, in leadership, is desirable and beneficial. Of utmost importance, he thinks, is the subtle feeling which the group-members have toward one another and toward the leader; and this feeling, to be right, must include a warmth of mutual concern and the freedom to express it. The leader should be capable of seeming like a strong and wise father to his group while it is endeavoring to "grow up"—with the permissive, yet personally concerned, control which a good father has. In light of this, what kind of leadership are the pastors of today giving? Mr. Howard suspects that they are expeditors and committee-chairmen more than they are "fathers." This is suitable if the purpose is efficient accomplishment of religious tasks; but if the major purpose is to understand and help our relationships, in a religious way, then the pastor should lead less as a facilitator and more as a father or shepherd.

Summing up, in his editorial, Paul E. Johnson of the Boston University School of Theology, observes that group relationships in all areas—family, school, neighborhood, work, and church—require expert undertaking and leadership. Church workers, especially, are group workers, and they have need of more knowledge and experience. The pastor in ministering to the individual soul must remember that its functioning is always in relation to groups, and should therefore make it part of his life-work to learn continually more of his role as leader of the group.

G. M.

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## AUSTRIAN GROUP TO STUDY AT URBANA

Edward F. Memmott, President of Urbana Junior College and Administrator of the Midwest Training Laboratory in Human Relations, has received applications from the five members of the Austrian Industrial Training Methods Study Group now in the United States to attend the Midwest Training Center Laboratory at Urbana Junior College. The Midwest Training Center will be in session for the two weeks from August 14 through 27. The Austrian Study Group will be in the United States under the auspices of the United States Foreign Operations Administration.

The basic objective of the team of five members of the Austrian Industrial Training Methods Group will be to study the skills and methods now current in the field of American industrial relations. They will return to Austria and in turn lead in the training of others for Austrian industry. In addition to spending two weeks at Urbana Junior College, the Austrian team will attend the National Training Laboratory in Group Development, at Bethel, Maine. They will also make brief visits to Columbia University, Rutgers University, Boston University, and the University of Michigan. Industries selected for visitation by the Austrian team are the Standard Oil Company, the Ford Motor Company, and the Detroit Edison Company.

Visits to management and labor organizations will include the American Management Association, the United Steelworkers of America, the American Federation of Labor, and the United Automobile Workers.

The five members of the Austrian Industrial Training Methods Study Group are Otto Hartmann, Deputy Director of the Social Research Institute of the Vienna University; Anton Janeba, Chamber of Commerce, Vienna; Werner Mann, Psychologist of the Provincial Employment Office for Vienna; Edward Mayer, Austrian Productivity Center, Vienna; and Heinz Traxler, Assistant to Judge of the District Court, Vienna.

Staff members of the Midwest Training Center in Human Relations Laboratory at Urbana Junior College will be Dr. Gale Jensen, Grinnell College, Iowa; Edward F.

Memmott, Urbana Junior College; Dr. Richard Wallen, Western Reserve University; Harold Capener and Miss Florence Harvey, Ohio State University; Kenneth Moody, U. S. Steel Company; Dr. Paul Keller, Manchester College, Ind.; and John Hawley, University of Michigan.

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## The Children's Corner

### FOXY

by Freon

My boy was mad.

"Well mother, you call him foxy; but I call Pete mean and sneaky!"

"I am sorry, dear. Did you see him take your picture?"

"No! . . . You see we were the last to leave our home room, and I was getting my books, and that fine picture of the car I like dropped out on to the desk. I was just going to put my hand on it when the hail clattered on the window and I could not help looking up quickly. Then . . . my picture was gone."

"Oh! . . . then what?"

"Well, I said: 'Hey, give me my picture' . . . And he said: 'What picture?' And then he ran out of the room . . . The picture was not on the desk, or on the floor, or in my book. He took it."

I could not doubt my boy's word, for I knew Pete's reputation. So I said: "That is just what I mean by foxy. He took the picture when you so quickly looked up, and then had to run so you would not see it in his hand. Foxes do that. Do you know how they steal chickens sometimes?"

"Oh yes, daddy told me he cannot make out how a fox gets inside our chicken coop, for he is never anywhere around when dad gets there."

"There you are, Pete ran away too, didn't he? Have you ever seen a fox eating our best grapes?"

"No, and dad never has either; but he can tell it was a fox and not the birds."

"Now can you understand a bit what foxy means?"

"Yes, I think so."

"You see there is the corres-

pondence between the sly ways of the red fox, and the sly thoughts Pete had when he got your picture."

"The Sunday School teacher said something about corres . . . corres . . . what is it?"

"Say it slowly after me: cor . . . res . . . pon . . . den . . . ces . . . That's it."

"I'm glad of that." . . . Then I went on: "And it seems to me there was another little fox around here the other day."

"Has dad got some fox pups . . . Where?"

"Oh, no . . . you cannot see this little fox, the one I mean. It was in somebody's head!" . . . I lowered my voice somewhat. "The other day I saw a boy I know drop his hand beside his chair at the dinner table. I wonder what he was doing . . . Could you guess?"

Sonny looked at me somewhat shamefacedly . . . I went on . . . "Who was foxy that time? Who thought he was not seen? . . . Could it be you?"

"Well . . . yes. . . . I guess so; But Rover looks so hungry when he sees us eat!"

"Yes, but it is good for Rover to lie on the rug half asleep and half awake. He did not move until you put down your hand with the piece of meat in it, now, did he?"

"No. . ."

"No! and you were foxy, although I do not think you meant to be foxy."

An unexpected visitor put an end to this conversation; but the subject will be taken up again . . . Until then perhaps you can get somebody to tell you more about foxes.



## Natural Notes

By Carol Lawson

Although still looking for a permanent organist to replace the late Dr. Walter Bates, the San Francisco Church Committee has made certain of their vocal music for the next year, for they have voted to retain Miss Jane Sugden, Junior Choir Director, as Director of Music for both choirs. The committee has also arranged to have the windows of the Parish House repaired and painted during the summer . . . Lakewood, Ohio, home of some of the best-known New-Church cake-bakers and the New Church with the chimes, will hear the ring of the carpenters' hammers this summer as important repairs of the church building are made.

Look for the "White Church on the Hill, 4 miles south of Norway, Iowa," and you will find church services being held there every other week by Lay Leader Dan Pedersen, Madison, Wis. The Sunday School is in a flourishing state. Mr. Pedersen also publishes a paper called the *Lenox New Church News*.

Sometimes in Boggy Creek, Manitoba, it's a long time between church services and for a good reason. A strenuous effort was made by Rev. Henry Reddekopp to hold a service there one Sunday in May. This involved pushing a car uphill by hand through the mud for long distances. The car finally bogged down before reaching Boggy Creek. It was pulled out by a tractor, but the journey was not continued because the muddy hills ahead looked even more menacing than those behind. However, New-Church people there are looking forward to a service to be held in their church in July.

Word from Rev. Franklin Blackmer, President of Convention, is that he attended a "very encouraging" meeting of the Western Canada Conference at Saskatoon, July 3 and 4, and then headed for a day at Edmonton.

Members of the Brockton Church and those associated with it deeply regret that their minister Rev. Ernest L. Frederick, is leaving them at the close of the church year. Mrs. Frederick's health requires them to live in the South. In the short time that Mr. Frederick has been with them they have appreciated his thoughtful sermons, his radio vesper services, and his personal interest in the church people.

Making a second trip to the archives of Urbana Junior College, Mr. Richard Gladish, Principal of Boys' Academy (high school) at Bryn Athyn, remarked to the Messenger's reporter that he had encountered nothing but friendly co-operation from those members of Convention he had met in various places during the course of his research. Mr. Gladish is working for his Ph. D. from the University of Pennsylvania, and the subject of his thesis is a history of New-Church Education. This will take him abroad to England next summer.

Father of the new ANCL President, Kaj Jungshoved, didn't have to wait until next year to cross the big waters. At this moment he is spending his two week vacation in Copenhagen, Denmark, enjoying reunions there with the family and old friends.

Feted in Chicago as past-president of the Western New-Church Book Room, Mr. Moulton, San Francisco Society, was presented with a huge birthday cake and a diplomat's brief case. His granddaughter and her husband, Mr. and Mrs. J. McClintock, have been visiting him in California, and will presently continue the succession of New Church people crossing the Atlantic by returning to their home in Bordeaux, France.

Plans for Johnny Appleseed Junior Clubs are afoot. These aim at the Junior Johnnies and their sisters from nine to twelve years old who are too young for YPL groups, unfortunately, since this age loves clubs! Children of this age also enjoy nature study and are possibly more teachable than some Young People, and so it is high time someone thought of them. The clubs may be inaugurated at some of the New-Church camps this season. A brief outline of their general setup is as follows:

I—SEEDS (age 9), implanting the principles of the selfless, useful, Bible-loving Johnny Appleseed's life. Verses and songs related to Mother Earth, the seasons, the weather. Nature walks gathering seeds and making pixie figures with them.

Study Theme: The Two Great Commandments, and also Swedenborg's first rule of life.

II—TREES (age 10), which typify mental growth. Bible verses on trees, emphasis on outdoor living, hiking, Indians. Study of healthy plants and people, what makes good health. Tales of Johnny Appleseed's life.

Study Theme: The Ten Commandments, and also Swedenborg's second rule of life.

III—BLOSSOMS AND BIRDS (age 11), the beauty of nature, and character identification of flowers and insects, Johnny Appleseed's kindness.

Study Theme: The Blessings and also Swedenborg's third rule of life.

IV—FRUIT (age 12), practicality, usefulness, and generosity. Stress on handicraft, honest workmanship, campfire cooking. Johnny Appleseed's fruitful life and good works.

Study Theme: The Golden Rule, and also Swedenborg's fourth rule of life.

To Fryeburg Campers: you are requested by Miss Marion Greene, president of the Fryeburg Assembly Women's Auxiliary, to bring a donation for the Sales Table. This table of knitwear and other items brings in quite a sum of money every year for use at Fryeburg.

On a pleasant June morning, (Thursday, the ninth), members of the Thimble Club, Boston Society, made a trip to Jaffrey, N. H., for a picnic at the summer home of Mrs. B. A. Whittemore. This provided a very sociable ending to a happy and useful year.

On a pleasant July morning, (Saturday, the ninth), the board of trustees gathered for a meeting at Urbana Junior College, Urbana, O.

Dr. John S. Peck arrived from New York, and Mr. Edward F. Wunsch from Detroit. Mr. Yeatman Anderson II and Mr. Robert G. Lawson came in separate vehicles from Cincinnati. Recent father of a bride, Mr. Phillip M. Alden, Philadelphia, may have had a few tips to give Mr. Laurence R. Atwood, whose red-headed daughter Betty, is to be married this summer. Incidentally, Mr. Atwood, arriving from Boston, felt right at home on the Urbana campus, having spent four years there as a member of the faculty at one time. President of the college and chairman of the board, Edward F. Memmott, greeting the members as they arrived, looked hale and hearty and completely recovered from his recent operation. New trustees elected at the meeting were Mr. Thomas O'Keefe, Westerville, O., alumnus of the college, and Miss Catherine Snow, Cincinnati Society. They will succeed the late Mrs. G. Y. Anderson and the late Rev. Paul Sperry.

For five July mornings, probably warm ones, being the third week of July in LaPorte, Ind., Rev. John W. Spiers was heard over WLOI (1540 on your radio dial) as he again had charge of the daily program, "Morning Devotions."

As we go to press we hear that one of the trustees of one of the Auxiliary Bodies of Convention

## Yarmouthport Church

Most New-Church people who visit or vacation in Cape Cod during the summer know that services are maintained in Yarmouthport under the charge of the Rev. Clayton Priestnal, pastor of the Baltimore Society, in the summer months. This year the New Church in Yarmouthport will be more accessible than ever before. The new mid-Cape highway, a four lane divided parkway, has just this spring been extended beyond Yarmouthport, thus providing a through route from the bridge over Cape Cod canal to very nearly the front door of the church. One leaves the parkway at the sign for "Yarmouthport," travels north to Main Street and turns right, drives about a half-mile and the church will be on the left facing the village green. (The mid-Cape highway is marked Route 6; Main Street is Route 6A. They are parallel roads traveling down-Cape, one through the village, one a parkway.)

Services will be held from Sunday, July 3, to Sunday, Sept. 4, inclusive, beginning at 10:45. To the residents of Yarmouth and Yarmouthport a familiar sound marking the summer season is the melodious tone of the bell in the New Church steeple, inviting all people to worship. Of the four churches in the village, the bell in the New Church is the only one still in use.

After the service it is the custom for people to gather in the parsonage next door for light refreshment and an opportunity to greet old and new friends. Through the spirit of its worship and the cordiality of its welcome, this church hopes to become more and more a center for New Church worship and activity. If you are vacationing on Cape Cod you will find the church at Yarmouthport conveniently located.

wishes that he had an auxiliary body himself into which he could crawl, for his own body is suffering from that juvenile illness, the mumps. For guessing purposes we will hint that even though this personage is also a member of the General Council he is not feeling so august these days.

Interestingly enough, and encouraging, was an attendance at the South Eastern Association meeting in July totalling 47 which is nearly one-half the membership and associates of the entire field.

## Post-Convention Tea

On Sunday, June 26th, members of the Chicago Society gathered at the Swedenborg Philosophical Centre (present meeting place of the Kenwood New Church Parish) to hear about Convention from those who had attended. As seven of the twelve members of the Illinois Association delegation were from the Chicagoland area, the reports presented many interesting points of view. It was interesting to hear from those who had attended Convention for the first time—impressions made by the business meetings, the outings, the various meetings of bodies associated with Convention, the impressive and well-conducted banquet on Saturday evening, and finally the impact of the church service. A two-hour discussion followed these reports and was followed by a tea and fellowship hour.

Prominent in the discussion was the work of Convention and the relationship of our work in the Illinois Association to it. Hope was expressed that in the future our feeling of isolation from Convention activities during the year would be lessened by our being better represented on Convention committees. The work of the National Association and of the Laymen's League was considered, as well as the Women's Alliance, the Sunday School, and the Young People's League. As each committee was mentioned, the Rev. Immanuel Tafel defined its function and its relationship to the larger organization.

All present agreed that such a get-together immediately after Convention served to bring Convention home to those who had not attended. Delegates of the Illinois Association from the Chicago area included Mr. Frank Bristow, Mrs. Immanuel Tafel, Mrs. Thomas L. Nugent, Mr. and Mrs. Thornton Smallwood, and Mr. and Mrs. Vincent Ewald, as well as the Rev. Rollo K. Billings and the Rev. Immanuel Tafel.

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## Urbana Trustees Meet

The Board of Trustees of Urbana University, at a meeting at Urbana Junior College on July 9, approved plans for continuing the present projects of Urbana Junior College and for program expansion.

Plans for the year 1955-1956 include continuation of the Adult Education Program developed since 1951 and continuation of the holding of several educational conferences during the college year and the summer months. Also to be continued will be the program for full-time college freshmen which was resumed at Urbana Junior College in the fall of 1954. Expansion of the college program will include the resuming of courses for full-time college sophomores in the fall of 1955. Thus again college students will be able to complete two years of college study at Urbana Junior College.

Approval was given to the continuation of conferences and committee meetings at Urbana Junior College as a part of the college service to local, state, and national educational projects. The Board of Trustees reviewed and approved the conference either held or to be held at Urbana Junior College during the present summer. Already completed at the college are the conferences of the Executive Committee of the Ohio Elementary School Principals' Association, the Ohio County School Superintendents' Annual Workshop, and the Ohio Department of Health Field Training Conference. Yet to be held during the present summer is the Fifth Annual Laboratory of the Midwest Training Center in Human Relations.

Board officers elected at the July 9 meeting are Philip M. Alden, Swarthmore, Pennsylvania, secretary; Lawrence R. Atwood, Malden, Massachusetts, treasurer. Members of the Executive Committee of the Board are Dr. John S. Peck, Scarsdale, New York, chairman; Mr. Yeatman Anderson and Mr. Robert Lawson, Cincinnati; Mr. Lawrence R. Atwood; and Mr. Philip M. Alden.

### BAPTISM

**BRENNEMAN** — David Gideon, born Feb. 18, 1955, son of Mr. and Mrs. David Gideon Brennenman, Kitchener, Ont., baptized June 26 at the Church of the Good Shepherd, Kitchener, the Rev. Richard H. Tafel officiating.



# MEMORIALS

**CANBY** — Lillian Sylvia Canby, Santa Rosa, Calif., passed into the life eternal in June. For several years semi-paralyzed, she maintained a cheerfulness and increasing youthfulness amazing to behold. Now the Lord has called her home, into the heavenly realm where there is no more pain or paralysis. In true New Church faith her sister Mabel and her brother Fred have committed her into His care. Her ever-ready smile will linger in our memories until we see her again. The service of resurrection was conducted by Rev. Othmar Tobisch at Santa Rosa. June 10.

**PETERSON**—Helen Marie Peterson, born in Michigan, September 22, 1898, passed away March 31, 1955. Services were held April 2, in Hemet, California, the Rev. John L. Boyer officiating, assisted by the Rev. Denton T. Lee.

Our good friend Helen has left this earthly world, but her memory will linger on, she will now be able to do freely what she hoped to do here, "being a missionary."

Her husband, Gust Peterson owns and operates the O.K. Rubber Welders Shop in Hemet, Calif.; no one had any work done in their shop without being given pamphlets and books of Swedenborg. The Rev. Thomas Reed, (then Minister of the Church of Christ in Hemet, Calif.) was introduced to Swedenborg's teachings in their shop while having a tire fixed; he is now a student at the New Church Theological School in Cambridge, Mass. Mr. and Mrs. Peterson came into the New Church through the radio program of the Rev. Walter B. Murray; they joined the Temple City Society in 1944; after moving to Hemet they joined the Riverside New Church when the Rev. T. Denton Lee was pastor there.

Mr. and Mrs. Peterson have never forsaken their first New Church friends in Temple City.

This is the Temple City memorial for Helen Peterson,

Hermine Coughran.

**KLASSEN**—Mr. Abram H. Klassen, after a lengthy illness, passed into the higher life on the 9th day of June in the City Hospital at Saskatoon at the age of 72. He was born near Greta, Manitoba, May 14, 1883. He came to Hague, Saskatchewan, with his parents Abram and Barbara Klassen in November

1901 at the age of 18. On December 12, 1904 he returned to Manitoba and came back with his bride-to-be, Miss Katharina Hiebert. They were united in marriage at the home of his parents December 26, 1904. The late Mr. Gerhard Ens, Rosthern, Sask., father of the late Rev. Isaac G. Ens, officiated.

They led a most happy and active life in Hague until 1952, when failing in health, they retired and made their home in Saskatoon. Mr. Klassen first worked in a flour mill at Hague of which his father was a joint owner and which he later owned himself. Then he managed a lumber business known as the Union Supply Company which was formed by his father and other business associates. In later years, after his father's decease, he left his former occupation and took over a real estate business besides insurance and conveyancing. Besides acting as reeve of the Rosthern Municipality for a number of years, Mr. Klassen was secretary-treasurer for various schools and organizations in Hague. By virtue of his integrity and his knowledge of legal matters he became a Notary Public and Justice of the Peace which office he held for 34 years.

A rare honor was bestowed upon Mr. Klassen as a Canadian citizen on May 12, 1937, when the Coronation of our Sovereign the late King George VI was consummated. By command of his Majesty he was presented with a Coronation Medal and Certificate.

Mr. Klassen had been in frail health for quite some time previous to his last severe illness. He became bedridden last December after plans had been made to commemorate the 50th wedding anniversary at his home for him and

Mrs. Klassen on December 26. It seemed that day that this important event in their lives would not be fulfilled since he was quite ill. However, he left his bed, dressed himself very neatly, and attended the ceremony.

Surviving him are his wife and 3 daughters: Mrs. J. L. Sonmor, (Alma), North Battleford, Sask.; Mrs. Henry Berg, (Katherine), Hague, Sask.; Mrs. P. Lafoy, (Mary), Gray, Sask.; and 5 sons, James, Saskatoon, Sask.; John, Hague, Sask.; Harold, Saskatoon, Sask.; Edwin, North Battleford, Sask.; Allan, Petawawa, Ont.; 17 grand-children and 2 sisters: Mrs. Frank A. Peters (Helena) and Mrs. John B. Penner (Marie), both of Saskatoon.

The resurrection service, conducted by the Rev. Henry Reddekopp and the Rev. John Fedrau, of the Mennonite Faith, was held in the Mennonite Church at Hague, Sask., June 11. Miss Evelyn Klassen was at the organ and the school girls' choir rendered a beautiful hymn entitled "In the Garden." The ushers were Irvin A. Wiebe, James Fisher and Frank Derksen. The pallbearers were Jack Penner, Elmer Epp, Ave C. Friesen, Jake Ens, Leonard Borne and Alex Hamm. Interment took place in the Hague cemetery.

## The Return of Christ: Is it a Present Reality?

By  
the Rev. Wm. F. Wunsch

The three chapters of this booklet reproduce the substance of three talks given at Boston a few months after the meetings of the World Council of Churches of Christ in Evanston, Ill., during August, 1954. At those meetings part of the discussion was over the hope of the Lord's return. The discussion, it was recognized by all, was by no means concluded, and the talks reproduced here are an effort to present what the writer's Church has to offer for discussion.

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# *The* NEW - CHURCH MESSENGER

August 20, 1955



*"The secret of a vital  
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RURAL LIFE  
NUMBER

## THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press

Published bi-weekly at 153 South Jefferson Street, Berne, Indiana, by The New Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Berne, Ind., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918

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

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

Vol. 175 No. 17 Whole No. 4660  
August 20, 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.

# LOOK, MOTHER, NO ROOTS

By Paul Greer

On a certain tomorrow about half the young people on the farms of America will migrate to the city to make their living.

This is not merely an economic fact, but a social force having significance for our political democracy and for religion as well.

Automation has hit the farm first, with an efficiency rapidly diminishing the need for manpower. When this century began, one farmer was able to produce only enough food for himself and six other consumers. Today a farm worker's output supplies a total of 18 persons. The number of man-hours required to produce 100 bushels of corn has fallen from 135 in 1910 to 34 today. An acre of wheat is down to 4.4 man-hours from 15.2.

On dairy farms work has been lightened by pipeline milking machines, mechanical refrigeration and the bulk tank system. Instead of twice-a-day wrestling with heavy milk cans, the farmer enjoys an every-other-day collection in which a vacuum bottle on wheels pumps his tank dry of milk chilled to 40 degrees or less. And science enables production of a given amount of milk with 22 per cent less feed for the cow. Summing up, a half century ago four out of every ten Americans were dirt farmers; today less than one out of seven. Agriculture's share of the national income in 1910 was close to 20 per cent; this fell to 7 per cent in the depression year of 1932, and to 6 per cent by 1953.

It is not only the farm young who are forced from the land by lack of employment. Small towns are effected also, old as well as young. And as mechanization required larger capital as well as encouraging an increase in the size of farms, whole families pull up roots and transplant themselves to the city.

## Changing Areas

Entire districts of our cities have been taken over. A few years ago I visited every home in such an area as part of a church census taking. This experience involved an old residential district of substantial nature where my own family once lived. These single family residences now house at least three families, one on each floor, and often have some additional individual lodgers. Among these are young country men and women trying to fight their way up in a world with which they are unfamiliar and for which they are untrained.

Few of them affiliate with any city church congregation and most of them have lost all that good feeling of belonging to some interested group where they grew up. They may not even belong to a union and never register themselves as voters. Such success as they attain in spite of all their isolation is no mean feat. It's something to write home about in the same spirit as that of the small boy who has ac-

complished trick bicycle riding and calls out, "Look, ma, no hands!" Except now it's "Look mother, no roots."

## Smaller Churches Needed

Under the eaves on one third floor I called on a grandmother who was watching a television show with two small children, their only avenue of escape from the meager life about them. The mother and father have jobs that take them outside the home. The grandmother was a devout woman who had been once or twice to our church, leaving the children in Sunday School. Her feeling, however, was similar to that of many others in the block, that a smaller church such as she had been used to at home would better have met their needs. Statistics fail to indicate the extent of the process of de-personalization to which these newcomers are subjected. In these new and demoralizing conditions the grandmother and her generation are most likely to remain firmly anchored to their dignified and decent way of life. But the younger generations are apt to revel in the new freedom of a great city where no one knows what his neighbor does on Saturday night.

A mission minister tells of frequent after-midnight calls to overcrowded dwellings—of husbands once sober and kind coming home drunk and beating their wives. Something happens to the sense of personal responsibility in the anonymous environment of a metropolis. The spirit of self direction that marked life in a community where everyone knew his way around falls into decay. A blight has set in on the informal cultural traditions and even the religious affiliations of the back country.

## Seedbed of Democracy

This lack of community consciousness or spirit can breed juvenile delinquency. In fact there are those observers who say that life in a stabilized slum can be better than in a good neighborhood that is going down—or even in a slum project that disrupts neighborhood relations and destroys familiar landmarks and institutions.

The small rural community always has been the seedbed of American democracy, and it is a sad day for all concerned when the good and growing life among familiar scenes is supplanted by a precarious existence in a monstrous metropolis.

It is not that the village and farm communities do not need well trained men and women. The development of home industries, the decentralization suggested if not demanded by the exigencies of civil defense, and the opportunities offered by a rising standard of living — these must be taken into account.

## Trained Men Needed

Yet in my own state of Missouri there are fewer

medical doctors in practice than at any time in 40 years. In one county fifty miles from a medical and hospital center of consequence there are only five physicians where there were ten just five years before. For twenty rural counties having one doctor to each 629 population in 1912 the ratio is now one doctor to 1812 persons. The state has three medical schools but there is no effort to channel any of the graduates into rural communities, even though they have come from there.

Church seminaries fail to recognize the need for special training of rural ministers. All education in fact is regarded as a trap door through which to escape into careers in the city.

Certainly not everyone who is born in rural surroundings is called on to remain—if this were the case, the cities which cannot re-populate themselves from generation to generation would die out. It is full time, however, to devise a new cultural pattern as well as some system for training those who expect to go to the city. (Incidentally recognizing the need for wholesome recreation). Once our rural young people obtain the skills needed for industrial employment some of them may find opportunity in new industries in their home communities.

New definitions of success are needed in which the art of living is divorced from any particular income tax bracket. Time is long overdue to put religion quietly and earnestly to work on the problem of staying rural decay, for the decision is to be found in the changed hearts and souls of men.

(Mr. Greer, former editor of the state edition of the "St. Louis Post-Dispatch," is an authority on rural life. His recent book, "Co-operatives: A British Achievement," has come in for much favorable comment.)

## BEEKEEPERS



The above is a picture of the honey producers, Mr. and Mrs. Arthur Spink, Warsaw, N. Y. They have on their bee-hats to protect their faces from stings. In back of them can be seen some of the hives. Mr. Spink is a keen student of the Writings of our church and takes an active part in the church life of his community.

## HISTORY REPEATS ITSELF

Sometime probably in October or November 1785 a fire raged through the London home of Henry Peckitt, retired druggist, and burned everything in it save a large number of sheets of paper thrown hurriedly from a window by a fireman.

Dr. Peckitt was the sixth individual in the metropolis to become acquainted with the writings of Emanuel Swedenborg. The pages of closely written Latin were chapters 7-11 of the **Apocalypse Explained** which Peckitt, with four other New Churchmen, had borrowed from Sweden's Royal Academy of Sciences, for the purpose of publication.

Just one hundred and twenty two years later fire swept the student's room of Leroy Hurford, now a member of the St. Petersburg, Florida, Society, in the dorm

of Kimball College, prep school for Dartmouth, consuming the entire contents except of copy of the **True Christian Religion**, open on a table, a single volume of the **Apocalypse Revealed** lying to one side. The books are still in use in good condition.

As a youth, Mr. Hurford attended the Philadelphia church with his father, Winslow E. Hurford, and aunt Gertrude Hurford. Always active in the Society there, she passed away in 1936 at Asbury Park, N. J., the late Reverend Charles W. Harvey officiating at her service.

Mr. Hurford had had some thought of studying for the New Church ministry, and while at college gave a number of talks on Swedenborg to the students. In the minister's absence in the field, he has led the service at St. Petersburg. He has been Master of a New

Jersey Masonic Lodge, and a Worthy Patron of the Eastern Star order.—L. M.

**OUR COVER.** This is a camera shot of a group of worshipers as they are coming out of the rural church of Dale, N. Y. This church has a fairly long history but had been more or less inactive for several years. About three years ago it was re-opened and is now becoming an important factor in the life of the community. Its present minister, Rev. Edward Eskra, a Colgate-Rochester graduate, says the Sunday School is growing and that the parents are eagerly co-operating in building it up. The church has fifty-five members and a budget of \$5000.00 all raised by subscriptions and free-will offerings. Non-members in the community help support it.

# EDITORIALS

## One God For All

There is no such thing as a rural religion in contrast to urban religion. The religious needs are the same regardless of economic and social status, although under certain circumstances the need for religion is felt more keenly than under other circumstances. Recently we were reading some of Swedenborg's memorable relations in which he touched occasionally on what determined the spiritual state of a person in the other world. At no time does he mention favorable or unfavorable outward conditions in this world as a determining factor. The religious needs and yearnings of the individual are the same in essence whether he is a farmer or a city dweller. All must find some faith by which to live; all must learn to respond to certain cosmic realities to which they cannot be indifferent.

To be sure, cultural backgrounds will affect outwardly, at least, religious views, practices and attitudes. The faith of an illiterate European peasant although he may be brought up in the Christian Church will differ considerably from that of a prosperous and educated American. The climate of opinion that prevails in a community will certainly color religious outlooks. It will make a difference to the individual's religious experience and development whether the government seeks to encourage religion or whether, as in Russia today, it seeks to discredit it. However, this has little bearing on religion and rural life as we know it in America. Cultural differences between urban and rural people have almost vanished as a result of the public schools, the newspapers, the automobile, the radio, etc.

But this is not to say that in actual practice there are not significant differences between rural and urban life that affect even such a personal matter as the worship of God. We note, for example, that family life is more stable in a rural area and that the family is still to a large extent the social and economic unit there. This may explain why juvenile delinquency is mostly an urban problem. We also note that in the country life is less de-personalized than it often tends to become in the city. Everyone knows his neighbors for miles around and has some concern for their welfare. Everyone occupies some niche in his community. These things will in some measure affect the religious attitudes.

Moreover, the problems that a church faces in a rural community are different from those it would face in the city. In the former the fostering of fellowship and the definite serving of community needs are both more urgent and easier. A number of other things relating to the church and religion will be found discussed in greater detail in this issue.

## Pursuing Happiness

George F. Kennen, formerly a distinguished foreign policy advisor and now with Princeton's Institute for Advance Studies, in a recent article in the New Leader raises the question, "How Stands Our Pursuit of Happiness?" His answer given in a rhetorical imperative is:

"Look around you. Look at the state of our youth. Look at the faces you see behind the endless streams of windshields on the highways . . . Then ask yourselves: Are these people as happy as they ought to be?"

For the last few days we have been trying to do just what Mr. Kennen ordered. It is true that we had no idea at any time of how happy the people we saw ought to be—this was a handicap. We had to confine ourselves to trying to observe if there were any visible signs of unhappiness. We looked at youthful faces in the parks, swimming pools, on the sidewalks and on the farms. We failed to note anything that indicated misery or, indeed, anything that would have startled us in the days of our youth. It made us wonder whether Mr. Kennen had not focused his eyes too exclusively on that small percentage of the young who habituate night-clubs and barrooms and whose names get occasionally into the papers. Personally we are inclined to believe that the youth of today, with a few dishonorable exceptions, are alright. If called upon to defend our country in another war they will display just as much courage and stamina as the youth of the past has shown. We asked a man who has been a YMCA worker for fifty years, and has seen the youth of several decades, what he thought about this. With a chuckle he answered, "If I could do it I would swap my youth of 50 or 60 years ago for a 'youthhood' in this decade."

About the faces behind the windshields? Our glimpses of any of them have been too fleeting to give us any definite impression. But we have seen the same people in church, in their homes, in their places of business and our conclusion is that some of them are unhappy and some are happy in various degrees. We think it was ever thus. Happiness is something that is inside a person, and there is perhaps about as much of it in one age as in any other. We are quite sure that were some super-magician to offer to transport all of us back to the environment of 1900 that he would find few takers. There are pains attached to growing, but who wants to escape these at the cost of just standing still?

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# The Rural Parish of Today

By Eric J. Zacharias

Your editor requested that I write an article about the rural parish. It is with pleasure that I submit this brief account of life in the country. Kindly bear in mind that life in the rural areas of our country is not the simple one it once may have been. Unfortunately, perhaps, it too is becoming increasingly complicated with many problems remaining unsolved.

America today is a country which differentiates little between its rural and urban society. Indeed, where does the one end and the other begin? The automobile, radio and television have done much to erase the lines of demarkation between the two. The thoughtless driver will maim the rural inhabitant as quickly and just as thoroughly as he does the city dweller. The farmer pays his high taxes as does the factory worker. The challenge of the church—to keep the divine among men—is as urgent in our rural areas as it is in our urban areas. The lines that follow are not intended as a comparison between the city and country parish. I have completed five years of work as a minister in a rural area—more specifically, the rural parish in Kansas. I write from this experience.

## Population Changes

Arthur W. Hewitt opens his book, "God's Back Pasture" with the sentence, "Any bird's-eye view of the rural parish will depend on the bird which views it." Very true! My first love is the rural community. I view with a satisfying inner glow its broad fields of grain waving restlessly before the tireless winds (when not set upon by greedy hordes of grasshoppers or stunted by seemingly endless days of cloudless sky); white-faced cattle quietly grazing the pastures; the people warm-hearted and generous in their service to the community and the church. To be sure, the rural community and the rural church have their problems. Farming, which forms the base upon which rural life can be carried on, has become so specialized, so mechanized that many additional acres are required in order that it can maintain itself and provide adequately for family life. The man who tills the soil today cannot continue after the ways of his pioneering forefathers. The farmer today must be a scientist so that he can better understand the values of commercial fertilizers; he must be a mechanic to operate his self-propelled combine and he must be a business man if he is to sell his hogs at just the right moment—if he is to keep his income and his rising costs from becoming too close rivals with one another. The church

which in the day of the horse and wagon was the center of family gatherings must today rise to the challenge of changing times. The magnetism of the large metropolitan centers is strong indeed. Not able to find adequate training or suitable employment in the rural community, our young people leave and so are not able to continue actively in their church. This condition, however, in itself is not discouraging. These young people, I believe, take with them qualities which contribute worthily to any community life. It is these factors which fill one with a sense of responsibility for the maintenance of a healthy moral and spiritual rural society. The continued prosperity of the rural parish is of prime importance to our church. We cannot afford to neglect it.

## Relations Are Personal

Let me take you to a prairie town of some 494 souls. Paul Greer in his article published in the April 30 number of the New Church Messenger includes this quote, "In the city the human being necessarily lives in fragments. He knows only pieces of people, and other people in turn know only pieces of him." This, perhaps, points to one of the more obvious differences between rural and urban life. I recall, while attending our Theological School in Cambridge purchasing the family groceries at a nearby market for a period of four years. During this extended time, the proprietor of the store and I managed only a very superficial acquaintance. (Perhaps the fault was mine). This is not the pattern of life in the rural community. Over a period of years, one gets to know quite intimately the life of his fellow small-community dweller. The minister lives with and among his people. The minister-parishioner relationship becomes informal—the way is opened to a warm, highly-

cherished companionship. The church, a plain white frame structure, thus becomes filled with the goodness, the richness of the Lord's love manifesting itself in a genuinely family-church.

Permit this one additional observation. Sociologists have said much about the small community providing the ideal conditions for desirable mental and spiritual development. We do not question the results of these studies. It must be recognized, however, that much of human conduct is influenced by public opinion and censure. There is the desire to do that which will be favorably judged by our neighbor. Life in the small community may tend to accentuate this and similar human problems. There is relatively little that can remain hidden. Thus, I suggest that life in the rural community, although it may be ideal as the sociologists insist, it is not without its tensions and emotional over-tones.

## Church Co-operation

Today Protestantism appears definitely to be moving in the direction of increasing ecumenicity. It is indeed encouraging to witness denominational animosity decreasing through understanding and a will toward a more purposeful Christianity. Undoubtedly, there are rural areas where this sense of the Greater-Church has taken hold. Rural areas, generally speaking, seem to adhere more firmly to traditional denominationalism than do the sister churches in the urban areas. Change here comes more slowly—particularly in instances where inter-church efforts and experiences in the past have been colored by unhappy events. Still, there are opportunities which if accepted with patience and goodwill can pave the way toward a more unified Christianity in the small community. In the town of Pretty Prairie, the ministers of the four local churches take part in the annual High School Graduation exercises. During the past two years, three of our churches (including our own) participated in a Two Week Vacation Bible School program. We mention also that in the rural community of Pawnee Rock the various churches unite to produce an annual Easter pageant. Beginnings are being made. While theological differences separate us, we are beginning to conduct ourselves in a way which recognizes that God looketh always upon the heart to see there the thing that flourisheth.



### Appeal of New Church

We know that the number of rural parishes in Convention is relatively small. One might well ask, "Does the New Church have within its teachings the basis for a sound religious life for the farm and farming communities?" I am convinced that it does. The farmer is first of all a creative individual. He plows his field, prepares the seed bed, plants his grain and later harvests the fruit of his labor. To him the meaning of correspondence becomes beautifully clear. God brought into being these vast open spaces of virgin prairie. Without the willing hand of man, food for our millions could not be produced. Here God and man have joined hands to produce the wealth of the earth. This too in a helpful way demonstrates the way of the regeneration of the human soul. The seeds are the truth of God's Word growing to maturity in the minds of men—when the field is well tilled and honestly cared-for. There is nothing theoretical about this. On the one side of the country road there lies a field well tended and without weeds—while across from it lies another indifferently tended and choked by weeds. Is this not the way of men?

And again, with the seed in the ground, one of several things may take place. There may be rain enough to bring the harvest, the seed may be carried away by a deluge, the seed may lie buried under the top-soils of Texas or the young tender plant may shrivel under the broiling sun and die. The farmer may either thank God for his But-ter bins well filled with grain or he may have no other course than to fall back upon the laws of Divine Providence (as took place this year). God has not failed us this harvest even though the grain elevators are lean and the prospects of feed for our cattle looks precarious. God is not punishing us by withholding His rain-filled clouds. "The Divine Providence Looks To Eternal Things, And To Temporal Things Only So Far As They Agree With Eternal Things." Faith is the key that opens the door to a strong, prosperous rural community and church. Faith in our work—whether we teach, preach or farm. We must maintain our faith in the land upon which we are dependent. We have faith in each other and in the God who has so bountifully provided our needs with loving care.

*(The author is the pastor of the New Church Society of Pretty Prairie, Kan.)*

## Where Neighbors Worship Together

By Bjorn Johannson

The churches of America grew largely out of rural churches. This was inevitable in view of the fact that practically every community in this big land started as an agricultural community. Even when timber or mineral resources drew large numbers into some particular area, the surroundings at first were more rural than urban in character. It was common to pay the ministers in part with "naturals", that is, food and other things produced by the parishioners. Something akin to this survives today in a few country churches where gifts of flour, vegetables, eggs, etc., often come to the pastor.

Because of this historical circumstance the rural church was for a long time the backbone of the church. Whatever distinctly rural outlooks there were would weave themselves into the pattern of life in the church generally. Perhaps the independent spirit so characteristic of American religious thinking had its origin in part in the rural and pioneer traditions of our early churches.

### Today's Challenge

Today many religious leaders see a decided challenge to the churches in the rural regions. We quote the following from the religious News-weekly, January 1, issued by the National Council of Churches in the U. S. A.:

The loss of the spiritual significance of living close to nature — of viewing farming not as a 'way of life,' but as a commercial undertaking—is one of the major dangers threatening American rural life today in the opinion of a church expert.

Unchecked, these dangers will undermine the traditional patterns of country living and exhaust the nation's natural resources, believes the Rev. Donald Pielstick, executive director of the National Council of Churches' Department of Town and Country Church.

Land which our founding fathers held as a gift given in divine providence is today looked upon as a commodity to be bought and sold for profit, rather than as a source of life, Mr. Pielstick warns. He sees a danger point, too, in "the continued mistreatment of the soil in spite of technical know-how."

He cites also "the disintegration of neighborhood and community life. The fad of being mobile, of 'going places and doing things' has invaded rural life. Divorce and juvenile delinquency, which only a few years ago were unknown in

rural areas, are today on a rapid increase."

Finally, Mr. Pielstick urges country dwellers to take another look at their institutions. Increasingly, he believes, they are becoming ineffective. "The tendency is to withdraw them rather than adapt and redevelop programs to meet changing needs. Much of the rural school curriculum is dangerously unrelated to rural living and many rural churches are unaware of the real issue facing their people and have no constructive guidance to offer them."

The National Council executive sees encouragement, however, in the fact that "despite the nation's unprecedented prosperity, interest in soil conservation and in the concept of Christian stewardship of the land is on the increase." Many rural churches, he says, are finding "a new lease on life" through united Christian witness in contrast with the rigid denominationalism of the past.

### Knowing God Directly

It is, of course, foolish to generalize about the religion of any economic group; yet I would like to add to the encouraging note with which Mr. Pielstick closes, that observation indicates that religion on the whole is more firmly rooted in rural areas. The farmer knows directly that all things are from God. He appreciates this more keenly than his cousin in the city because for him so much depends on rain, pests and other things over which he has little or no control. One farmer remarked to me as we were talking about the prevailing drought in his community:

"Maybe it's a good thing we're not getting any rain. It may teach us to depend more on God and less on the government."

He did not know that he was talking to a preacher. Having known many farmers, I felt that his utterance was typical of their attitude.

Farmers are accustomed to exchange work with one another. They have learned voluntary co-operation. Because every neighbor for miles around is known and recognized as a person the idea of a sort of brotherhood, of sharing with one another, prevails widely. Also it is not hard for the farmer to think of himself in practical terms as in a partnership with God. A beekeeper, Arthur W. Spink—incidentally a keen student of the Writings—once made the observation:

"The honeybee could not have

survived had not Divine Providence arranged for a partnership between it and man. Other insects such as the hornets are dying out due to disease, changing conditions and now from insecticides used against them. This is because the hornet makes only enough honey for itself—it gives nothing to others, so cannot enter into partnership with man. The honeybee gives, and this wins for itself the friendship and protection of man. The bee, of course, is never conscious of any such relationship. It leads me sometimes to think that spiritual development should consist of a growing awareness of a partnership with God, and that this alone makes man's survival possible."

#### Community-Mindedness

Naturally, similar remarks are often made by those who live in the city. But we think they are more characteristic of farmers.

What are some of the chief problems of the rural church? For one thing, the church must seek to be more community-minded and less denominationally-minded. Denominationalism goes far back in the history of the rural church in America. Everyone knows that the Puritans settled Massachusetts; the Baptists, Rhode Island; the Friends, Pennsylvania, and several other instances could be mentioned. As the wilderness to the West came to be peopled by the white race, it was not unusual for one section to be settled by Baptists, another by Methodists, etc. Particularly was this true in regions that were preempted by the waves of immigrants from European countries having a state church.

There were other regions where the settlers were of heterogeneous faiths. Here many churches often sprang up and rivalry between churches were not uncommon. The result was often an over-churching with the preacher of one faith having small groups to minister to in several separate communities. Today this condition is not prevalent, and the general tendency is to make the rural church, as it has in many instances been in the past, not only the center of religious life, but of the social and community life. The Rev. Edward Eskra, pastor of the Church in Dale, N. Y., remarked to me: "The secret of a vital church is fellowship."

Has rural life a challenge for the New Church? Surely, as much for the New Church as for any other organized religious body. It might be well for us to consider whether

more of our missionary activity should not be devoted to rural areas that at present are under-churched. As a matter of fact the work which we have undertaken in western Canada has proved encouraging. It may be well worth studying what opportunities are offered to us in the rural areas. Efforts to extend our church there would in many respects be a pioneering venture but then all church building in America has been a form of pioneering.

#### PSALM XXIII

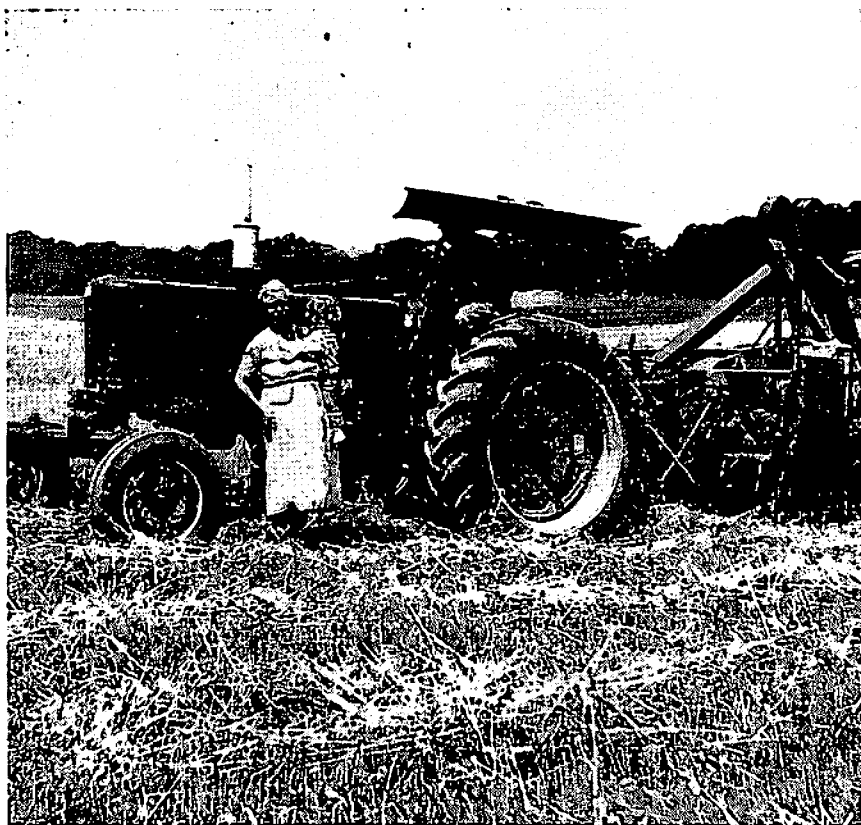
We have here a picture of our disobedience and turning away to evil, and of the depression and darkness which it brings. Yet the Lord is still with us in this state when the power of evil is felt, and He is present with a power to fight for us, a power to protect and save. "Thy rod (justice) and Thy staff (mercy) they comfort me." "Thou preparest a table before me in the

presence of mine enemies: Thou anointest my head with oil; my cup runneth over." The table prepared in the presence of enemies is the new gift of heavenly strength and blessing, made deeper, fuller, more enduring by temptation and conflict. The anointing of the head is the gift of heavenly love, chief of all blessings; the overflowing cup is the heavenly truth now given in great abundance. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." This is the promise of everlasting and ever increasing life in heaven. The peaceful permanence of the blessed state is expressed in the words, "I will dwell in the house of the Lord forever." Here is the story of life given in a single Psalm; it is the book of life in miniature.

Charles J. Coch,  
Chaplain, DAV Post,

(Reprinted from "Number One News," April.)

## "The Farmer Knows Directly That All Things Are From God"



Charles Newell, a farmer near Attica, N. Y., and his helper, Charles Martin, shown combining grain. The woman in the picture is Josephine Johannson, Cincinnati.

# Religion in Town and Country

By Julian H. Kendig

I am of the opinion that religion and its opportunities does not vary according to the kind of community it is found in. The following, which is borne out by my experience as a minister in both large and small cities, also as a hospital chaplain for two years in hospitals serving both town and country, and now also as a minister in a rural community, will illustrate that this must be so.

A child has just been born. The mother holding it in her arms is filled with secret joys so deep that she can scarcely share them although her husband is having a similar experience. These particular parents know about the Lord and eternal life in heaven, and how all angels were once men beginning like this little child; and that therefore the real meaning of this blessed life just beginning is the angel he is created to become. Now it is all theirs to love and to care for—this new little life—she is thinking; this precious miracle to love and hold close to her bosom while she feels the sphere of angels in the sweetness of his touch and in his little spontaneous sounds. She is grateful beyond earthly understanding. Already she is dreaming of its future. She whispers a deep prayer that the Lord will give her the wisdom and strength to provide that little child with the very utmost toward realizing the deep meaning of his human life. Silently her husband joins her. What wonderful designs the Lord must have for that babe, out of his Infinite storehouse of Love to start it out with so many beautiful and tender qualities; and in addition to bestow upon it all the promises of His Word.

But another mother in the same ward does not want to see her babe; is filled with bitterness and resentment; does not know or care about God. Is even now scheming to free herself from what she regards as the servitude of responsibility. Curses a life that will not always yield to unremittingly greedy, thoughtless demands.

And there are others in different stages of enlightenment and confusion: Some have only the natural instincts of mother love, and their confidence and determination varies. Many who have this in-

stinct do not have the least idea about how to care for their child's real welfare. Some want to and do not know how. Some are confident that they knew what is best for the care of their child's health and satisfactory upbringing; have they not read books on child psychology? Relatively few have definite care for its spiritual welfare, — or even know that it is something that every mother ought to have. Few are conscious of the spiritual significance of the event that has taken place.

## When Sorrow Comes

Elsewhere there is a mother and father who have just lost a three year old child. The child has been with them long enough that its very life has melted into their souls; so that the pain is greater than if the same amount of flesh had been torn from each of them. But happily their knowledge is like that of the first parents mentioned above. So in spite of their anguish they are comforted, for there is a deep assurance and peace that comes from having lived daily close to the purpose of the Lord: so that even at this very moment they are able to feel tangibly the Lord's own love for that child, greater than their own.

But there are other parents who have lost a child who are not so well prepared by their parents and by their church, who have been made bitter and who cannot be comforted. They cry: "Where is the mercy of God that this should happen to us. There is no God." Their life has become darkened and bitter and full of hurt to themselves and to others. And saddest of all, the atmosphere that they generate in their sorrow and resentment stunts and cripples even the lives of their remaining children.

## The Union of Marriage

Now the scene shifts and we are at a wedding. The couple now being married have already been joined together in the desire to be one in the Lord together, to receive His Kingdom as little children, and are dreaming now of building their lives together and of the adventure of finding and deeply serving the Lord in their mar-

riage, in their secret thoughts, in their family life, in their Church and in their labors. Perhaps this is also because their parents were something like the first mother and father mentioned above, or because they came early in contact with a Church that made them feel like this.

In the same community is another wedding — an elaborately planned and highly adorned wedding — but the Lord and His Kingdom are not in the hearts of the couple. Their secret desire is simply to satisfy the conventions of society so that they can each pursue their own personal advantages in the spirit of all for nothing. They will tolerate each other only so long as it is to their mutual advantage to do so.

These sample situations representing extremes are each determined by the specific quality of religion which prevails within each party involved. Yet it must be clear that each of these couples involved could have been born and raised in either the city or country. And likewise that any prevalence of a leaning toward one kind of attitude more than another depends not upon whether the environment is urban or rural, but upon other factors such as the quality of appreciation for these things by the people in the church to which they and their parents have had access.

## Meaning—Not Surrounding

For what is a person's religion but simply the quality of the awareness and appreciation which a person has—which determines for him the significance of his experience, thoughts and deeds; and directs the kind of care that he has for the things of life which are most precious in the sight of the Lord; and which determines the quality and thoughtfulness of his response to life. This is something which, if it varied in quality according to circumstance, could not rise above circumstance. Indeed, variations in quality on account of external circumstance are by their very nature opposed to that which has any meaning in religion.

In religious life, our surroundings and the special things that happen to us because of those surroundings are not important, but the way we react to what is there is important. The quality of religion is reflected in the power we have through it to respond to the Lord according to His Word at the highest level of appreciation, whether in storm or mishap, or in

peace or blessedness: whether in a rural or urban setting or on a ship at sea.

Yet there is a persistent illusion that some special quality of religion is more possible in one setting than in another. Perhaps some believe that one could achieve the same degree of spiritual perfection in one place with less temptation than would be possible in another: much as we sometimes feel that virtue is virtue even if it has never been tried, or that evil is evil even in a person who does not know better. But inasmuch as religion can only be made less superficial in proportion to its strength in temptation, and according to the quantity of life it is able to bring under willing submission to the Lord in each circumstance, according to His Word, this can never be so. Real religion everywhere consists in the amount of spiritual meaning we are able to recognize and give to human life, as in the case of the first parents mentioned above, which was not a mere intellectual interpretation but a real religious experience over and above their parental instincts.

#### The Experience of Insight

When I here speak of recognizing spiritual meaning, I do not mean simply an intellectual grasp of correspondences, but an experience of real meaning; as when we know, for example, that the meaning of a child or a man is an angel; or that the meaning of a good life in this world is eternal life in heaven; or that the meaning of reception of the Lord (John 1:12) is that we have power actually to become sons of God. The intellectual grasp of correspondences should lead to this. The reading of chapters 31 and 32 on Innocence and Peace, in *Heaven and Hell*, should not seem merely to be about something, it should be light opening the way to the practice of innocence and peace, and to actual conjunction with the heavens and the angels there who are in a state of innocence and peace—through the desire it awakens for innocence, and peace and through application of the truth which it tells us leads to innocence and peace. This is what these chapters mean. How can it have religious meaning short of this? And how many of the things that are revealed here could be known without reading it, much less applied with any confidence that the things spoken of are tangible and real?

The Church by its right evaluation of the Word uses it as the in-

strument of conjunction with the Lord and with heaven, and makes possible the kind of mothers and fathers and marriages such as the first of those mentioned above. And this is essential to the religious meaning of all activities. For how can anyone put more value on another human life than he is able actually to set upon it at the moment of the conception or at the moment of the birth of another human life? And how can the good deeds of men have more significance than the value they are able to find attached by the Lord to human life? And how again can any one know the meaning that the Lord attaches to human life apart from the light of heaven?

Or to put it another way: how can one's activities have any meaning in heaven apart from the quality of his innocence. (*Arcana Coelestia*, 5163; *Heaven and Hell*, 281-285.)

A truly Christian life consists in helping by every means to bring life closer to the Lord; in resisting the temptation to regard the ten commandments lightly; in longing to receive the Kingdom of God as a little child; in sitting at the feet of Jesus to learn; in longing to master life for the Lord; in discovering and learning to keep the True Sabbath holy.

These are such intimate things in whatever environment they occur that the very experience of them as real renders insignificant the circumstances surrounding the decisions that lead to them. Clearly, therefore, the essential things to be kept before us in considering the peculiarities of religious expression which are determined by environment, are the causes which contribute to a higher or lower quality of religious experience such as will best prepare each human soul for the environment of heaven. How well is the truth which contributes to religion's highest meaningfulness appreciated and cared for in the Church, and how well does its program reflect this appreciation and care?

*(The Rev. Mr. Kendig is the pastor of the Pawnee Rock, Kansas, New Church Society. He served formerly in Portland, Me. and Brooklyn, N. Y.)*

**Stop Press**—We pause to note the gentle passing from this world, Aug. 9, in Cincinnati of Bertha Mary Hoeck, widow of the late Rev. Louis G. Hoeck. A memorial to her will appear later.

## Trends and Trails...

### Religion in Colleges

Dr. D. Elton Trueblood, chief of religious policy, U. S. Information Agency, has told members of the Washington Ministerial Union, at a luncheon that American colleges are the breeding grounds of secularism, and that this particularly is true in church-supported institutions of higher learning.

"Why, they lean over backwards to prove they're just as worldly as Purdue or Michigan State," he asserted. "I know of a great university where a distinguished Scottish clergyman came to preach and only four students showed up (at chapel)." He said that "the breakdown of the college chapel" is noticeable in church-supported colleges and that at many such services, he had found as few as 50 students present.

Dr. Trueblood, urging the ministers to be more outspoken about their religious faith, commented on the apparent paradox of a "religious renaissance," shown in high church attendance, and a "moral sag" that is noticeable in other ways. He said that the church is failing to reach the people who need religion the most — those "whose life is wholly centered in the cocktail party," and those who, he said, are characterized by "complete self-indulgence and moral irresponsibility."

### "The Good News"

A new edition of the New Testament, the first of its kind, designed to give both the Biblical scholar and the ordinary reader a new insight into the life and times of Jesus and the Apostles, was published June 27 by the American Bible Society.

Produced by rotogravure in modern "picture book" style and titled, "The Good News," it contains 566 photographs, nine maps and six diagrams to illustrate and clarify various portions of the New Testament text in the light of recent archaeological and historical studies.

The project, described by the Society as "a milestone in the printing and distribution of the New Testament," involved over five years of planning and research and was the creation of Dr. Gilbert Darlington, Society treasurer.

### Chart Evangelism Study

What are the present day spiritual needs of the American people? How can the Gospel be most effectively presented in a changing world?

To study these and related questions the General Board of the National Council of Churches has approved plans to set up a special commission to study the "need, nature and purpose of evangelism for contemporary America." The action was requested by the organization's joint department of evangelism which cited evidences in American life today of "spiritual seeking and hunger."

"More Americans are turning to their churches," the department said. "This change is also reflected in the nature of people's insecurity, the impact of contemporary events . . . and in the groups which largely influence their security and standards of behavior, such as educational institutions, and media of mass communication."

Possible areas to be covered in the study, which a department spokesman estimated would take two years, include: study of the nature, theology, aims, purposes and motivation of evangelism; the meaning, place and factors involved in "genuine Christian commitment"; and the relationship of such membership and participation to "personal dedication to Jesus Christ."

#### Children Off To Church School

Summer is vacation time for children, but more than six mil-

lion American youngsters are attending vacation church schools or church camps this year, says the committee on children's work of the National Council of Churches. The number of both individual schools and camps is expected to exceed last year's totals. In 1954 there were some 96,500 schools and more than 3,500 camps. Core of the vacation church school program is learning more about God, Jesus, the Bible and Jesus' way of life. Youngsters attending the church camps will concentrate on learning Christian principles by living them in small out-of-doors groups.

In preparation for the 1955 season, some 35,000 teachers have received special training for leaders this spring, at workshops conducted by 20 state councils of churches and 50 city councils. In addition the National Council's special committee on camps and conferences has conducted six interdenominational leadership training camps.

#### Catholics on Minimum Pay

The Roman Catholics, through two spokesmen for national Catholic organizations, have come out strongly in favor of a substantial rise in the minimum wage, which now stands at 75-cents-an-hour and protects about 24 million out of some 44 million wage-earners

and would be raised to 90-cents-an-hour and would protect some two million additional workers if the administration's recommendations were followed by Congress. There are ardent advocates on Capitol Hill, including many Northern Democrats, who want a \$1.25-an-hour minimum, with blanket protection for all the 44,000,000 wage-earners.

Monsignor George G. Higgins, director of the social action department, National Catholic Welfare Conference, with headquarters here, testified before the Senate Committee on Labor and Public Welfare, that "we are in favor of raising the legal minimum wage to at least \$1-an-hour and preferably to \$1.25-an-hour."

"We also favor bringing permanent and migratory agricultural labor under the minimum wage law," he continued. "Every statistical study indicates that a minimum family wage need—and I emphasize the word *minimum*—is far in excess of \$1.25 an hour. The proposed \$1.25 figure is only a step in the right direction. It is not, by any means, an adequate living wage for an American family in any part of the United States."

#### Moral Power

This past decade has revealed that the power of the United Na-

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tions was primarily a moral power, "derived from the judgment of the participating nations, and their peoples, as to what was right and what was wrong," Secretary of State John Foster Dulles asserted at the "Festival of Faith" of the San Francisco Council of Churches. Speaking on the eve of the 10th anniversary celebration of the U.N., the Secretary added:

"If the world organization were primarily operated by military power, those of us who are here would have little to do. If it were primarily operated by the self-interest of a few great powers, those of us here would have little to do. Since, however, the United Nations, as now constituted, derives its authority primarily from the moral forces generated by our respective faiths, then those who participate in this Festival of Faith have much to do. Indeed, we and our fellows throughout the world carry a primary responsibility."

#### Inactive Church Youth

Boredom with programs that offer little or no challenge to their skills and interests is the chief reason why teen-agers and young adults leave the church. Of 605 youth interviewed in a recent National Council of Churches survey, 32 per cent of the young people and 25 per cent of the young adults reported they had dropped out because, "I just lost interest in the program." All had previously been active in church youth groups. They also generally evaluated the youth programs and the adult leadership of their churches on a lower scale than did the active members. Survey findings were reviewed in the June issue of the International Journal of Religious Education, a Council publication.

Other reasons given for leaving church programs include marriage and family responsibilities, and conflicts with hours of employment or school activities. Only one per cent of the young people and two per cent of the young adults reported they dropped out because they were forced to attend either church or Sunday School as youngsters.

## LETTERS to the EDITOR

### STILL IN OLD BOTTLES

To the Editor

For some time I have been pondering certain ideas which were brought into focus by your thought-provoking symposium on the "Second Coming" (June 11). Though some may hastily regard my speculations as heresy, it might be useful to put them on the table in the hope that they will start a helpful exchange of ideas.

First I would like to ask, parenthetically, where in the Bible is a specific reference to the Lord's Second coming; such references as I have been able to find are in terms of coming "again" and "I come," and I am interested in learning the origin of the term "Second coming." There can be a great difference in implication between "second" and "again." Was not the Lord's reappearance after the crucifixion actually His Second coming?

In conversations among New-Church people, and in articles in New-Church periodicals, there are frequent expressions of concern that "the New Church is not growing." I refer specifically to citings of statistical indications that the New-Church organization, as such, does not currently enjoy a thriving and vigorously increasing membership. That the "General Convention of the New Jerusalem in the United States of America" is not a robust and expanding body can hardly be denied. I would be among the first to be gratified by a steadily increasing membership, and to thrill over an ever-expanding organization. However, I am among the last to be disturbed by the current trend; for I can see little or no direct relationship between the statistical membership of the General Convention of the New Jerusalem in the United States of America, on the one hand, and, on the other, the growth and spread of the Lord's New Church on earth. One, I am convinced, is not an index to or by any means synonymous with the other, and it seems to me that those who interpret the membership-count as an indicator of the true New-Church growth are afflicted with combined myopia and tunnel-vision.

I do not consider an external organization unimportant; on the contrary I believe the maintenance, stimulation, and nurture of

such an earthly organization to be a *sine qua non* of implementing the New Age, and thus our sacred responsibility and trust. But let us look briefly at the anatomy and dynamics of our current earthly structure.

We speak of the New Church as opposed to the Old Church viewpoint—sometimes with a smugness not entirely lacking in actual disdain. Yet how closely our New-Church organization and *modus operandi*, in contrast to our theology and philosophy, are tied to Old-Church habits, ways, and customs! We are so satisfied with being "New-Church" in thought, that we overlook how Old-Church our actions still are! What could be more "Old-Church" than our immense struggle to build and maintain—at tremendous outlay of money and energy—physical edifices which we call "churches" in which we expect groups of people to assemble at a specific hour on specific days, to go through prescribed forms of worship? Our Sunday ritual is taken largely from the Old-Church *Book of Common Prayer*. Our effort, often against a host of odds, to maintain Sunday Schools, is an attempt to perpetuate an institution which originated long ago in England for the purpose of keeping child-laborers off the streets and out of mischief on their non-work day, the Sabbath. Many of the routines of our organizational activities, as well as our vestments, clerical collars, degrees of the priesthood, etc., are patterned after counterparts in the Old Church. Often, instead of cremating we "bury our dead" as do adherents of the Old-Church doctrine of the resurrection of the body. Seldom do we direct that our earthly remains be made available to medical science for research, in accordance with our doctrine of use.

Certainly there is nothing wrong or bad about these Old-Church practices, and doubtless conforming to them was at one time important in the departure from the old, and as a means of transition to the new. But should we still cling to them? Do these Old-Church forms and activities serve as the best means "in the current market" to cultivate, nurture, and spread the principles of a New Age? By clinging to them now, are we most effectively discharging our responsibility to Him?

For instance, if the effort had been, at the new and beautiful Wayfarers' Chapel, to round up

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from the community there a "society" of regular worshipers, would thousands of persons now be coming to this Chapel each month, taking away with them thousands of pieces of New-Church literature, and leaving thousands of dollars for the Chapel's work?

If it is our responsibility, as an organization, primarily to keep pure and make available the New-Church teachings to many thousands who are ready and anxious to receive, does an Old-Church form of corporate body and activity best equip us to do so? Is it not conceivable that a group of ten, fifty, or a hundred truly dedicated persons, properly trained and hewn into a dynamic organization carefully constructed as to responsibility and authority, might be more effective in carrying out our aims than is our present Old-Churchlike General Convention of the New Jerusalem in the United States of America? I do not presume to imply that this is the only answer. But perhaps my suggestion for a radical departure from our longstanding habitual concepts may touch off some objective questioning as to whether our Old-Church forms of organization and activity are likely to be the most fruitful in keeping pure, in nurturing, and in spreading the New Church in the present day.

David Mack  
Poundridge, N. J.

### To Foster Parents

You cast your bread on Life's waters  
As they flowed beside your home,  
When you took this little darling  
To be your every own.  
May you find joy and gladness  
To wipe his youthful tears away,  
And guide his tottering footsteps  
In study and in play.  
And may the echo of his laughter  
And of his happy songs,  
Fill your home with sunshine  
As the sunshine of the dawn.  
And as life's shadows lengthen  
From life's setting sun;  
The stream of life now ebbing  
And life's work nearly done.  
May you then see returning  
Like the swallows in the spring  
The bread you cast on the water  
When his life had just begun,  
Returning deeds of gentle kindness  
By hands you taught with care,  
By heart that learned to love you,  
By lips you taught in prayer.

Henry O. Johnson,  
Attica, N. Y.

### HOMECOMING, NORWAY, IOWA

From Norway, Iowa, comes the following about the Homecoming Day, July 17, highlights:

One of the most impressive highlights was the baptismal service when fifteen people were baptized. Three adults and twelve children. Every one even down to the wee babies were quiet and reverent. One entire family and the children in three other families took part. Those who were baptized included: Mr. and Mrs. Lee Herr and baby daughter Keela Ann, Miss Maxine Uthoff, Carol and Evelyn Smith, daughters of Mr. and Mrs. Tilman Smith: David, Kenneth, Luana, Mark, and Roger, children of Mr. and Mrs. Kenneth Smith; Roberta, Robert, James, and Janet, children of Mr. and Mrs. Lance Stratton. Dr. Immanuel Tafel, general pastor from Chicago officiated.

One of the happiest memories: The sight of the children's faces when they received the Bibles, gold crosses, Testaments, and books for their very fine memory work. Jimmy Montague, Donna Volz, Linda Montague, and Eileen Uthoff chose the beautiful white Bibles. Carol Smith, Roberta Stratton, Janet Stratton, and Judy Hickey chose the gold Crosses. Jimmy Stratton, Duane Uthoff, Luana Smith, Evelyn Smith won fine New Testaments. Judy Hickey and Janet Stratton, each received a nice religious plaque for bringing Sunday School pupils. Luana Smith won the surprise gift for loving the Sunday School most.

The most joyful—Rev. Immanuel Tafel playing "London Bridge is Falling Down" with the children.

The most inspiring—Around one hundred present at the Sunday School Presentation service, the morning service, and the children's day program. Official count of 126 at the picnic.

### Go and Tell

*And He said unto them, "Go ye into all the world, and preach the gospel to every creature."*

Such were the words of our Lord to his disciples during his last visit with them. These words, these last few words given by the Lord, were taken up by the disciples and they went "into all the world and preached the gospel." Thus was the beginning of Christianity, a new religion,—a religion of love, of one, just God, of all men equal. In a world ruled by hate and distrust this was indeed new! Down through the years, millions flocked to hear

the words, to be baptized, and to live this new life, the life of Christianity. All this, because there were men who took the command "Go and Tell" and did something about it!

Today we, too, can take this command literally and "Go and Tell." We do not have to leave our homes and travel the countryside, nor do we have to travel to a foreign land, for there is a group which needs to be told right here at home. Our Children. Yes, our children! They need to be told the story of the Lord, they need to be told of the Christian Way of Living. They need to know and they want to know!

One very important phase of our Church life is dedicated to "telling" the children. This is the world of our Sunday School. It may be small, but we should look into the future when it will be "telling" in a big way. To do this, we must have help!

Classes have had to combine age groups which should not be together, adult classes have had to be discontinued, there are times when the work of the secretary is neglected—all because we do not have enough workers in this field.

Won't you consider this as a part of your Christian living? Won't you give an hour or so a week and one on Sunday morning to help bring the teachings of our Lord to the children? We need you; the children need you; the Lord needs you!

Marilyn Turley.  
Portland, Oregon.

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## ARCANA CLASS I—Sept., 1955

Volume XII. 10095-10142

September

1- 7	10095—10111
8-14	10112—10125
15-21	10126—10132
22-30	10133—10142

The reading for this month is a continuation of the spiritual meaning of the instruction concerning the garments of Aaron and his sons, the anointing of Aaron, and the sacrifices they were to offer. In the letter these laws, except that concerning the offering of the bread and wine, were abrogated when the Lord came into the world.

Because this chapter seems to have no meaning for people of today it is often by-passed and sometimes ridiculed. Yet inmostly it treats of the Lord's glorification of His Human. The things to be offered are the good affections of the will and the truths of the understanding and as good affections are nothing without the truth which is the law of their action so the animals and their blood and the meat (meal) offerings with wine were commanded (10137).

The offering of good affections and truth to the Lord involves the removal of evil and falsity. So this chapter is a description of the process of glorification in the Lord and of regeneration in man.

The animals to be offered were lambs, kids, and bullocks. We are told that the Lord dwells with man only in the good of innocence, for without this love to the Lord is impossible. There are different kinds of people and there are different degrees of regeneration. The lamb represents the inmost good of innocence which is of the celestial man, the kid the good of innocence in the spiritual or internal man, and the bullock the good of innocence in the external or natural man.

The offerings were to be made day by day and continually to signify that regeneration is a life-long process; and what was left over at the end of the day was not to be eaten to signify that what has not been conjoined by carrying out into the life cannot be appropriated or made one's own.

There are many things of interest in this month's assignment but, as is always the case, space allows mention of only a few.

## Notes

10105<sup>2</sup> states that those are in enlightenment who, when they read the Word, are in the affection of truth for the sake of truth and for the sake of the good of life, and not those who seek it for the sake of self-glory, reputation, or profit as ends. Without the Word men can have no knowledge of spiritual things.

Man has a natural mind and a spiritual mind. The natural reason, with the senses, constitutes the natural mind. And reason coupled to the senses is adequate to probe nature in every domain and to discover her laws. And the natural reasons, like Saul, can bring the outward life into conformity with social customs and the moral standards of a community. But to go beyond that which comes within the range of observation and experiment it is necessary to have revelation. No one can discover the inmost of nature. No one can discover the soul. Nothing that pertains to the spirit or to God or to the laws of the soul of life can be known apart from revelation.

So those who do not believe in revelation deny the existence of God and the immortality of the soul. They are even forced to deny the freedom of the will. They may use the word "God," but God is thought of as a First Cause, the life that is within and the world of nature, not as a personal God who is above the earth and the heavens as well. Read here number 10112 explaining the words "And a stranger shall not eat." Another reason for disbelief in God and a distinct spiritual world is lack of knowledge of discrete degrees (10099<sup>2</sup> <sup>3</sup>).

10127. Both seven and three signify fullness or completeness. Seven is used when some holy thing is treated of, but three when anything whatever is treated of. 10130<sup>3</sup> is on the fundamental distinction between the three heavens:

Those in love to the Lord from the Lord are in the highest heaven.

Those in love toward the neighbor from the Lord are in the middle heaven.

Those who are in the obedience of faith, that is who do the truth, are in the ultimate heaven.

In this number is also the state-

ment that the angels always see the Lord before them no matter in what direction they may be turned. It will help to understand this if we remember that when we pray to the Lord we never think of Him as behind us. In the spiritual world this appearance is actual.

## ARCANA CLASS II—Sept., 1955

Volume VII. 5010-5108

September

1- 7	5010—5036
8-14	5037—5054
15-21	5055—5077
22-30	5078—5108

The Scripture covered by our September reading is the story of Joseph in prison in Egypt and of the Pharaoh's chief butler and baker who were cast into the same prison with Joseph. Joseph was imprisoned through the intrigue of Potiphar's wife but the butler and baker because they had sinned against Pharaoh. As Joseph fled from Potiphar's wife, she seized his garment and a piece of it was left in her hand. This garment she used, when Potiphar returned, as a witness to condemn Joseph, and Joseph was put in prison as a result.

The spiritual meaning has to do with the opposition between the natural and the spiritual man. The natural man wishes to make all spiritual things subservient to himself. So Potiphar's wife says, "The Hebrew servant whom thou hast brought unto us." The garment left in her hand was the outer garment and represents the ultimate or most external knowledges of spiritual things, which the natural man can learn and "acknowledge with the mouth but not with the heart." What he can use for the sake of self he makes to serve him; yet he regards these truths as in themselves worthless. In number 5208 Swedenborg gives an example of this ultimate truth, namely, the truth that aid ought to be given to the poor, to widows, and to orphans. But this truth has a different meaning to the natural man from that which it has to the spiritual man. Another ultimate truth which is the same with the natural and with the spiritual man is that good ought to be done to the neighbor, but what this good that should be done really is is quite different with the two.

Today much emphasis is put upon the things which all religions have in common. All have the commandments in one form or another; all believe that social condi-

tions should be improved. Even an atheist may believe these things, and, as did Potiphar's wife, use them against religion and the Church. Sometimes, for example, we hear it said that a certain man is better than Church people because he does more "good" to others. This is using Joseph's garment as a witness against him. Thus with those having the same ultimate truth there may be no interior conjunction. This is because these ultimate truths are held in altogether different mental contexts. Concerning this it is said, "These two things cannot be distinguished by man in the world, for man is not acquainted with the interiors, but in the other life they are plainly discerned (5032)". So Potiphar thinks that his wife speaks the truth concerning Joseph. And the truth, like Joseph, is bound in prison.

#### Notes

The interchapter readings on the correspondence of the loins in the Grand Man and the interpretation of Matthew XXV, 34-36 have direct relation to conjunction in marriage and to "doing good."

5071. Hell fire is not torment of conscience but is the burning of evil desires.

5077. This is a clear statement on the senses and their office.

5077<sup>4</sup>. "It belongs to the intellectual part (of man) to believe, to acknowledge, to know, and to see truth and also good, but to the will part to be affected with and to love these."

5078<sup>3</sup>. The natural man believes in a last day resurrection because he supposes that it is only the body that lives.

5084. This lists fourteen characteristic fallacies of the natural or sensuous man.

5096. Those in falsities and evils are bound in the prison house because they lack truth. It is the truth that makes one free.

Dr. Frank C. Laubach, famous the world over for his "each teach one" philosophy, has visited the nation's capital as part of a national tour and has declared that one of the most effective ways for the United States to fight communism is to promote literacy. The people of Asia and Africa, he said, are grateful for charity, but what they want more than food and clothing is to enjoy liberty and the pursuit of happiness—to "come up out of their hunger, their disease, their misery." More than one half of the world's population is illiterate, he said. "You can't escape the responsibility of tomorrow by evading it today."

"Somebody once said that there are three inevitable stages in the acceptance of a new idea: first, people ridicule it; second, people admit it may be partly true, and third, people say that it's really an old idea, and they knew it all the time."

—Sydney J. Harris

## Natural Notes

By Carol Lawson

One of the favorite occupations of Convention-goers was counting the "Zachariases." Last count, at the Sunday Convention Service, was fourteen members of that clan—probably one of the largest family groups ever gathered at a Convention. The Eric Zachariases, Pretty Prairie, Kansas were completely accounted for, with parents, three daughters, and one son, all present. The Paul Zachariases, we heard, were heading first for Ohio from Ontario to pay a visit to Mrs. Zacharias' family and then back to Massachusetts to prepare to move into the Elmwood parsonage.

Mr. Joseph Caldwell, another student at the Theological School who graduated in June, headed west with his family to Kansas City for the summer.

Our favorite remark about the Sunday Convention Service was made by Mr. Otto Severin, from Gaylord, Minn. who said "The singing in the church was beautiful and so loud that I couldn't hear my own voice, as hard as I tried. . ."

Before leaving the subject of Convention (until next year) let us mention the 148th General Conference of the New Church held in June at Failsworth, in the heart of the cotton-spinning industry of Lancashire, England. The Failsworth Church lies prominently on the main road between Manchester and Oldham and can seat about nine-hundred people. It is one of the largest and most successful of the New Church Societies in England. Despite the British Rail Strike, the Conference was only a little smaller than usual, there being a total of twenty-nine ministers and sixty-seven representatives.

**Spotlight on St. Louis:** The Rev. David Garrett and his wife Pricilla have just returned from a 4000 mile vacation that included this year's national Convention, plus brief visits to New England and Ontario. They have returned to continue the summer session of the St. Louis Society that has pledged never to close its doors.

Those sturdy St. Louis parishioners who are immune to heat, humidity and debility have held regular services with the help of Rev. Immanuel Tafel, Rev. Ellsworth Ewing, and Mr. Fred Zibell who is treasurer of the St. Louis Society, and also of the Illinois Association.

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The Rev. Garrett is also fortunate to have the temporary help of Mr. Joseph Caldwell who has just graduated from the Theological School in Cambridge. Mr. Caldwell and his family are now living in St. Louis.

**El Cerito, Portland, St. Louis.** For years the New Church has organized into particular societies here in the United States, has defied Newton's law of action and reaction. For every city church that has been by-passed the residential community and left stranded in a sooty transient area, there have been at least two others in even more pitiful condition. But lately the foolish and young in heart have been following the lead of El Cerito in California, where about four years ago under the leadership of the Rev. Owen Turley one of our first modern in-community churches was formed.

Portland, Oregon, is now in the process of building their parish house and Sunday School under the inspiration of the Rev. Calvin Turley. Again this church will be located within a community.

The spotlight now passes to the St. Louis Church because they are in the planning stage for such a move.

Because the first step of such a project is the hardest to make, we thought that our readers would like to know how they are doing it. At first there was a Church Philosophy Committee formed to evaluate in principle the advisability of moving the church to a new location. Then this committee wrote a report that was combined with a report from the Ways and Means Committee. The entire membership received this joint report one week before a vote was taken. Just recently the vote was made in favor of relocating with only two people dissenting. We hope that St. Louis is successful in this effort as they attempt to recreate another family-centered church.

**Mrs. Mildred Calby**, indispensable secretary of the Theological School, Cambridge, Mass., and editor of the *Massachusetts New Church News*, has recently moved to 40 Queenberry St., in Boston. In its own words the *Mass. N. C. News* is published "every once in a while." In the same vein Editor John C. King publishes *The Tardy Perennial*, "sporadically." The latter is the publication of the Theological School Alumni, and not a horticultural catalogue.

**The Presidential Range** of the White Mountains was to have several new viewers this summer from the porch of the Fryeburg, Maine, Assembly Building. Among these were the Kenneth Traegdes and the Thomas Reeds, both of the Theological School.

**Miss Rachel Sewall**, Washington, D. C. kindly sent a supply of the Magnificat and the old Book of Worship to "Green Pastures" Camp at Shepherdstown, W. Va. so that the campers sang from the Book of Worship in the mornings and from the Magnificat in the evenings.

While the Rev. David P. Johnson, Kitchener Society, is on a very well deserved holiday for five weeks, he is fortunate to have a lay leader stalwart enough to fill in for him at all five services. This is Mr. Leslie Barclay who so ably led the worship May 22 when Mr. Johnson

was preaching in Chicago.

**Rev. and Mrs. Harold R. Gustafson** visited Mr. and Mrs. Robert L. Gustafson and family at Stony Brook, Long Island, New York, from July 21 to August 18. Mr. Gustafson will preach in the Central Square Congregational Church, Bridgewater, at a Union Summer service sponsored by the Council of Churches, on Sunday, August 21. On August 22, Mr. and Mrs. Gustafson will motor to Fryeburg, Maine, where Mr. Gustafson is scheduled to give three talks at the Fryeburg Assembly.

Paul Zacharias, student pastor of the Elmwood New Church and a student at the New Church Theological School, substituted for Mr. Gustafson by conducting the service and preaching at the Union Summer Service, sponsored by the Bridgewater Council of Churches, in the First Baptist Church, Bridgewater, Mass. Sunday, July 31.

## Baptisms, Confirmations, Memorials

### BAPTISMS

**DOBO** — Robert William, Janet Irene, Barbara Claire, children of Mr. and Mrs. G. William Dobo, and Robert Ridgely, son of Mr. and Mrs. Robert R. Dobo, were baptized on June 22, 1955, at Wrightsville Beach, N. C. Rev. P. Peters, officiated.

Mr. and Mrs. G. Dobo, of Wrightsville Beach, members of the Gulfport Society, are the grandparents.

The ceremony took place in St. Andrew's Episcopal Church, by kind permission of the local minister.

### CONFIRMATIONS

**WARD, LOVELL, LELAND, RANDALL, COPELAND, SALARI** — John Nathan Ward, Wayne Gordon Lovell, John Edson Leland, Donna Louise Randall, Marie Frances Copeland and Elaine Janet Doris Solari, were confirmed on June 26 in the Bridgewater New Church, and received as Members of the Bridgewater Society, by Rev. Harold R. Gustafson.

### MEMORIALS

**TABER** — Mrs. Carrie (Adams) Taber, widow of Horace Taber of Brockton, Massachusetts, passed away July 13, 1955. She was a daughter of Benjamin and Deborah

Adams and had resided in Brockton for many years. She attended the New Jerusalem Church and was a member of the former Matronalia Club. She was also a member of the Woman's Club of Brockton.

Services were conducted at the Sampson Funeral Home, Brockton, on July 15, by Rev. Harold R. Gustafson, of Bridgewater, a former Pastor of the Brockton Society.

**DUROW** — Funeral services for Martin Durow, for many years a member of the Lenox community, Iowa, were held on July 17, the Rev. Immanuel Tafel officiating. The "Lenox Community New Church News" speaks appreciatively of him.

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