

The **NEW - CHURCH MESSENGER**

October 13, 1956

The Task of the Church

William F. Wunsch

A Soldier of the Lord

Antony Regamey

Travels in Europe

Waldo C. Peebles

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, 1917

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, 1 from a subscriber, \$1.50. Single copies 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; Mr. George Fausch, Vice-President, 209 Southway, Guilford, Baltimore 18, Md.; Mr. Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Mr. Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass. Mr. Chester T. Cook, Auditor.

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

Editor
Bjorn Johansson

Associate Editor
Carol Lawson

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

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

Vol. 176, No. 20 Whole No. 4688
October 13, 1956

PRINCIPAL CONTENTS

EDITORIALS:

The Church Boom?	311
Censorship or Not	311

ARTICLES:

The Task of the Church	307
William F. Wunsch	
A Soldier of the Lord	309
Antony Regamey	
Travels in Europe	315
Waldo C. Peebles	
Creating Your Own	
Tomorrow	319
Bess Foster Smith	

FEATURES:

The President's Corner	312
Letters to the Editor	313
National Association	317
The Seattle-Tacoma Project	318
Ednah Richard	
Wedding	318
Book Review	319
News	320

PARTIAL LIST OF CHURCHES

BALTIMORE, MD.
Calvert Street, near Chase

BATH, ME.
Middle and Winter Streets

BOSTON, MASS.
Bowdoin Street, opp. State House

BRIDGEWATER, MASS.
Central Square

BROCKTON, MASS.
34 Crescent Street, near Main

CAMBRIDGE, MASS.
Quincy Street, corner Kirkland

CHICAGO, ILL.
Kenwood, 5710 So. Woodlawn Ave.
Northside Parish, 912 W. Sheridan

CINCINNATI, OHIO
Oak Street and Winslow Avenue

CLEVELAND, OHIO
12600 Euclid Avenue, E. Cleveland

DETROIT, MICH.
Meyers Road and Curtis Street

EDMONTON, ALB.
11408—71st Street

EL CERRITO, CALIF.
1420 Navellier Street

ELMWOOD, MASS.
West Street

FRYEBURG, ME.
Main Street

GULFPORT, MISS.
2608 Kelley Avenue

INDIANAPOLIS, INDIANA
623 N. Alabama St.

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

LAKEWOOD, OHIO
Corner Detroit and Andrews Avenue

LAPORTE, IND.
Indiana and Maple Avenues

LOS ANGELES, CALIF.
560 South Westmoreland Avenue

MANCHESTER, N. H.
Conant Street

MANSFIELD, MASS.
West Street

MONTEZUMA, KANS.
Main Street

NEWTONVILLE, MASS.
Highland Avenue

NORWAY, IOWA
Lenox Township Church

NEW YORK CITY
35th Street, bet. Park and Lexington Aves.
Clark Street and Monroe Place, Brooklyn
Harlem New-Church Mission, 166 W. 136 St.

ORANGE, N. J.
Essex Avenue near Main Street

PALOS VERDES, CALIF.
Wayfarers' Chapel, Portuguese Bend

PATERSON, N. J.
380 Van Houten Street

PAWNEE ROCK, KANS.
Main Street

PHILADELPHIA, PA.
22nd and Chestnut Streets

Frankford, Paul and Unity Streets

PITTSBURGH, PA.
Sandusky St. near North Ave.

PORTLAND, ME.
302 Stevens Ave. cor. Montrose

PORTLAND, OREGON
S. E. 98th St., at Mill

PRETTY PRAIRIE, KANS.
East Main Street

RIVERSIDE CALIF.
3645 Locust Street

SAN DIEGO, CALIF.
4144 Campus Avenue

SAN FRANCISCO, CALIF.
Lyon and Washington Streets

ST. LOUIS, MO.
620 N. Spring Avenue

ST. PAUL, MINN.
S.E. cor. Virginia and Selby Ave.

ST. PETERSBURG, FLA.
1915—5th Street, N.

VANCOUVER, B. C.
235 East 15th Ave.

WASHINGTON, D.C.
16th and Corcoran Sts.

WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street

PUBLISHERS & DIRECTORY OF BOOK ROOMS

THE NEW-CHURCH PRESS (Board of Publication)

108 Clark Street, Brooklyn 1, N. Y.
American and foreign publications of all New-Church Publishing Houses. Religious and Children's books of other publishers.
Convention service books & The Messenger.

NEW-CHURCH BOOK CENTER

American New-Church Tract & Pub. Society, 2129 Chestnut St., Philadelphia, Pa.
New-Church collateral. Our Daily Bread. Book Room.

MASSACHUSETTS NEW-CHURCH UNION

134 Bowdoin St., Boston, Mass.
New-Church Publications. Convention Journal.
Loan Library.

SWEDENBORG FOUNDATION, INC.

51 East 42nd St., New York.
Publisher Swedenborg's writings.
Foreign language books.

SWEDENBORG LIBRARY

2107 Lync St., San Francisco.
Swedenborg's writings and collateral, for sale or loan.
Open from 10 to 1, Wed., Thurs., Fri.

SWEDENBORG PRESS

380 Van Houten St., Paterson, 1, N. J.
Distributors of free New-Church literature. Send stamped envelope for list.

SWEDENBORG SCIENTIFIC ASSOC.

Bryn Athyn Pa.
Swedenborg's scientific writings. The New Philosophy.

WESTERN NEW-CHURCH UNION

17 No. State St., Chicago.
Swedenborg's scientific and theological works and collateral literature.

SWEDENBORG PHILOSOPHICAL CENTRE

5710 So. Woodlawn Ave., Chicago.
Public reference library. Send for copies of free lectures.

NEW-CHURCH BOOKROOM

5009 So. Westmoreland Ave., Los Angeles.
Swedenborg's works and collateral. Religious education dept. recently added.
Loan Library. Reading room.

NEW-CHURCH LIBRARY

Oak and Winslow Sts., Cincinnati.
Reference works. Books sold and loaned. Swedenborg's Works: theological and scientific. Collateral, biographies, periodicals, rare editions.

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 TASK OF THE CHURCH

By William F. Wunsch

AS WE resume our services after the summer recess, we may well consider what we are trying to do. I mean as a church, as a Society of the New Church, trying to promote what the church stands for, indeed exists for, in the Christian world.

Two texts from the Gospel of John will help me say:

I have yet many things to say unto you, but ye cannot bear them now. John 16:12.

The time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. John 16:25.

For good measure, let me add a third text from the Book of Revelation.

Behold, I make all things new. 21:5.

For if the Lord at length tells us more than He did in His ministry on earth, will He not make things new, above all the Christian message?

New Light Promised

It was toward the close of His ministry, in the last week, yes, on the last day of it, that the Lord said, 'I have yet many things to say unto you.' He left them unsaid. He was obliged to do so; time ran out, but, of more consequence, 'ye cannot bear them now.' More enlightenment was to come by the Holy Spirit, it is true. But that was enlightenment, and enlightenment in what He had said. The Holy Spirit would teach all things, 'and bring all things to your remembrance, whatsoever I have said unto you.' Beyond this there were explicit things the Lord would say when the time for them came. Among other things, He would show us plainly of the Father. 'At that day' the relation of the Father and the Christ would be plainly told. So far, the Lord said, He had spoken of it in a proverb, or enigmatically, and as a truth obscurely couched. So far, it had been told in a figure of speech taken from the mortal relationship of father and son. To-day the triune God appears to us in one Person, the Person of the Lord risen, and glorified with God's own self. If that one thing has occurred in our time, friends, this must be the day when the Lord is telling His worshipers what He had to leave unsaid, when He told them, 'I have yet many things to say unto you, but ye cannot bear them now.'

Today, do many tolerate just the thought of further revelation?

Surely if the Lord is going to make anything new it will be His message—the Christian message. Theologians and others strive to make Christianity new, by giving it fuller application to the times. Sometimes, at least, this means only adjusting it or even reducing it to what the present day is ready to believe. Is the Christian message renewed when the Christian hope of immortality is dropped, and a world of the spirit is doubted? Or is Christianity renewed when the immortal hope becomes an informed hope, and the spiritual world a plainly existing reality? Is the Christian message made new when the Lord who said 'the Father is in me' is regarded as another individual from the Father? Or is it made new when more plainly we see Infinite God in Him? Is it not likely that only the Lord can make His message new, and make it more than it has been, and keep it as challenging as ever, exalting our beliefs and not accommodating them?

New Churchmen are convinced that the Lord has spoken again and is speaking again. Do not the words, 'I have yet many things to say unto you, but ye cannot bear them now,' imply that a time would come when He would tell mankind more? "I shall show you plainly of the Father," He added. And in His Risen Presence He declared, "Behold, I make all things new." What could concern Him more than to make His own significance and power and His message new? New Churchmen are convinced that He has done so and is doing so. He does so in teachings which He has given the world by a servant from among men. To many this seems so unlikely. And yet, why? What the Lord said two thousand years ago was carried to the world by servants from among humble men, by Mark and Matthew, Luke and John, and others. The Christ, humanity-wise, was Himself a Son of man and a servant, He said, speaking what He heard, and doing what He was bidden. He refrained from writing a word, but in words written down by others His Gospel endured to reach more and more of mankind. Are we to find the Christian message made new or reinterpreted and re-enforced for the day, then, in books done by a human hand? Why

not? The Christian message was written down when in the first place it was given to the world. And, of course, it was written down by human instrumentality.

The March of Knowledge

New Churchmen—and this is the reason for calling them so—are clear that the Lord has indeed spoken again—spoken things which He had yet to say as His ministry on earth came to its close. We hear constantly in these days of the march of knowledge in general, and especially of the strides in science. One would hope and expect that there might be a similar advance in religious knowledge. Indeed, must there not be advance on this front if mastery of human nature is to match the mastery of material nature, and if moral and spiritual culture is not to look utterly shabby and petty in the midst of technological plenty and success? New Churchmen would like to reach ears open to hear that religious knowledge has been enabled to march on also. It can take a great stride onward, not by the wit of theologians, but by revelation from the Lord of Christianity. Will it be accomplished by sheer human mentality? Or will a stride forward into an age, new morally and spiritually as well as materially, be accomplished as ever by the leading of God through a human instrumentality He has summoned to His service? All around us in the thoughtful Christian world there may be—indeed, I know there is—increasingly timely presentation of what the Lord said in the Gospel days. But more has been told mankind. The Lord has proved His assertion that He had more things to tell His followers. He has met His promise to come again. More has been told us by which religious knowledge can be immensely profited, and by which the spiritual life of mankind can be energized and advanced in the march of total civilization.

For our part, we know that further revelation has been given to Christendom, indeed to all mankind, by the Lord of life. Of that revelation we ourselves mean to learn more and more. We shall persist in making it significant and helpful to ourselves and others. What may seem incredible to others is unspeakably rich—a great spiritual wealth—to us. It is further light on God, on Providence, on man, on the Word in the Scriptures, on life, on death, on the world of the spirit, on every reality of the spiritual life. Once any of that light has dawned on us, the mind cannot push it away, and we must continue to walk in it. Once that light has helped us in life, we are impelled to share it and to try to spread it. And here our task as a church comes into sight. With these added resources, we must labor toward the kingdom of the Lord on earth. We must minister to the spiritual life of mankind. We must make good the Christian message now made new. I want very much along with you to do this, and to consider fruitful ways

to do this. To this effort again this year I earnestly invite you and all who are associated with us.

Providence Guiding Us

Think, how heavily we can count on Providence in our efforts! It is Providence that more light has been given. It is providential that it has been given as the world tries to find its way in a new and treacherous day. It is providential that light has been given to quicken moral and spiritual effort as this has lagged far behind material progress. It is providential that light has been given for the building of the Christian mind in the midst of much church-building, and building-up of numbers, and expansions by mergers. Providence, far more than our efforts, will guide the spreading of the light. And light has its own power of penetration. Let us have all confidence that we have Providence to hearten and prosper us in whatever efforts we make on behalf of what comes from God.

So shall my word be that goeth forth from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and prosper in the thing for which I sent it.

(Mr. Wunsch is the pastor of the Church of the Holy City, Washington, D. C. Among top quality books he has written are, "An Outline of New-Church Teachings," "The World Within the Bible" and "A Practical Philosophy of Life.")

Kindness beams with useful friendliness and oils the grating wheels of a toiling world. To be kind is to be great, great in the exercise of the noblest sentiment of the human heart.

To be kind is to be God-like, and to the kind will be revealed "the exceeding riches of grace in kindness toward us in Christ Jesus."

NOTICE

**New-Church Free Literature Supply Depot
of Pamphlets and Tracts
(For General Convention)**

Formerly at Paterson, New Jersey
Now located at New-Church Book Room
Chicago, Illinois

Address: Western New-Church Union
1745 Stevens Building
17 North State Street
Chicago 2, Illinois

Notice to New-Church Societies, New-Church Ministers, New-Church Book Rooms, and Colporteurs of General Convention—please write hereafter to the above address for New-Church Free Literature (pamphlets and tracts) desired.

(The Supply Depot is a function of the Public Relations Bureau of General Convention.)

A Soldier of the Lord

Col. Benjamin B. Shedd

(A Memorial Address, July 25, 1956)

By Antony Regamey

WE ARE gathered here, in the presence of the Lord, with heavy hearts as we think of ourselves and the loss of our friend's physical presence; yet, with a faith able to lift us up above self-pity and to rejoice with him and for him, in this his hour of victory.

For death is victory—the crowning victory of all the victories of our life here, if we have learned to live it aright. It is but the gateway through which, born out of this mold of clay, we enter into an even more real phase of life; that phase of it for which all our experiences in this world, and especially our moral battles, were but a schooling and preparation.

Viewed in this light, as a gateway into more life, death is what gives our existence here a meaning. And with those who have succeeded in making it a triumphal arch—though they would be the last to own to this—the road goes right on, on the other side, to greater freedom, fulfilment, service, happiness and peace. Now, those are they who have learned, at least in some measure, life's ultimate secret, which is to live for others by dying as to one's self-seeking. Therefore, what sounds to some like "taps", to them is *réveillé*. To them, leaving the physical body behind is incidental and holds no terror. They know they are essentially spiritual beings, citizens of two worlds. Already now they are at home in the realm of the eternal. They know life to be more than meat and raiment. To them what gives it worth and significance are the practice of love and the pursuit of truth, which means integrity, good-will, kindness, concern, generosity and an understanding heart.

Beyond Death

Moreover, all these are the very stuff of which the truly human character and personality are made. They are also and above all God's gift of Himself to us, His image within us, His life in us. Being spiritual realities, by their very nature they remain indestructible and forever beyond the reach of death. Because we are created with the ability to respond to them, we are immortal. And when we make them our own, we know ourselves to be so. His life in us then becomes our life in Him.

There is more still. For, when we live in Him, we know ourselves also to be near all those in whom He lives. His love so binds us to our dear ones on either side of the veil that communion continues even without communication. Our nearness to them and theirs to us is a nearness of the mind

and the heart to which, at length, physical nearness is no longer essential. And as another world within this, in which we live already our deepest life, becomes the more real to us, the more we know also that death is not separation. The more we are able to face its apparent partings not only with serenity and fortitude, but with the certainty that the bonds that bind us to the Lord and to those we love can never be broken.

Such is the faith that sustains us at this hour; the faith we share with the good friend whom we were wont to call, with true and deep affection, Colonel Shedd.

Some of us, it is true, found it difficult to think of him as a soldier—so meek and gentle he was, and so far from being aggressive or self-assertive. This only shows, of course, how the times have changed. War never was truly humane. But it was far more humane some fifty years or so ago than it is now; and then, a military man was not quite as much a machine.

Still, the title was his, by right, and not a matter of courtesy, Kentucky fashion. He earned it the hard way, throughout his life, from the time when he was twenty-one in 1894, and a ship's Corporal in the Naval Reserve, to 1953 when he was placed on the U. S. Army Retired List as Colonel. It was in the Massachusetts Volunteer Militia, however, that he first won his honors, from 1899 to 1920, beginning as a private. One of the first organizers of our State's National Guard, he saw service abroad, during the first World-war, in the artillery, being later appointed to the U. S. Peace Commission.

Stress on Service

There is no need to dwell further on what is in reality a long and distinguished record. If we have expanded on it, it is not only because love of country and citizenship were an integral part of his life and religion; because in his concept of military service, in addition to his love of order, his emphasis was on 'service'; but because in all his other interests and work there was also much of the true soldier in him.

In the business world, in his lodge and his church life, he served, faithfully and well in many positions of responsibility. His unfailing loyalty to the task in all these fields of endeavor stood up to many a trying moment of discouragement or wearisome routine. Again, and like a true soldier, he accepted the various posts offered him, not as a

means to make himself prominent, but for the opportunity they gave him to be of use, to put into practice his love to God and his fellow-men.

Indeed, it is difficult to realize what a large place he occupied in our church life throughout the years past, until we stop to consider. Now, we find him as chairman of the Church Committee, then as chairman of the Standing Committee of the Boston Society; as President of the Massachusetts Union, as a Director of the Theological School, and on the Chapel Hill School Board, as well as Trustee of the Rice and Gray Funds, two important Convention accounts. In all and other key positions, consistently if quietly, he revealed himself a good and faithful soldier, plugging along often at thankless tasks, careful of details, methodical, never yielding to the spirit of defeat. And again, in these last few years while, fighting his Lord's battle he was also fighting for his own health, who could forget the gallantry with which he persisted in attending worship and church social events?

How much we owe to his spirit! How grateful we are to the Lord for lending him to us! How easy then, it was to believe that the spirit is the real man! How easy it is now, as we follow him with our loving thoughts in the new life that opens before him! Is it any wonder that he should still occupy such a large place in our affections and that our hearts—because of what he was and is,—should be incapable of conceiving that place ever becoming empty?

SWEDENBORG'S WRITINGS

To new readers, 10 cents; regular, 25c each:

HEAVEN AND HELL
DIVINE LOVE AND WISDOM
DIVINE PROVIDENCE
THE FOUR DOCTRINES

Swedenborg Foundation Incorporated
51 East 42nd St. New York 17, N. Y.

WHERE HEAVEN BEGINS

By Everett K. Bray

It is a wise and loving testimonial of a minister who writes from experience. The reader need not be wary that he may be lead on an uncomfortable other-worldly excursion, for this book makes it clear that heaven begins on this plane of existence.

Grey cloth \$1.50

Order from
THE NEW CHURCH PRESS
108 Clark Street Brooklyn 1, N. Y.

"I have fought the good fight. I have finished the course. I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only but unto all them also that love his appearing."

Yes, over and above our heart's pain, frankly and unreservedly, we are happy in the thought of our friend's expanding life; in this casting off of all the restraints that of late held him back, and the blessed increase of freedom and soul-satisfying usefulness that are now his.

Together with the many other ones still near and dear to him and to us, he helps heaven to become more real and home-like and closer to us. With them he keeps alive in us the challenge to become in our turn, good and better 'soldiers' of the Lord Jesus Christ.

(The above address by the able minister of the Boston New-Church Society at the funeral service of a noble New Churchman is printed at the request of a number of Massachusetts friends who heard it.)

MARYLAND ASSOCIATION MEETING

The Rev. William F. Wunsch, General Pastor of the Maryland Association, has announced that this body will meet in the Baltimore church, Saturday, Oct. 27. Included in this Association are Delaware, The District of Columbia, Virginia, West Virginia and Maryland.

DR. HINCKLEY'S NEW JOB

After many conflicting reports on the nature of Dr. Edward B. Hinckley's new position, we now have a letter from the most authoritative source, Dorothy Kuenzli Hinckley. Mrs. Hinckley writes:

"Beginning, Oct. 1, Dr. Hinckley will be Executive Co-ordinator of the Dana Hall Schools in Wellesley. He resigned as President of the Babson Institute last spring, after ten years there, to accept this position. The four Dana Hall Schools—Tenacre, Dana Junior, Dana Hall, and Pine Manor Junior College—were founded and developed by the late Miss Helen Temple Cooke, who came to Wellesley over fifty years ago. Each has its own president or head, and Ned's job will be that of integrating and co-ordinating their financial and administrative operations. In this he will represent the Board of Trustees, on which he has been a member for the past four years."

The best and easiest way to push the New Church into the ground is to overlook her ingrown hairs and wrinkles when painting her living picture! When will we learn to see ourselves as we are? Are we tolerant, quasi-superior, held together by dead money; or are we un-prepared to do something about the ideals concerning which we so glibly converse among ourselves?

EDITORIAL

The Church Boom?

MANY DEVOTED churchmen are finding encouragement in the recent statistics relating to the growth of the churches. Church membership for the first time in history is over 100,000,000; and what is more significant, the increase in church membership is larger than the general increase in population. The latter is only 1.8 per cent while the former is 2.8 per cent. Other notable figures show the following: an increase of 3.4 per cent in Sunday School enrolment; an increase of 5,393 or 1.8 per cent in the number of local churches; a gain of 8,051 in the number of pastors with charges, and a per capita contribution of \$48.81 annually or a 7 per cent increase.

To this citation of statistics the cynical may answer with a curt 'So what?'

Does it mean that as a nation we are growing spiritually? Are the virtues that we associate with the teachings of Christianity in greater evidence now than formerly? These are questions to which statistics can give no answer. The United Press has inquired from several prominent clergymen and theologians about their interpretation of this boom in church life. Here are some of the answers made:

Reinhold Niebuhr, noted professor of applied Christianity at Union Theological Seminary and author of several outstanding books on religion, has this to say: 'I think it is questionable that it indicates a genuine spiritual revival. Certainly going to church is popular. Perhaps it is too popular—it has become the fashionable thing to do. It establishes a sense of community in the impersonality of the city. It is significant that church membership is now more popular in the cities than in the country. Whereas it used to be the other way around.'

Differing from him is Dr. Norman Vincent Peale, popular broadcaster of the Marble Collegiate Church, New York. Dr. Peale declares: "I firmly believe that the increase in church membership is not a superficial salute to religion in general. It has happened because people are definitely looking for adequate solutions to personal problems and because the church has discovered how to make religion a daily source of guidance and inspiration."

Bishop G. Bromley Oxnam believes that the 'remarkable' growth of the churches in America 'reflects the increased effectiveness of a better-trained clergy and a carefully-developed program of religious education and of community service. It is

not an emotional flare-up born of fear. It is clear evidence of a deepening religious interest—the expression of thoughtful decision upon the part of increasing numbers in one of the great movements of history.'

Dr. Ralph W. Sockman, another radio pulpiteer, believes that the nation is undergoing a 'religious awakening' but that 'it is yet to be determined whether it becomes a real religious revival.' The American people are waking up to the fact that secular living—even in a period of great prosperity like the present—is not enough. They are looking for something more. The test will be whether the church can give them what they need and not merely what they desire.'

Personally we believe that the growth in church membership, Sunday School enrolment and church attendance indicates a real hunger for the spiritual verities. It reveals, in our opinion, a dim realization that the triumphs of natural science and materialistic success are not enough. So there is a quest for a faith by which to live. Let us hope that the churches are able to meet the challenge presented to them by this hunger and this quest.

Censorship or Not

The members of the National Association of Retail Druggists at a recent convention held in Cincinnati, Ohio, expressed themselves as much concerned about the obscenity content of many American publications which are handled by them. As a remedy for this the Retail Druggists suggest a federal censorship board with power to rule on the sale-worthiness of periodicals. We can sympathize with the druggists in their desire not to be purveyors of filth, and yet question the wisdom of the remedy proposed. The average druggist if asked why, if he finds the contents of a given magazine offensive, he does not simply refuse to handle it, will answer that this is too big a job—he cannot possibly familiarize himself with every magazine he carries, nor does he like to have his organization set up a board for this purpose lest he and his colleagues be charged with interfering with the freedom of the press and the right of people to read what they want. However, the alternative suggested, namely a federal censorship, may be much worse than a censorship exercised by either the individual druggist or a board of his choosing. Restrictions upon freedom of the press and of speech tend to become ever more and more drastic. There is about them a creeping danger to free expression.

The best censorship for obscene printed matter is education of the public to prefer reading matter of a higher quality.

The President's Corner



PROBABLY all readers of the *Messenger* would like to read the exchange of correspondence between the Rev. Claude H. Presland, secretary of the British Conference and fraternal delegate to last summer's Convention and Myself. Mr. Presland wrote me as follows:

Dear Mr. Johnson,

I arrived in Glasgow on Tuesday morning, 26th of June, at 8:30 and, after a hasty tidy-up, proceeded to the Annual Meeting of the General Conference where, by 11 o'clock, I had reported on my visit to the brethren in the United States of America.

The Conference unanimously passed the following resolution:—"That this Conference expresses its warm appreciation of the generous invitation extended by the General Convention of the New Jerusalem in the United States of America, and of the unfailing kindness shown to the representative appointed. It is hoped and believed that by this visit the bonds of affection and understanding between the two organizations will have been strengthened, to the advancement of the work of the Lord's Church in the world."



Rev. Claude E. Presland

It is hardly for me to say a great deal about this resolution, but I can assure you that behind the formal wording there is a tremendous appreciation of all that the General Convention has done to make the visit possible and worthwhile, and every hope that you and we shall continually work closely together. The Conference was pleased to believe that the visit may have served to this end.

I may add that we have already arranged that our 150th Annual Meeting shall commence at South Manchester on 27th May, 1957 and, as you know, we have some hopes that the General Convention will be represented at this meeting.

With fraternal greetings, Sincerely yours,

C. H. Presland

In substance my reply was:

Dear Mr. Presland:

I was pleased to hear of your safe return to England and to learn that you arrived at the Conference Meeting as you had expected.

May I thank you for the kind greetings sent by the Conference and assure both it and you that it was a great pleasure to entertain you as the representative of the General Conference.

Your own personal understandings tell you more than words will ever be able to say, of the good will you brought with you from England, the understanding and the brotherhood that has been increased through your visit with us.

Thank you for passing on to us the fact that the one hundred and fiftieth annual meeting of the General Conference of the New Church shall commence at South Manchester on the 27th of May, 1957. I think it is the mutual feeling of all of us here that we will want to help you celebrate your one hundred and fiftieth anniversary by sending a representative to those meetings. This matter was noted at our post Convention General Council Meetings and no doubt will be brought before the General Council Meeting in January. Returning your fraternal greetings, I am

Sincerely yours,

David P. Johnson

President, General Convention.

Tolerance of the apparent stupidities of others is about the most difficult assignment confronting man. Even the Christ conjectured about how long He would have to put up with the faithless!

**WHAT IS YOUR CHURCH
DOING
ABOUT THE EVERY-FAMILY
A-SUBSCRIBER-PLAN?**

LETTERS to the EDITOR

THE CHRISTIAN IN POLITICS

To the Editor:

There is an other-world, personal experience of Swedenborg's, and his comment upon it, that has both a universal significance and a special importance at a time of political elections. This experience is described in the *Arcana Coelestia*, 10381., in the following language,

"A certain spirit who was able to explore skillfully all things of my thought, and to keep them in order, and to show them to me . . . brought forth only such things as he could find fault with." Replying to this spirit, Swedenborg continues, "It was given me to say that what he blamed was not mine, but belonged to the spirits who were around me, since what I think, I do not think from myself, but from them by influx. . . . It was given to add that it is not angelic to seek for the evils with man, unless at the same time for the goods."

The last sentence in the above is pertinent to a time when political candidates oppose each other, using all the modern means available for influencing the political decisions of the voters of a country.

An angelic political campaign requires a Christian to fairly and honestly present an opponent's position and accomplishments, calling attention to what seems to have been mistaken action and to decisions in the past that have been harmful to the common good, and indicating what seems to them to be better procedures for the future. Modern economic life, national and international, increasingly becomes more and more complicated, requiring for its guidance higher and higher types of spiritual and natural intelligence. There is no place, whatever, in a professedly Christian country, for unangelic political campaigns with their personal abuse and distorted, unfair accounts of opponent's position and accomplishments.

"Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged." (Matthew 7:1)

Warren Goddard

BUILDING TOGETHERNESS

To the Editor:

I am a regular reader of *The New-Church Messenger*. With every issue it is borne in upon me that we New Churchmen are fortunate, indeed, that 'the official organ of the General Convention of the New Jerusalem in the United States' offers, through top quality journalism, a service of real leadership.

Are we, as individuals and as members of groups, taking full advantage of the opportunities it presents for strengthening our fellowship and our use-

fulness as New Churchmen? I think we could greatly improve the effectiveness of our organized endeavors by increased and wise use of space in the *Messenger*. To illustrate I refer to groups of which I am a member.

Round Robins furnish some New-Church women their only contact with the external church. A regular section in the *Messenger* on Round Robins would bring these women actively into association with the larger activities of the church. And, on the other hand, much could be reported about these letters that would be of interest to other readers of the *Messenger*. How many Robins are there? What is the longest flight? (One travels to the Philippines.) How many persons take part in them? What topics engage their interest? What questions do they raise? What helpful and revealing comments, pertinent to New-Church thinking, do they contribute? To be sure, this is but a small endeavor of a few earnest participants, but wouldn't short, snappy, frequent and regular publicity in the *Messenger* help to strengthen this undertaking, and give to readers a broader, more appreciative understanding of the value of 'togetherness'?

The Women's Alliance is an active, nationwide group that reports once a year, by mimeographed letter, to its members, and annually to Convention. But by then the year's work is over. Would not a good, live regular column conducted by the Alliance on Alliance affairs, in the *Messenger*, help to keep its members stimulated and encouraged in their work for the church, and at the same time help to inform our reading public of aims, activities and accomplishments of this important arm of Convention?



The National Association membership is scattered geographically and most of its members are remote from New-Church centers. Their business must be carried on almost entirely by mail. The *Messenger* is specially adapted to their needs. In it they can find, not only general news of the church throughout the country, but articles and sermons rich in doctrinal teachings and inspiration. For example, how could they get, by letter, the riches to be found in the last Christmas Number of the *Messenger*? It seems to me that subscription to the *Messenger*, or convenient access to it, might well be a requisite of membership in the National Association. Then, through an N. A. column in the *Messenger*, much of the information relative to the organization, and all of the inspirational messages could reach members by way of attractive, printed page, rather than bulky not-always-easy-to-read mimeographed sheet. Duplication of effort in compiling doctrinal instruction would be saved. Necessary letters to members could be short—a highly desirable feature. The

National Association is an extension service set-up of wide possibilities, about which our people need to know, in order to direct to it persons who might enjoy its contacts.

The *Messenger* staff maintains a democratic forum for exchange of information and ideas, within the areas of New-Church interests. Let's USE it!

Clara S. Goodman,
Ithaca, N. Y.

(Editor's Note: It may be of interest that since Mrs. Goodman wrote the above letter, the Women's Alliance has voted to use the MESSENGER for just the purpose suggested by her.)

USING TERM, CHURCH

To the Editor:

I appreciate very much the Rev. David Garrett's frank presentation of his point of view, in your issue of Feb. 4th. There are a number of things, however, to which I must react.

In the first place, Mr. Garrett does not use the term 'church' with any consistency, thereby beclouding the argument. In one place he means by it the human organization, in particular the General Convention of the New Jerusalem. In another place he means the spiritual movement inaugurated by the Lord, through His coming again. Because of this semantic inconsistency the reader gets confused.

I have noticed this in other writers too. They do not seem to be clear in their own mind what is meant by 'nova ecclesia' in the Writings. Certainly one thing is NOT meant. Never is meant an earthly organization, an ecclesiasticism. Certainly what is meant, is a coming again of the Lord in form of Divine Truths to men on earth.

If this is the pre-eminent meaning why then bemoan the 'decline' of something that cannot decline? What are numbers in the face of the proclaiming of Divine Truths from heaven?

Another thing is this so-called 'distinctiveness' of the 'church'. Again I do not know whether the organization is meant or the spiritual enlightenment. If the first, I see nothing distinctive either in the General Church (having built an 'old church' medieval cathedral) or the General Convention, having the same organization as many other liberal Christian denominations. Actually, speaking again of the human societies, marked distinctiveness led to marked decline after the turn of the century, in General Convention circles.

Today, those societies in Convention, who have young, active ministers, who having adapted the methods and techniques of other denominations, to build up their societies, are the ones which are growing.

In comparison, if such comparison must be made, with the General Church, we must not only look at numbers. Let us ask this question: How many new churches, buildings, educational units, etc. have

been built by the General Church in the last five or ten years? Any? What new and attractive programs were started by the General Church? Their membership increase comes mostly from two sources: their own families, and Convention members who need, as they say, more authority, centralization, the power of the bishops to tell them what to do. The General Church is incapable by its claims and the language which it employs, of interesting others on the 'outside', who are unprepared to understand the special lingo which has developed in their collateral writing.

Once more, on organization: does any organization, form of government, decentralization or centralization create a church in the sense in which the Writings consistently use this term, namely as compact expression of 'Love to the Lord' and a 'Life of Charity'? Congregational or Episcopal, what difference does it make? Mr. Garrett sees our salvation in a new form of government, but at the same time, despairs even of this remedy, since, as he says, we have neither laymen, leaders, nor ministers to staff such. I agree with him in this that we can with prayer, and enthusiastic effort rebuild our societies to become nuclei of enlightenment. But we should never forget that Swedenborg himself never predicated an organization separate from the existing ones.

Othmar Tobisch
Berkeley, Calif.

GERMAN ARCANAS NEEDED

To the Editor:

The Arcana Class, sponsored by the Swedenborg Foundation, now under the leadership of the Rev. Louis A. Dole and his wife, is acquiring new members almost daily.

Our English brethren have been reading about it in the pages of *The New Church Herald*, and by joining with us in the reading, have strengthened our hearts. In Germany, I understand that the readers, for whom Mrs. Anna Reissner translated the *Swedenborg Student* each month, are still reading.

They are in need of Arcanas in the German language. Will those who have Arcanas, brought to this country by the first New-Church families to come, and which are now no longer read in German, donate them to Berlin and Vienna?

The Lord has returned to us. Without His first coming no flesh could have been saved. Let us unite at His Second Coming, go out to meet Him—and ask Him to teach us.

Send notice of wanting to join the Arcana Class, and any information you may have about German Arcanas to me.

Serena K. Dandridge,
Shepherdstown, W. Va.

TRAVELS IN EUROPE

By Waldo C. Peebles

ON OUR arrival in London a telephone call to Mr. Presland found him ill with infectious mononucleosis, otherwise known as glandular fever. We wondered if the exhausting itinerary in America with attendance at Convention so closely followed by the British Conference had proved too much for him. Our next goal, therefore, was Swedenborg House, headquarters of the Conference, which houses the New Church Press, an attractive and comfortable reading room, Swedenborg Hall for lectures, seating one hundred and fifty, and a library containing in its collection every possible edition of Swedenborg's works in many languages, rare books and valuable manuscripts, as well as collateral works, periodicals and pamphlets. The library has one hundred and one different editions of *Heaven and Hell* alone.

Miss Gerrard, the executive secretary (who said I seemed determined to have her married because I kept calling her Mrs. Gerrard) gave us a cordial reception and devoted considerable time to showing us around and explaining the work of the House. Among their prized possessions are a lock of Swedenborg's hair, his ring, his cane with a hole in the handle in which to place a white ribbon for weddings and a black one for funerals, and a heavy mahogany table which he used and on which he probably wrote *True Christian Religion*. This table was purchased in 1849 from the daughters of the Shearsmiths with whom he lodged in London and a letter establishes its authenticity beyond a doubt.

Swedenborg House is supported by rentals of offices in the building, the letting of the Hall to New Church and other bodies, and membership subscriptions to the Swedenborg Society. A cursory glance at the list of members showed a great many names of Americans from Bryn Athyn, but not one that I recognized from the General Convention, a deplorable situation, in my opinion. Surely all thinking New-Church people will want to become acquainted with the activities of Swedenborg House and support its work. The annual dues amount to only ten shillings (\$2.50). Members receive publications of the Society up to half the value of their subscriptions. The address is 20/21 Bloomsbury Way, London W. C. 1. I would suggest that funds might be found in Convention or elsewhere in the Church to pay for a number of subscriptions.

On Sunday, July 29, we attended the Kensington

New Church, the nearest to our hotel of the five London societies, and heard a sermon by the Rev. Mr. Stanley. The auditorium is not as large as that of the Cambridge Chapel. The chancel is very lovely with a replica of Da Vinci's *Last Supper* on a gold background over the altar and above it a stained glass window with the colors of the spectrum. The society sold their original building when it was found to be too large and built this chapel more suited to their needs. After the service we were welcomed by the minister, Miss Gerrard, and several members of the congregation.

Impressions in London

Every visitor in London tries to get to the British Museum. Our time was limited and we planned to see only the most famous exhibits: the Elgin Marbles from the Parthenon, the Rosetta Stone, and Magna Carta. As we entered the huge building we were pleasantly surprised to see a notice of an "Emanuel Swedenborg Exhibit." It was given a prominent position at the mid-point in a large hall on the first floor and consisted of several valuable books written by Swedenborg, some of them with his autograph on the flyleaf. Among them we saw his work in Swedish on Algebra, a copy of the last work in which the author's name appeared as Swedberg, a copy of *Divine Love and Wisdom* with marginal notes by William Blake in pencil, but clear and legible, and a copy of the *White Horse* with notes by Coleridge. I do not believe the church people knew of this exhibit, but the books in it were undoubtedly some of those given to the Museum in a grant by the Swedenborg Society as early as the year 1817.

Our last pilgrimage was to the New Church College at Woodford Green, a tedious ride of about forty-five minutes by street car. Mr. Vickers, the new principal, was away attending a conference of Sunday School teachers, but we were greeted by Mrs. Vickers and the two children, Richard and Joan, who showed us around. There is only one large building in a secluded rural location surrounded by high hedges and green foliage. The grounds are no more extensive than those of our own Theological School, but more cultivated and under the care of a gardener. There is a spacious lawn at the back, set up for croquet, a grass tennis court, a rose garden with over two hundred rose bushes, two greenhouses, fruit trees, and vegetables enough to supply a school full of students. The house itself

contains an apartment for the principal's family, classrooms, several dormitory rooms, a dining room, kitchen, library, and a small chapel. We felt that although the English school has the advantage of quiet and seclusion, our American counterpart is better located with regard to proximity to fine libraries and rapid transit to the city.

If the kodachrome pictures we took of the College, the Kensington Church, and Swedenborg House turn out well, we shall have a visual record to offer our friends at home that will be more satisfying and colorful than the written word.

A Visit to Zurich

It was our good fortune to arrive in Zürich in time for the 82nd Annual Conference of the Swiss Federation of the New Church. We were given a most cordial and hospitable welcome, both before and after the meetings. We had dinner with the Horns and coffee twice with the Rev. and Mrs. Adolf Goerwitz. Both families occupy comfortable apartments in the building owned by the Church which contains the place of worship and is the headquarters for the Swedenborg Press. We had met Dr. Horn two years ago when he visited Boston on his way to Convention and Mr. Goerwitz we remembered as a young man many years ago in America. However, we had never met their wives. Mrs. Goerwitz is a very gracious hostess and an invaluable aid to her husband. Mrs. Horn is a charming young wife and mother of two lively little girls, Christiane and Berta, aged eight and four respectively.

On Sunday, August 26, the service was conducted by Dr. Horn with the sermon by the Rev. Erich Reissner from Berlin. Then followed the ordination of Horand Gutfeldt in which Mr. Goerwitz assigned to me a small part, that of reading the letter of authorization from Convention signed by Horace Blackmer, typed out for me in German. Mr. Goerwitz, in his capacity as General Pastor, conducted the ordination service, garbed in his white gown. His words of admonition and encouragement to the young candidate for the ministry were delivered in a most impressive manner in tones of deep-felt emotion. Then followed the administration of the Lord's Supper, with the assistance of the ministers present, to about eighty participants.

After the services most of the congregation adjourned to a downtown restaurant for dinner in a private room. Mr. Goerwitz sent a taxi to bring us to church and now as his guests we were seated at the head table. At the beginning of the meal I noticed that many of the church people were drinking wine as an aperitif, so I ordered what I intended to be two glasses for my wife and myself of a sweet Italian wine recommended by the waitress. Very promptly a large bottle was placed before me in an icebucket. I realized immediately that this was too much for us and asked for extra glasses to treat our host and other guests. Soon I had six

tall glasses of wine standing before me as if I intended to empty them myself. Rev. Alfred Regamey, from Lausanne, on my left, exclaimed: "Some one ought to take a picture to show the folks at home how you behave in Europe!"

The next day we accompanied the church group for a sail on the Zürich See, two hours each way with an hour in Rapperswil at the other end of the lake. The sun shone brightly all morning, but just as we embarked, the rain began and continued all afternoon. Fortunately, the boat had an enclosed deck and a restaurant where excellent coffee and cakes could be obtained. The good company and cheerful conversation made us forget the weather and the heat of the engines kept us warm.

An Ordination Sermon

We had known Erich Reissner when he was a student at the Theological School. His wife came to join him on Monday and we found her so friendly on the boat and again at coffee at the Goerwitz home. Mr. Reissner's sermon on Sunday was inspiring, full of enthusiasm for the New Church, and delivered with great sincerity and eloquence. I hope it can be made available later in full in English translation. Meanwhile I should like to quote a portion of it that appealed to me as poetic and appropriate to the locale in which the conference was held:

"In a land of mountains the inhabitants are familiar with the towering peaks, even though they are often removed from their sight by rain and clouds. For us the highest mountain top of life is the Lord; and we all know how often this highest summit is removed from our sight by the mists of earthly activities and by the dark clouds of unenlightened thinking. This service of consecration will make the highest peak of life unforgettable to the New Church clergyman (Horand). It will say to all the forces of his soul: 'I have chosen you and appointed you!'

And yet it will happen that the mists of earthly activities and the clouds of human wisdom will obscure the highest summit—even the New Church minister is still a human being. He would not be able to accept and exercise this high office, if an especial protection and an especial help were not bestowed upon him by the Lord. In this the infinity of the divine love is evident, that it bestows upon a man, in spite of his limitations, holy powers to administer the sacraments."

The sermon closes with a repetition of the words of the Lord: "I have chosen thee—Fear not—for I have called thee by thy name! Thou art mine!"

We came away from Zürich profoundly impressed by the spirit of dedication and devotion of this little group of ministers and laymen, the Swiss Federation of the New Church.

To The National Association of Convention

By Clark Dristy

Be of good courage and he shall strengthen thy heart.
—Psalm 27-14.

OVER and over again in the Word we are admonished to be of good courage, to be strong, and to faint not. In the New Church we may be weak in numbers but there is no reason why we should be weak individually. We have the greatest and most wonderful revelation ever given to the human race. We are spiritual beings who live forever, and we have the power to choose the kind of life we wish to live to eternity. If we are faithful and obedient to the laws of God, (The Ten Commandments), force and power from the Lord Himself will flow into us through the spiritual world, and we shall ask what we will, and it will be done. Is there any reason then why we should be weak, or doubting, or fearful? Have we not been promised so great a blessing that "there shall not be room enough to receive it"? This great blessing is not just for the few; it is for everyone. It is for *YOU*, if only you claim your inheritance and do the things that are required of you. And what more doth the Lord require of thee than to do justly and walk uprightly before God and man? And is there any man who has lived long on the earth who cannot say with the Psalmist, "I have been young and now am old; yet have I not seen the righteous man forsaken, nor his seed begging bread."

HERE AND THERE

As this number of the *Messenger* goes to press, word comes to us of the passing to the other world, on September 29, of the Vice President of the National Association, Frank Eisenhardt of Warsaw, Indiana. A memorial will appear in a later issue.

Now and then one of our members gets around. Forrest Dristy is in London, and will no doubt attend some of the General Church Assembly meetings that are being held there. He writes that he arrived safely in England and was trying to adjust to the English weather while looking up two or three New Church friends. He should also meet two former members of our National Association, Charles and Daphne Norton of Adelaide, Australia, who are on their way around the world and will come to America and are expected to visit the Dristy family on their way west . . . A new booklet called *The Bible Or Word of God Uncovered and Explained*, by the Rev. Theodore Pitcairn, is being distributed free by one of the ministers of the Nova Hierosalyma group.

National Association members who wish to contribute news items or brief articles for this column are invited to send same to Clark Dristy.

NOTICE

CONTRIBUTORS TO WAYFARERS' CHAPEL

Work has just been completed on an exquisitely hand-engrossed Book of Remembrance for the Wayfarers' Chapel, in which all special gifts to the Chapel and its Building Fund have been recognized. The engrossing was done by Henry W. Rosley, of San Diego, California.

In order that those donors who are unable to visit the chapel may, if they desire, see the page on which their gifts have been recorded, the Rev. Robert Loring Young has offered to supply 35mm. full color slides of the pages of the Book of Remembrance to all donors who send him their request, accompanied by fifty cents for each slide desired.

When ordering, please include full information about your gift to the chapel, indicating approximate date and to whom the gift was sent. Orders will be processed in batches of 20, so please allow several weeks for your slide to reach you.

Mr. Young's address is: 3745 Albatross Street, San Diego 3, California.

WANTED 9200 HALF CROWNS

"I can just imagine you saying, 'Good gracious, whatever for?' Well just this. To purchase a new car for the Superintendent of the New-Church Mission, South Africa, the Rev. Brian Kingslake . . . The old Mission car is finished."

The above is a quotation from an appeal sent out by the British Conference. The Mission car has gone nearly 200,000 miles over roads described as full of 'holes, ruts, rocks, mud in which it sank up to the footboards, rivers that had to be forded, and mountains that had to be climbed.

Mr. Kingslake says of the car:

"The engine consumes a pint of oil for every three gallons of petrol. The petrol gauge doesn't work, and the speedometer fizzled out at 164,203—long ago. I have to maneuver the car on to a downward slope before turning off the engine in case the self starter fails. The differential hums or moos like a cow, and the generator-belt whistles like a canary. The headlights flick out whenever you apply the brake. The exhaust pipe is loose and rattles. Nothing sticks down which is supposed to stick down and the bonnet and boot need sticks to prop them up! The driving seat is worn through and reveals its flock and springs as if it were undergoing an autopsy. Two of the windows are broken; the wings are battered, and the duco paint is disintegrating from maroon red through black to another shade of red-rust!"

Those who heard the address of the Rev. Claude Presland, executive secretary of the British Conference, will recall what an impressive record the New-Church missions in Africa have made; and many will perhaps be willing to help in raising the money needed for a new car. Send all contributions to Mr. E. Monk, 65 Parsonage Road, Heaton Moor, Cheshire, England.

THE SEATTLE-TACOMA PROJECT

As it has been a long time since the *Messenger* has heard from the Seattle-Tacoma Society, we would like to share with the readers our dreams and plans for the future; also to tell you something of what we have been doing.

We are a little group—numbering scarcely twenty-five, but we are rich in hope and enthusiasm. For more years than we like to remember, we had met in rented halls in downtown Seattle, with study group meetings and recently Sunday evening services once a month in Tacoma. For several years since the Rev. Lloyd Edmiston's retirement we had been able to hold services only once a month when the Rev. Henry Peters came to us from Ferndale, over one hundred miles north of Seattle. Our situation was indeed discouraging and we knew something had to be done. Then we received the Nystrom bequest. Mrs. Nystrom was an isolated New-Church woman living near Bremerton across the Sound from Seattle whom most of us had never met. Mrs. Nystrom had dreams of a beautiful New-Church building in western Washington and wanted to leave her property for this purpose. At the suggestion of her friend Mr. Carl Jenne of nearby Silverdale, she left the bulk of her property valued at over twenty thousand dollars to the Seattle-Tacoma Society. In earlier years we had been the recipients of small bequests of something over two thousand dollars which we were saving as a building fund. We felt the time had come for us to grow. We had been thrilled by the wonderful progress that some organizations have made by building in a new neighborhood which was in need of a church. We felt that this was the type of project we would like to work for. Encouraged by the Rev. Franklin H. Blackmer's visit and his helpful suggestions early this year, we searched the area between Seattle and Tacoma and finally decided on Federal Way. Federal Way is eleven miles from Tacoma and eighteen miles from Seattle. A beautiful new three-and-a-half million dollar shopping center is just being completed there. It is the center for hundreds of new suburban homes in Federal Way and in a number of smaller communities. It is anticipated there will be 6000 families in the area by 1965. A large rapidly

expanding high school is there, and a new grade school is to be built this year. We were fortunate in finding just the property we were looking for—a four-and-a-half acre tract just a few blocks west of the shopping center. It is situated on the side of a hill where our church can be built on high ground with a lovely view of Mt. Rainier to the east, and where it can be easily seen from U.S. highway 99—the main and much traveled highway.

On this property there is an older home in good repair, which could house our minister and his family. The house has three bedrooms and a large living room with a fireplace in which we plan to meet until our parish house is built. This property is surrounded by over 250 lovely new homes. The neighborhood was canvassed and it was found that more than anything else they wanted a Sunday school. There is no other Sunday school within walking distance, although a Lutheran church is now being built several blocks away. We also found that there was need for a building which could be used for meetings by the various organizations there.

Our plans are to build as soon as possible a parish house which can be used for our Sunday school and Church services for the present, as well as social activities and meetings by the people of the community. Later, we plan to build a beautiful chapel. We feel that it is imperative that we start building immediately, but there are several problems that we face. The greatest problems is our lack of a full-time minister. Rev. Mr. Peters plans to retire after this year and does not feel equal to such an ambitious undertaking.

Early in August we had a visit from Rev. and Mrs. Erwin D. Reddekopp, who came all the way from Edmonton, Alberta to visit with us and to attend the California Association meetings with us at Portland, Oregon. A meeting was held at our Federal Way property. George and Modesta Thostenson worked all evening decorating the house with flowers and bringing in wood for a roaring fire in the fireplace, as it was rainy and cold. June Smith and Aline Hazelton brought cookies and coffee and many of us brought chairs as the house had no furniture as yet. It was wonderful to meet together and talk over our dreams and plans. We know that we need the leadership

and inspiration of the right minister and his family. We are confident that given such a minister, and with the Lord's help and guidance, we can all work together to make our dreams for our church at Federal Way a reality.

Ednah Richard,
Tacoma 9, Wash.

WEDDING

MUZYKA-SPRECKER.—The United Church at Battleford, Sask., became the scene of a beautiful double ring wedding according to the rite of the New Church on Sept. 3, when Charlotte Katherine, daughter of Mrs. Sprecker and the late Mr. Albert Sprecker, became the bride of William, son of Mr. and Mrs. Wasyl Muzyka. The ceremony was conducted by the Rev. Henry Reddekopp of Saskatoon. The bride was given in marriage by her uncle, Mr. John Wiebe. The maids of honor were the bride's sisters, Sylvia and Lois, and their little four-year-old sister Janet was the flower girl. The groom was attended by Philip Waines and William Lloyd, and the music was provided by Mrs. James A. Halliday.

Money For Your Treasury OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1955 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample **FREE** to an Official

SANGAMON MILLS

Established 1915 Cohoes, N. Y.

GOWNS PULPIT CHOIR

Satisfaction in Every Stitch since 1912

QUALITY FABRICS
LASTING BEAUTY

Write for catalogue IC-1

BENTLEY & SIMON

7 WEST 36 ST • NEW YORK 18, N. Y.



THE FINAL JUDGMENT and the CONTINUATION

by

EMANUEL SWEDENBORG

Rotch Edition 1955 Reprint
Paper bound 156 pages

Fifty cents

MASSACHUSETTS
NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

CREATING YOUR OWN TOMORROW

By Bess Foster Smith

Creating your own Tomorrow is the intriguing title of a book written by Margaret Blair Johnston, in which she reveals how easy it is to listen to God since, she says, "He is always speaking, just as it is easy for plants to absorb sunshine since it is always shining." When we can do this, she says, "Every bush and tree will be on fire with God."

Strange, we thought God created the heavens and the earth way back in the beginning, but it seems it was unfinished business and that some of this unfinished business is ours to do.

I like what Alan Devoe, who writes so much about animal life and nature, says as he describes this perpetual creation going on around us. "The essence", he says, "tumbles and pours from its creative source into all manner of forms of infinite variety—of which we, ourselves, as far as we can learn, are the only thinking part." The rest, it seems, do simply what comes naturally. It is this "thinking part" which, I think, Miss Johnston believes can help shape the multitudinous variety of forms that are pouring and tumbling continually from their creative source.

Emanuel Swedenborg, an 18th century seer, trying to explain in a scientific way God's creation without benefit of microscope or telescope came surprisingly near to the present day conception of this mystery. He perceived that the elements of the sun, heat and light, create an atmosphere in which all things can grow in infinite variety upon the earth. In a spiritual sense it is the same. Divine love, which he compares to heat, and Divine wisdom which he compares to light, create an atmosphere in which the spirit of man, that is his internal part, can live and grow and shape his soul for eternity.

He conceived of God as a Great Man, creating from Himself, and not from nothing. So the continual flow from the fountain head, the spiritual sun, to the outermost rim of creation (wherever that may be) and back again in its unending rhythm is like the inhaling and exhaling of the breath of God.

In like manner, we as small men,

with the Godlike power of choosing and accepting what-so-ever we will, create our own small universe to our liking. We do know that with the inhaling and exhaling of our breath our bodies are renewed and our blood stream purified and our thinking made possible and our small worlds made visible.

After another century and a half the great English scientist and philosopher, Alfred Whitehead, attempts an explanation in much harder-to-understand words. He calls events that have not yet happened, "Eternal Objects," and when they happen through someone's desire for them to happen, he calls them "Actualizations." An Actualization, he explains, is the selection of certain combinations of thought and desire processes from among the infinite Eternal Objects of possibilities. Before anything happens, there are any number of ways it could happen, but after the choice is made it is fixed. The Eternal Object is an abstraction but the Actualization takes form. It is something concrete. It is a created thing of substance.

How all powerful we are, then, in our ability to delve into the unlimited supply of "Eternal Objects" and pull out what-so-ever we choose and thus create the design for actuality. Yet we often go about it like children playing with blocks or an erector set building anything we wish while all the time eternal values are being shaped and brought to pass under our hands. It is small wonder things sometimes come tumbling down around our heads.

Now our most modern scientists are experimenting with "radio-active isotopes." With their aid they are just beginning to try to explain the gentle power of osmosis by which plants absorb the sun and soil, a subject that has intrigued scientists for so many years. By the aid of these "tracers" which are like little search-lights as they go up and down the stems and through the leaves, it has been proven that plants can be fed so as to increase their productiveness greatly or even change their characters entirely.

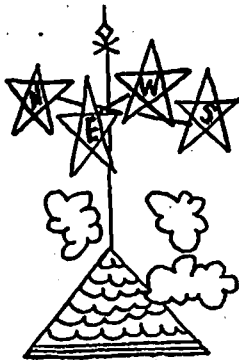
Could we apply this law to spir-

itual living as did Swedenborg, we might be able to increase the size and productivity of each of our own small worlds. Could we in a similar manner take from the Spiritual Sun with its unlimited supply, more Divine Love and Divine Wisdom, we could change our own characters and feed our starved souls. This, I believe, is the way Margaret Blair Johnston figures we could create our own tomorrows. By taking thought and making wiser choices, she says, we really could create a glad tomorrow that would be a bulwark against destruction.

BOOK REVIEW

SELECTED LETTERS OF JOHN WESLEY
Edited by Frederick C. Gill, *Philosophical Library*, New York, 244 pp. \$4.75.

There are eight volumes of Wesley's letters that have been published. The Standard Edition published in 1931 contains twenty-seven hundred letters. Only a specialist is likely to wade through all that material, and yet there are no doubt many thousands who would like to get a bird's-eye view of Wesley's thinking and life as revealed in his letters. To those this book will prove a boon. The selection of letters appears to have been done with much care. There are in it two hundred and seventy-five of all types. Some deal with ecclesiastical and doctrinal matters, some with family matters and some are filled with recipes and home remedies. The letters are arranged chronologically and by this device become a sort of autobiography of this complex man. The book shows Wesley as a practical man, the ever-active organizer and often the imperious ruler, and yet generous, dedicated to God, as he understood such dedication, and devoted to the church. Now and then one sees a touch of the fanatic in him. He can hardly rate high as a religious thinker but he was a driving force who exercised no little influence upon religious development. It has been said of him, "No single figure influenced so many minds, no single voice touched so many hearts, no other man did such a life's work for England." This may be too high an evaluation of him, but it will not be denied that his name is among the important ones in the modern history of the Christian Church.



NEWS

By Bess Randall

Hundreds Attend Outdoor Service

The first New-Church service was held at the Cathedral of the Pines, Rindge, New Hampshire, on Sunday afternoon, September 23. This was the 37th denomination to be represented at the Cathedral during the eleven years of its existence, and was sponsored by the Massachusetts Association of the Church of the New Jerusalem. Attractive programs giving the order of service from the *Book of Worship* were furnished by the Association.

Dr. Edward B. Hinckley of Wellesley conducted the service and delivered the sermon entitled: "And he shall be like a tree." Dr. R. Lawrence Capon, organist of the Newtonville New-Church Society, officiated at the organ, and Mrs. Malcolm White, also of the Newtonville Society, was the soloist.

The weather was disappointingly cold, with some rain, but still there were between four and five hundred in attendance. A sunny Sunday sometimes brings as many as 2,000 to this beautiful outdoor cathedral.

St. Louis News

In St. Louis the Sunday school reopened on Sept. 16, with classes for the two-year-olds and up through the adult class. On the social level the church year began with the picnic at the Orthweins' in Glendale, on Sept. 15. The first fall meeting of the Women's Alliance was held at the home of Mrs. Estelle Henselmeier on the 10th.

New Recruit

Peter A. Diaconoff, son of the Rev. and Mrs. Andre Diaconoff of the Los Angeles Society, was inducted into the United States Army in August and is now stationed in Fort Lewis, Washington.

In Los Angeles

Homecoming Sunday in Los Angeles was observed the third Sunday of September, with a visit from the President of Convention, the Rev. David P. Johnson.

Philosophical Centre Announces Meetings

The Swedenborg Centre in Chicago announces a series of meetings beginning Sept. 14, devoted to personality integration through the Bible and the teachings of Swedenborg. One meeting each month will be devoted to this subject. There will also be a continuation of monthly meetings taking up studies in the book of Revelation.

New S. S. Teachers

The New York Church School has two new teachers this year: Miss Joan Flynn for the primary children and Mr. Winthrop Sullivan for the juniors. Mrs. Arthur Branston continues her capable work with the beginners and Miss Margaret Sampson will again lead the young people's classes. The adult class is conducted by the minister, the Rev. William Woofenden.

Assistant to Aid President Johnson

The Rev. David P. Johnson, President of Convention and Pastor of the Kitchener Society, announces the appointment of Mr. Leslie Barclay to act as Assistant to the Pastor. Mr. Barclay, who is studying at Knox College in Toronto, will conduct the church service and the pastor's class on those Sundays when Mr. Johnson is away on Convention business. He will also work with the Young People's League and the Prayer Fellowship.

Johnny Appleseed Radio Address by Ohio Governor

The 182nd birthday anniversary of John Chapman, popularly known as Johnny Appleseed, was observed on Sept. 26. A group gathered in the Cincinnati Church to hear an address by Ohio's governor, the Hon. Frank J. Lausche, honoring this New-Church missionary. Governor Lausche's talk was carried over the Mutual Broadcasting System.

New Leaflets

What is a Swedenborgian? is the title of a six-page leaflet by the Rev. William F. Wunsch, pastor of the Church of the Holy City, Washington, D.C. This is a reprint from a series published by *The Washington Daily News* entitled "The Religions of Our Day."

Memorial

PEARSE.—The St. Louis Newsletter reports with regret the passing to the other life of Mr. Harold Pearse, beloved husband of Lorraine Landenberger Pearse of the Chicago Society.

Your Path to Happiness by Clark Dristy, President of the National Association, a new piece of devotional literature, is based on the idea that observance of the Ten Commandments is the one road to happiness.

Newtonville Minister Ordained

The Rev. Thomas Reed, graduated last June from the New-Church Theological School and called to serve as minister of the Newtonville Society, was inducted into the New-Church ministry on Sept. 30 at the Church of the Open Word, Newtonville. A reception in the parish hall followed the ordination service.

BEG PARDON

A serious error appeared in the Sept. 29, *Messenger* on page 299, in that a letter from the Rev. Leon LeVan, Pittsburg, Pa., was ascribed to the Rev. Leslie Marshall, St. Petersburg, Fla. Also the name 'Fitch Gibbons, Boston, Mass.' was placed at the head of a letter from Alice P. Van Boven. This name should have been at the close of the preceding letter.

PERRY KINDERGARTEN NORMAL SCHOOL

ESTABLISHED 1898

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

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

Send for catalog

MRS. H. H. JONES, Principal
F. GARDINER PERRY, Manager

815 Boylston Street, Room M
Boston 16, Mass.

The
**NEW - CHURCH
MESSENGER**

October 27, 1956

The Grand Alliance

(See page 329)

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.

OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; Mr. George Pausch, Vice-President, 209 Southway, Guilford, Baltimore 18, Md.; Mr. Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Mr. Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass. Mr. Chester T. Cook, Auditor.

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

Editor

Bjorn Johannson

Associate Editor
Carol Lawson

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

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

Vol. 176, No. 21 Whole No. 4689
October 27, 1956

PRINCIPAL CONTENTS

EDITORIALS:

Boost the New Plan 326
Truth by Controversy? 326

ARTICLES:

And He Shall Be Like a Tree 323
Edward B. Hinckley
Relics and Anecdotes 327
Dennis Duckworth

FEATURES:

The Grand Alliance 329
Letters to the Editor 330
National Association 332
Swedenborg Student 333
News 335

PARTIAL LIST OF CHURCHES

BALTIMORE, MD.
Calvert Street, near Chase
BATH, ME.
Middle and Winter Streets
BOSTON, MASS.
Bowdoin Street, opp. State House
BRIDGEWATER, MASS.
Central Square
BROCKTON, MASS.
34 Crescent Street, near Main
CAMBRIDGE, MASS.
Quincy Street, corner Kirkland
CHICAGO, ILL.
Kenwood, 5710 So. Woodlawn Ave.
Northside Parish, 912 W. Sheridan
CINCINNATI, OHIO
Oak Street and Winslow Avenue
CLEVELAND, OHIO
12600 Euclid Avenue, E. Cleveland
DETROIT, MICH.
Meyers Road and Curtis Street
EDMONTON, ALB.
11408—71st Street
EL CERRITO, CALIF.
1420 Navellier Street
ELMWOOD, MASS.
West Street
FRYEBURG, ME.
Main Street
GULFPORT, MISS.
2608 Kelley Avenue
INDIANAPOLIS, INDIANA
623 N. Alabama St.
KITCHENER, ONT.
Margaret Ave. N. and Queen St.
LAKEWOOD, OHIO
Corner Detroit and Andrews Avenue
LAPORTE, IND.
Indiana and Maple Avenues
LOS ANGELES, CALIF.
509 South Westmoreland Avenue
MANCHESTER, N. H.
Conant Street
MANSFIELD, MASS.
West Street
MONTEZUMA, KANS.
Main Street
NEWTONVILLE, MASS.
Highland Avenue
NORWAY, IOWA
Lenox Township Church
NEW YORK CITY
35th Street, bet. Park and Lexington Aves.
Clark Street and Monroe Place, Brooklyn
Harlem New-Church Mission, 166 W. 138 St.
ORANGE, N. J.
Essex Avenue near Main Street
PALOS VERDES, CALIF.
Wayfarers' Chapel, Portuguese Bend
PATERSON, N. J.
380 Van Houten Street
PAWNEE ROCK, KANS.
Main Street
PHILADELPHIA, PA.
22nd and Chestnut Streets
Frankford, Paul and Unity Streets
PITTSBURGH, PA.
Sandusky St. near North Ave.
PORTLAND, ME.
302 Stevens Ave. cor. Montrose
PORTLAND, OREGON
S. E. 98th St., at Mill
PRETTY PRAIRIE, KANS.
East Main Street
RIVERSIDE CALIF.
3645 Locust Street
SAN DIEGO, CALIF.
4144 Campus Avenue
SAN FRANCISCO, CALIF.
Lyon and Washington Streets
ST. LOUIS, MO.
620 N. Spring Avenue
ST. PAUL, MINN.
S.E. cor. Virginia and Selby Ave.
ST. PETERSBURG, FLA.
1915—5th Street, N.
VANCOUVER, B. C.
235 East 15th Ave.
WASHINGTON, D.C.
16th and Corecoran Sts.
WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street

PRINCIPAL FOREIGN MISSIONS

STATIONS AND OUTPOSTS OF THE GENERAL CONVENTION

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

AUSTRIA
Vienna, Linlengasse 31/10, VII
BRITISH GUIANA
Georgetown, Robb & Light Sts.
CHINA
Nanping, 52 New Town, San Yuan Fen
(Temporarily suspended)
CUBA
Havana, Campanario 609
CZECHOSLOVAKIA
Prague, Legerova 6, Praha-Kral. Vinohrady
Lipnik, Moravia, Nadrazni ul. 729
DENMARK
Copenhagen, Forhaabningsholms Alle 8
DOMINICAN REPUBLIC
Monte Christy, Palo Verde
DUTCH GUIANA
Paramaribo, 102A. Welderstraat
ECUADOR
Cajimes, Manabi
FRANCE
Paris, 14 Sentier des Theux, Bellevue
GERMANY
Berlin, Gelsenheimstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 15
ITALY
Rome, Via G. Castellini 24
Trieste, Via Dello Scoglio 35
Venice, S. Croce 7a
JAPAN
Tokyo, 2398, 3 Chome. Setagaya,
Setagaya-Ku
MAURITIUS
Curepipe, Rue Remono
Port Louis, Rue Champ-de-Lort Row 2
MEXICO
Monterrey, N. L., 132 Morelos Ave., Ote.
PHILIPPINE ISLANDS
Manila, 82 Leon St. Malabon
SWEDEN
Stockholm, Tegnerlunden 7
SWITZERLAND
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevay, 3 Rue du Leman

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

AND HE SHALL BE LIKE A TREE

(Psalm 1:3)

By Edward B. Hinckley

“THE GROVES were God’s first temples,” said the poet, and everybody within the sound of my voice can agree. Rarely does the purity and majesty of God’s creation shine forth more plainly upon our minds and hearts than it does in this consecrated Cathedral of the Pines. What is it which gives to this hallowed, dedicated shrine the power of so breathing into our souls the breath of life, that almost like newly created men and women we look about us in the first dayspring of a new life; a life instinct with a realization that ‘the Lord He is God, it is He that hath made us and not we ourselves’?

To some, perhaps, it is the tremendous sweep of the sky which, like the Lord’s mercy, arches over every infinitesimal detail of our life.

To others, in turn, the Lord is nearest in the mountains that frame the westering sun, and with the Psalmist they sing, “I will lift up mine eyes unto the hills from whence cometh my help.” To still others, the Lord’s divine providence is most clearly manifest in the thousands of streams and brooks eternally running down the fertile valleys to the great, salt sea.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. (Isaiah 55: 10-13).

Building On Rock

For me personally, it will always be the rocks and the trees that reveal the presence of the Lord in this place; that indeed speak to me wherever I find them. Have you ever had the experience of ploughing through the sand on a Maine beach, your feet skidding in the soft, yielding mass which makes you work twice as hard as you wanted to, just to get from here to there? How different is the situation where there is the firm support of solid rock

beneath your feet; the feeling that now you are treading on the very bones of the earth, that cannot yield, that cannot slide out from under you. You are literally down to bedrock, your feet on the solidest ground we know, firm-planted against all doubts, or fears, or uncertainties, or hesitations; the most enduring framework of the whole wide world giving you a standing-place from which you cannot be moved. We are reminded of the man in the parable who built his house upon a rock. Just so this grove is built upon a rock: a rock not only of native New Hampshire granite, but a rock of certain truth that is available as a foundation as long as men use their minds to know and cherish that truth: that the Lord He is God, . . . “The Lord thy God is one Lord; . . .”

Do you remember what was the Lord’s promise to Moses? That He would give him two tables of stone—rock for truth again—on which the Ten Commandments were deeply, permanently carved. And these truths, fittingly cut out of the living rock of the two tables, are found, we are told, in every religion in the world, in practically identical form. This is how fundamental they are, that they form the foundation stones of morality and society in every nation and every language of the globe—even, quite conceivably, in every planet that bears sentient, thinking creatures. Society itself—every society, in fact—is like the householders of the parable. God has enjoined all of us to build our house upon the rock, so that when floods and rains descend, that house may not be swept away in destruction like the house whose foundation is sinking sand, but may weather successfully whatever storm of falsity, doubt, fear, and temptation the world, the flesh, and the devil may heap upon it.

This Altar of the Nations before us, built stone upon stone from consecrated boulders and rocky fragments contributed from half a hundred different countries by hundreds of devoted individuals, carries the associations and prayers of thousands of people. For this beautiful hill top has come to be a shrine of memory and consecration and aspiration to you and to me and to the more than a million and a half persons who, like us, have come here during the past eleven years to renew their faith and rededicate their lives. Let us also here

dedicate ourselves anew to living out the counsel of our Lord and Savior Jesus Christ: that fundamental truth for which—as the Faith of my own church states—‘He came into the world, and took our nature upon Him.’

If, like Jacob in the wilderness, we can build in our hearts a new altar of living rock—corresponding to the living truths of our Lord’s teaching—there is no good thing we cannot accomplish, steadfast in His truth! Let this Cathedral altar, built laboriously from world-wide truths gathered together by the Lord’s followers and brought here through a common devotion, testify to the glory of God in His Divine Goodness and Truth, and inspire every one of us to set up His living truths as the altar of our hearts and lives!

Consider the Pines

We speak of living rock, and rightly so, for it is rock cut from the very foundations of the globe itself, existent from the beginning of the earth as solid rather than gaseous matter. Yet in a stricter sense rock is not a part of the *living* kingdoms of the world. Even the slow growth by accretion of crystals in the rock—diamonds, rubies, sapphires—does not more than imitate life. But a tree, now! Consider these lofty pines around us, their roots solidly planted in the earth, their branches spreading wide abroad, their tops pushing ever nearer the sun and sky. If rocks remind us of basic truths, of those fundamental laws of society and cornerstones of our belief that cannot be shaken in the wildest tempests, to what, then, correspond these lofty pines, grown from a tiny seed through magic chemistry of sun, and water, and soil, and air — by God Himself?

Emanuel Swedenborg, 18th century Swedish scientist and theologian, offers us a helpful clue to the spiritual meaning of natural phenomena in his doctrine of correspondences. Like all of his revealed interpretations of Scripture, it is supported by the authority of the Word of God, the Holy Bible. We have seen the essential soundness of the correspondence between rock and truth—in that both exhibit the same quality of unchanging steadfastness; making them solid, eternal foundation stones, whether for a temple, a house, or a life! But trees are distinct from rocks in that *growth* is their characteristic. What is it in us that grows? Our knowledge, surely; our information about subjects of importance to us. Our knowledge of God and His creation, of our responsibilities and obligations toward Him and toward our neighbor, should be continually growing, wider, deeper, taller—like the biggest of these pines overhead. And how like a tree is this special area of knowledge—knowledge about God—in that it grows upward, day and night, in sunshine and storm; aspiring physically as well as spiritually toward heaven itself! How often in the Bible is man compared to a tree: “And he shall be like a tree, planted by the rivers of water,

that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Again, we remember that God specifically mentions in connection with the trees in the garden of Eden, the tree of the *knowledge* of good and evil. Apply this interpretation of ‘trees’ to the Bible verses which use the word ‘tree,’ and notice how the meaning for your own life becomes clearer.

New Strength for Learning

How necessary to our happy and useful eternal life it is that we know something of the Lord; and how beautiful is the symbolism which links our knowledge of the Lord, constantly widening and deepening and soaring ever upward, with the quiet, resistless growth of the fir-tree of pine; ever establishing its roots deeper and more firmly among the bedrock truths of the soil, yet spreading its branches always wider and farther abroad in the air, and seeking eternally to rise even higher into the pure light and warmth of Heaven.

As we look again upon these lofty reminders of our, and their, Creator, we gain new strength to study and learn, so that our tree of knowledge may flourish, that it may grow tall and strong. It has been urged that an investment in a carefully planted, cultivated, and logged forest will pay generous financial dividends. Consider what spiritual wealth will be ours if we take every opportunity to see that our spiritual timber grows strong and healthy, with plenty of light and air and water, through our prayerful efforts. The mind has often been compared to a garden; let us consider the inevitable correspondence between our souls and these noble pines around us. Do we stand straight in simple dignity, confronting the hurricanes and floods with calm, unhurried strength, achieving each year a greater height, a sturdier stature, a wider spread of branch or outlook or sympathy or knowledge? Do we see that the undergrowth is kept cut down and cleared away so that no tangle of material trivialities will handicap our soul’s upward striving? Do we trim out the deadwood of earthly desires and worldly ambitions which would stunt and deform our heavenward progress? Do we honestly and willingly lay aside selfish considerations to realize to the full capacity of our minds and hearts that we are *spiritual* beings whom death cannot touch?

For it is a cardinal principle of the church I represent that man is essentially a spiritual being, prepared by his life on earth for a life in the spiritual world, where, as Swedenborg reports, ‘... a man lives after death, as he before lived in the world; he sees, hears, and talks as he did before in the world;’ (*True Christian Religion*, 693).

A Reasonable Description

Swedenborg’s description of the spiritual world seems—when one thinks of it—a reasonable one; for totally strange and different surroundings could not

make heaven the 'home' which it is called by many nations and in many languages. If the 'many mansions' in our Father's house are not only substantial and perfected, but also familiar and welcoming, then our Lord can in truth assure us that our hearts need not be troubled by death and its temporary and seeming separations. Throughout the Old and New Testaments we can read many accounts of men and women whose spiritual eyes and ears were opened at some time of need, and who saw and heard the inhabitants of this spiritual world, so closely related to our material one. Sometimes there was a glory immediately perceived, but more often it was only after a sudden supra-normal happening that the angel was recognized as an angel.

Still dear and familiar, there: living in no alien surroundings but growing, working, and developing according to the choices they have made here in this world, are those who have 'passed from death unto life'; those, for example, whose earthly lives are honored in this Cathedral of the Pines. A thoughtful reading of the history of this very Cathedral will suggest the guidance and care of those angels who are given charge over us, to keep us in *all* our ways; for surely no strange series of mere chances could have prepared and protected this place, where so many men and women have found comfort and spiritual strength.

It is on these rocky foundations of truth — the unity of God; the correspondence between the

THE MAINE ASSOCIATION

The annual meeting of the Maine Association was held at the church of the Portland Society on Sept. 29 and 30. Reports were heard, the usual business was transacted, and the following officers were elected: Rev. Louis A. Dole, President; Mr. George Henry Harding, Recording Secretary; Mrs. Matthew A. Wood, Corresponding Secretary; and Col. Laurence H. Denison, Treasurer. Supper was served in the vestry of the church by the Ladies' Aid.

After the supper the Rev. Edwin G. Capon, President of the Theological School, gave an illustrated talk on the Theological School, and on the need of the Church for properly educated ministers. Two young men from the Fryeburg Society were present who are possible candidates for the ministry.

Mr. Capon also delivered the Association sermon on Sunday morning, and the service was followed by administration of the Holy Supper by the General Pastor. The meeting closed with Sunday dinner in the Egyptian Room of the Eastland Hotel. All present felt that it had been one of our most useful sessions. L. A. D.

THE MASSACHUSETTS ASSOCIATION

The fall meeting of the Association was held in the Church of the Manchester, N. H., Society, Saturday, Sept. 22, from 10:30 a. m. to 4:00 p. m. The 75th Anniversary of that Society was recognized at luncheon.

spiritual world and the natural world; the nearness and reality of the spiritual world—that the faith of the church I represent is founded. It is by *extending* our knowledge of God, of our relation to Him and to the laws which govern the flow of God's wisdom and goodness into our lives, that we prepare ourselves to enter into the kingdom of heaven, when our earthly life of preparation in this world is ended and the transition—called death—to the substantial world of the spirit has taken place. If our faith, and our life, has been builded upon such a rock of truth as I have described, we can surely agree with Helen Keller, who has also accepted this interpretation of the Bible. She has written in a little book called *My Religion*: "Swedenborg makes the future life not only conceivable, but desirable. His message to the living who meet the might of death with its attendant separation and sorrow sweeps across the hearts of humanity like some sweet breath from God's Presence. We can now meet death as Nature does, in a blaze of glory, marching to the grave with a gay step, wearing our brightest thoughts and most brilliant anticipations, as Nature arrays herself in garments of gold, emerald, and scarlet, as if defying death to rob her of her immortality."

(The author is an ordained minister of our Church, who formerly was President of the Babson Institute and is now Co-ordinator of the Dana Hall Schools in Wellesley, Mass.)

OHIO ASSOCIATION IN CLEVELAND

The 1956 meeting of the Ohio Association has been invited to hold its sessions in the house of worship of the Cleveland Society, Nov. 2-4, and the program is now in preparation. A feature is that the Rev. David P. Johnson, new president of Convention, may be present for talks and for the Association Sunday.

ENTER

The Messenger's PHOTOGRAPHY CONTEST:

*The New Church at Worship,
Work, and Play.*

\$25.....First Prize

Five Second Prizes.....\$5

Send glossy prints, any size, to Box 65, Evanston B, Cincinnati 7, Ohio, no later than December 31, 1956.

All entries become the property of *The Messenger*

EDITORIAL

Boost the New Plan

IN THE Sept. 15 issue of this publication appeared an article by the Rev. Ernest O. Martin entitled *Every Family a Subscriber*. It requires no argument to show how much more usefully the *Messenger* could serve our Church if it went to every family connected with our organization. Some time ago, looking over the subscription list, we noticed with shocked surprise that in one of our societies—an average-sized one—there were only four subscribers. Plainly the larger Church, of which Convention is a humble instrument, can make but little impact through the *Messenger* on this particular society.

The plan also calls for a larger use of the *Messenger* by the auxiliary organizations of Convention. The present issue is an example of what is meant. In this number we feature the activities of that very useful body, the Women's Alliance. While the *Messenger* always has been happy to report its activities, it is much more stimulating to have the material concerning the Alliance prepared by those specially charged to serve this organization; and to know that this issue will go to every family in which there is someone connected with the Alliance!

The same would hold in the case of every other auxiliary organization, and to a large extent for our local societies.

Ministers and officials of local societies are urged to take up this matter with the membership. Appoint a committee to interview all, and encourage participation. Read again Mr. Martin's article and the letter just recently sent out by the New-Church Press. Then why not take action to put these proposals into effect?

Truth By Controversy?

At the Shubert Theater in Cincinnati we saw recently a play entitled 'Inherit the Wind.' The play was based on the trial of a school teacher for teaching the Darwinian theory of evolution. The trial itself is not imaginary. It occurred. The famous 'attorney-for-the-defense,' Clarence Darrow, defended the teacher, while the even more famous orator and former secretary of state, Williams Jennings Bryan, appeared with the prosecution. Many of us recall the clashes of these two men, as well as the cynical sneering reporting of the trial by that Baltimore smart-alec, Henry Mencken.

The portrayals of Darrow, by the actor Melvyn

Douglas and of Bryan by Leon B. Stevens, as set forth in the play, were magnificent. The characterization of these two lawyers as men skilled in the arts of the advocate and special pleader was beyond criticism. However, what most impressed us as we watched the play was the absurdity of trying to arrive at truth through the medium of controversy. Was truth ever established by that procedure? Was a grasp of it ever attained in that way? These questions are rhetorical yet we hasten to add that a dogmatic 'no' is not the answer. Now and then some are won to a truth previously rejected by a clash of opinions and beliefs. But surely that is not the best way. Controversy begets anger; it begets the desire to win regardless of what is true. It calls into operation the talents of deception, and by the same token, a contempt for the facts. The motive becomes not to find the truth but to prove a particular opinion or belief.

Imagine a car stalled on the road and its two occupants helpless to do anything before they settle the argument of whether the car has run out of gas or whether the battery is dead. Would not the natural question for each be 'Which is it?' and the answer 'Let's find out?' Truth has been brought to light only by those who loved it and trusted it. Truth is from God and for that reason is trustworthy. It may be and often is unpleasant, but the lover of truth accepts it because it is the truth. The lover of truth will not argue about whether the car is out of gas, but will take off the cap and investigate. If the tank is empty he accepts this fact and proceeds accordingly, even though his first thought was that the ignition system was at fault.

No one will deny that a person's primary motive should be knowledge of truth. Yet with many the actual practice is to try to prove or to persuade others that a particular view of the case is correct.

As an example, take presidential campaigns. Contenders for the high prize of the presidency or for lesser posts such as senatorships do not go out on the political hustings determined to be guided by the truth, result what may. They labor instead to prove that their side alone has the truth. The result often is much bitterness and much confusion but little clarification. And in religion, where higher motives ought to prevail, controversies have usually been contests in convincing and converting others rather than dedicated efforts to arrive at and to embrace the truth.

SWEDENBORG'S WRITINGS

To new readers, 10 cents; regular, 25c each:

HEAVEN AND HELL
DIVINE LOVE AND WISDOM
DIVINE PROVIDENCE
THE FOUR DOCTRINES

Swedenborg Foundation Incorporated
51 East 42nd St. New York 17, N. Y.

Relics and Anecdotes

By Dennis Duckworth

THE NEW CHURCH as a whole is not given to the veneration of relics, but I confess to my own secret thrill in seeing and touching the hallowed objects of the past. I do not mean the bones of the saints (having never seen any), but rather the less gruesome relics that can be found in many of our own churches. And if there is a good anecdote connected with the relic, all the better.

For instance, when I visit the Kensington Church, London, I derive a certain added pleasure merely from sitting in the fine *lignum ferrum* pews which came from the old College Chapel in Devonshire St., Islington. Those pews are relics of sixty years ago, when those who sat in them listened perforce to immature sermons of students who later became—some of them—the finest preachers of the Church. Again at Kensing'on I appreciate the wooden reredos panelling which came from the ocean liner *Mauritania*; and I think of the great Atlantic and the mountainous waves, and delight to imagine that now these wooden walls are floating, so to speak, on an even greater sea—the ocean of Divine Truth which is the Word of God.

A New-Church 'Holy Grail'

In my own church at North Finchley there is perhaps the greatest relic of all—the chalice or communion cup used at the very first distinctively New-Church sacramental service. This service was held at the home of Thomas Wright, Watchmaker to the King, No. 6 Poultry, a few yards from the Mansion House and Royal Exchange. The chalice has a simple inscription, 'For the use of the New Church, 1787:' and I like to think of it as a New-Church 'Holy Grail,' to be used and handled with reverence. How many lips have touched its silver rim, sipping the wine of symbolic and sacramental truth? It is still used regularly for the service of the Holy Supper, and to me it is a relic of supreme significance—a symbol of that clear and constant fount of heavenly doctrine which the Lord has provided for His New Church on earth.

There is a cup of another kind—the famous 'Gold' Cup presented to the Rev. Samuel Noble by his congregation to mark the attainment of his fiftieth year as a New-Church minister. It was bequeathed by him to his society in Cross Street, Hatton Garden, and later became the possession of the Camden Road society. It disappeared; there is a record that it was sold; all trace and memory of it was lost. And then—*mirabile dictu*—it was found not long ago in a box in the vault of a bank in the heart of the City of London, as bright and fresh as ever—not gold, but silver-gilt. It now stands in a case in the Wynter Room at Swedenborg House, London, for all who love relics to see.

Lost Relics

And what of the Flaxman font? John Flaxman, R.A., the celebrated sculptor and designer of Wedgewood pottery, was a New Churchman and founder-member of the Swedenborg Society. He designed and executed a simple white marble font for the Cross Street society—which font now stands in the church at North Finchley. Flaxman was present, so to speak, at the birth of the New-Church organization; and his font is a relic of those early days, and of those early baptisms through which the infant New Church was established. At a meeting this year of the Royal Society of Arts, to commemorate the bi-centenary of Flaxman's birth, some prominence was given to his connection with the New Church, and mention was made of the two fine memorial tablets by him depicting the life and work of the Rev. John Clowes. Where are they now—these relics? Not with the New Church. It is thought they are housed in Manchester University. We must discover them.

Mention of Flaxman leads on inevitably to mention of his friend, William Blake. I have never discovered direct written proof that Blake was a member of either the New Church or the infant Swedenborg Society. He was a reader of the Writings, and many of his ideas—especially in early life—were cast in a Swedenborgian mold. Later he 'improved' upon the New-Church philosophy he had learned, to the deterioration of his poetry and the confusion of his thought. But I like to think the tradition is true that Blake sat in the square pews of the Hatton Garden church, scribbling gems of poetry on scraps of paper. It is believed that 'The Divine Image' was composed in this way. Recently I conducted a party of American and Swedish visitors round 'Swedenborg's London' and we stood in the warehouse of Messrs. Hopkins and Williams, Chemists, in Cross Street—in the chapel where Samuel Noble preached, William Blake was inspired, and Richard D'Oyly Carte was christened. We were gazing upon a relic of the past.

Richard D'Oyly Carte is remembered, of course, as the producer and manager of the immortal Gilbert and Sullivan operas. The D'Oyly Carte Co. still exists to give delight to lovers of light opera the world over. He was the friend, collaborator, and go-between of Arthur Sullivan and W. S. Gilbert, when those delightful, unique, and purely-English comic operas were first conceived and produced in the middle of the last century. D'Oyly Carte was a member of the church in Cross Street—later Camden Road. His father was an active church worker and committee-man: his children were baptized in the New-Church faith. There is a delight-

(Continued on page 331)

The Grand

PRESENTING

Among her many community activities, Leonore



LEONORE DRESSER POOLE is proud of a lifetime association with the New Church—her father, the Rev. Paul Dresser, was a New-Church minister. She tells us she was born on Fifth Avenue in New York, and later lived in a haunted house in Brooklyn. Brookline, Mass., and Bath, Maine, are also to be included among her places of

Any ideas any of you may have to improve our
to write me or any of your officers. We hope we r

Alliance

Edited by Perry S. Martin

OFFICERS

is secretary of the Wilmington YWCA and regional chairman of the Red Feather Campaign. She served for many years as secretary of the Pension Board and is now chairman of the Nominating Committee of the General Convention.

CHANGES OF ADDRESSES

Please send all changes of address to our new corresponding secretary, Mrs. William Bowyer, P. O. Box 381, La Porte, Indiana. With your co-operation, Mrs. Bowyer will keep our mailing list up to date. You will then receive those issues of the *Messenger* in which *The Grand Alliance* appears.

will come to you through the *Messenger* about subscriber to the *Messenger*, and you wish to know coming year, please make sure your local president corresponding secretary, Mrs. William Bowyer,

rest. Mrs. David Schneider of Kitchener, Ontario, committee are keeping in touch with New-Church field sorely need clothing, books for worship, and to the difficulties involved in sending articles safe- there will be opportunities for Alliances in the an we in a really tangible way.

your national religious committee, of which Mrs. our National Alliance for suggested programs of e your ideas. Some groups enjoy a talk given by sentation. Perhaps you like to read the Writings of light of our teachings. With all these approaches ways of presenting them in the hopes of suiting topics for the coming year in the spring, so the ns for September, 1957.

tion in an early June issue. What kind of a pro- near as a speaker? It seems to me that we should tting the business to a minimum. Several fine onvention in Boston a banner year!

ce on the local or national level, please feel free of service to you.

Leonore D. Poole, President
3201 Fordham Road
Westmoreland,
Wilmington, Del.



Mrs. Richard H. Tafel

Philadelphia, Pa.

RIGHT-HAND LADY to Leonore Poole is our First Vice-President, Corinne Brenneman Tafel, and their biographies bring to light certain striking similarities. Corinne was born in Stratford, Ontario, and she says her family went twenty-eight miles to Sunday School and church in Kitchener. She attended Urbana Junior College, where she met Richard Tafel. They, too, were engaged in three weeks, but it took them seven years to take the big step. They studied at the University of Michigan, where Corinne received her A.B. degree. She then went to Philadelphia to be secretary to the Rev. Charles Harvey; week-ends she spent traveling to Cambridge, where Mr. Tafel was studying at the Theological School. They were married by Mr. Harvey in the Philadelphia Church.

The Tafels have three boys. Their home in Narberth, Pa., has been called "International House," for they have entertained New-Church visitors from Australia, Switzerland, Japan, Korea, England, Germany, and Sweden. Corinne has a green thumb, and her garden is truly beautiful to behold. She is president of the West Philadelphia Shakespeare Club, collector for the Red Feather Community Fund, and has just retired as chairman of the Convention's Nominating Committee.

LETTERS to the EDITOR

PARAPSYCHOLOGICAL RESEARCH

To the Editor:

Urbana, to which the leading editorial in your last issue was devoted, might, I think, be made a distinct asset for the New Church if its membership has the breadth of view and foresight to utilize the opportunity. Our present organization owes its origin to the spiritual experiences of a remarkable man and those experiences were very fully recorded by him. They were not credited by his contemporaries and were said to be products of an unsound mind but are viewed quite differently in psychical research circles. The distinguished scientists who have accepted the essential validity of the findings of those societies, while unwilling to accept everything that Swedenborg reported in all details, agree that his experiences were not imaginary and that they are deserving of study. F. W. H. Myers, author of the classical work on *Human Personality*, while he was not favorably disposed toward the writings he regarded as dogmatic, has this to say regarding the 'experiential writings': "All this mass of matter, covering some hundreds of propositions, is in substantial accord with what has been given through the most trustworthy sensitives since Swedenborg's time . . . (and) it is probable that Swedenborg's alleged experiences have affected modern thought more deeply than most modern thinkers know."

Another great investigator, James Hyslop, says: "Swedenborg discovered that the spiritual world had to be interpreted in terms of mind instead of physical reality and it only required that we discover the pictographic process and the creative, or apparently creative, functions of the subconscious to understand his system better and to bring it into harmony with the known phenomena of psychology."

The attitudes of these men will probably not seem favorable enough to ultra-sectarian New Churchmen who wish the truth of every separate statement by Swedenborg to be accepted in advance of any investigation, but speaking for myself I would say that I have enough confidence in the essential truth of Swedenborg's revelations to be willing to submit them to the most open and thorough examination. I do not feel that my faith has to be surrounded by a sterilized barricade.

Therefore, I believe that a research center should be opened at Urbana headed by a man skilled in parapsychological research with the understanding that Swedenborg's experiences be made an especial subject of investigation. The right of free and full investigation must be guaranteed because no really worthwhile man would accept such a position otherwise. Certain of the functions of a junior college

could be combined with this research work.

Parapsychology is a growing subject, yet the prejudices of old line psychologists are such that not many departments devoted to it have so far been opened and the opportunity to secure a good head for one should be especially favorable. A position of this kind at Urbana would have one advantage not shared by any other college. While parapsychologists have devoted their principal attention to studies of manifestations of the mind such as telepathy and clairvoyance, which are short of the spiritual, they generally have a positive attitude toward the latter and nearly all of the former leaders in psychical research, the present parapsychology, men like Myers, Hyslop, Sir Oliver Lodge, W. E. Stead, Gurney, and the Sidgwick became convinced that manifestations had been received which could have come only from the spiritual world. Although most religious sects certainly believe in such a world, none of them professes to have a detailed and intimate revelation of it such as the New Church possesses, therefore a parapsychologist at Urbana would find himself from the beginning in a favorable atmosphere.

Have we the courage to expose ourselves to critical review by friendly, scientifically trained men, or are we merely nursing a dogma?

John R. Swanton,
Newton, Mass.

RELIGIOUS EDUCATION RESEARCH

To the Editor:

The comments under the title of *What Now, Little College?* in *The Messenger* of Sept. 29th, deserve a careful response from all of us. As I am the last B.A. graduate since the change-over to a Junior College, perhaps I may speak up more freely than most. For many years I have thought of the problem at Urbana and have long ago come up with my own answer.

We need indeed what you have referred to as a 'Research Center,' but not of the type you mention—that would require a trained personnel of the sort we do not have. On the other hand, we do have precisely the personnel needed to make Urbana into a New-Church Sunday School and Week-Day Church School Research and Materials Center. Ever since securing my Master's Degree in Religious Education at Boston University in 1932 I have dreamed of this. And now the idea persists and glows with ever greater and greater urgency. Why not use the endowment at Urbana to give our little Church a continuous, well-planned and carefully graded series of texts and materials for the adequate religious education of our own boys and girls of all ages? Retired ministers and their wives together with those among the laity with educational and Sunday School experience who are available would be happy to work without salary—if they had their little pensions—for only their 'keep' and expenses. The income from the endowment could be used to

publish and distribute the results of their labors, and to perfect their work over the years. They could also travel about to our various church schools and summer camp centers and watch and guide the use of these materials and methods, as well as carry on research work at other centers of similar activity among the Christian denominations which, like the Presbyterians, have taken their religious education responsibilities very seriously.

The vast amount of work done in this field in past years would all be used, adapted to present needs and kept available,—in particular *The Sower Notes*. The library at Urbana would become the Religious Education Library of the Church. I have several hundred volumes in the field which I would gladly donate. But these are all details which would readily resolve themselves as the project proceeded. Nothing that has been done or is now being done by the British Conference, the Academy or the Convention would be overlooked.

There may be clauses in the charter and deeds underlying Urbana which make such a change-over impossible. If so I am not aware of this.

John W. Spiers
LaPorte, Ind.

RELICS AND ANECDOTES

(Continued from page 327)

ful anecdote, which I hope is true, that one Sunday D'Oyly Carte took his friend Gilbert to Camden Road to hear a sermon by the new minister (of German extraction)—Dr. Rudolph L. Tafel. Tafel was 'long-winded'; Gilbert was restless. The memory of that visit is enshrined in the Mikado's famous song about making the punishment fit the crime:

"All dull and prosy society sinners,
Who chatter and bleat and bore,
Are made to hear sermons
By mystical Germans,
Who preach from ten till four."

It is also said—and I have good family authority for this—that in the opera 'The Sorcerer,' Gilbert chose the name of Dr. Bayley for his leading 'Reverend' character. Result: strong protest by Dr. Jonathan Bayley of the Kensington society to D'Oyly Carte; earnest appeal by D'Oyly Carte to Gilbert; 'Dr. Bayley' changed to 'Dr. Daly' in the libretto of the opera. It is such anecdotes as these—trivial, maybe, in themselves—that nevertheless bring to life the New Church of the rather solemn mid-Victorian era. Or were our forefathers as solemn as we imagine them to have been?

Most visitors to London have visited that most famous house of relics—Madame Tussaud's Wax-work Exhibition in Marylebone Road. I like to think of Madame herself, frail and elderly, going, week by week—as tradition has it—to sit in her pew in the Argyle Square Church, King's Cross. She must have been a remarkable old woman, with vivid and even haunting memories in her mind. She had lived

through the Reign of Terror in France, had seen the guillotine in action, had modelled 'from life' many of the famous victims of the Revolution, and had been uncomfortably near to being guillotined herself. She had travelled through Europe with her wax-works, and had established her exhibition as one of the sights of London. It is good to think that in her old age she found comfort and enlightenment in the doctrines of the New Church. She was an ardent admirer of Swedenborg, and had included him among the famous personalities in wax in her exhibition. Swedenborg was a celebrity in those days. I am told that he is no longer a celebrity among the wax-work viewing public of today, and that his figure has been removed from the exhibition. But the mold of his features is still preserved—for future use.

And speaking of Revolutions and Argyle Square, here is an anecdote upon which I would like some further light. It is said that, during the American Civil War, when opinion even in this country was strongly divided between the rights of the 'North' and the 'South,' an important British committee was set up pledged to support the 'North' against the 'South'—and that this committee first met in the Argyle Square church. What was this committee, and what did it accomplish? I can find no relic or anecdote connected with it. Perhaps my American readers may know something about it.

(The author, an English New-Church minister, was the winner of the first prize in the literary contest conducted by the MESSENGER nearly two years ago.)

Of Interest to The Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRaille VOLUMES

Heaven and Hell, Grade 2, 5 volumes.
God the Creator, Grade 1½, 4 volumes.
Doctrine of the Holy Scripture, Grade 1½,
2 volumes.
Doctrine of Life, Grade 1½, 1 volume.
New Jerusalem and Its Heavenly Doctrine,
Grade 2, 1 volume.
My Religion, by Helen Keller, Grade 1½,
2 volumes.
Divine Providence, Grade 2, 5 volumes

TALKING BOOKS

Why God Created Man—3 records.
The True Christian Religion (survey)
—6 records.
Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

To The National Association of Convention

By Clark Dristy

How cunningly evil spirits pervert affections of good and truth into evil and falsity; and insinuate these things into man, and persuade that they belong to the man; so that he can never escape being perverted, unless the Lord guards him. (Index)

HERE AND THERE

THE NATIONAL Association has suffered a great loss in the death of its Vice President, Frank Eisenhardt of Warsaw, Indiana on Sept. 29th. Details are lacking as this is written, but the sympathy of all goes out to his sorrowing family. Only this summer he made a flying trip to Europe to visit relatives he had not seen in many years, and only this summer, too, he had remarked to friends when discussing a retirement home that he 'was planning his future home in the spiritual world.'

In a recent trip to the West Coast I had the pleasure of visiting the Wayfarers' Chapel and can report that this beautiful and remarkable shrine was visited by as many as 130,000 people in one month this summer. Many weddings are performed there and the Rev. Franklin H. Blackmer was about to officiate at one while I was there. The beauty of the place and the church make a lasting impression on all who see them. Traveling northward from California, I next visited our N. A. Secretary, Mike Wilmoth at Medford, Ore. Mike has a lovely wife and three fine children, and after a cordial welcome and a short visit, we all went out to the country for the week-end at the delightful home of Mr. and Mrs. Kenn Paine who recently became members of the N. A., and who live near the well known McKee Bridge, and on the banks of the beautiful Applegate River. The Paines were the perfect hosts and our visit there was deeply enjoyed. Another interesting member of our group was Mr. A. E. Schaeffer of Days Creek, Ore., whose knowledge and understanding of the Writings is both wide and deep, and of such a practical nature that he uses it in his business which is that of a prospector, and right now he is hunting for the Lost Indian Gold Mine, one of fabulous wealth, and we sincerely hope he finds it. At Central Point, Ore., we visited with the oldest member of the N. A., B. F. McManama, who is soon to be 94 years of age. He had just finished reading Chauncey Giles' *The Nature Of Spirit*, for the eighth time, and had left many well-marked passages that especially appealed to him. Formerly a Methodist minister he

hadn't found the Writings until he was past 80, but they are now meat and drink to him and he recently sent in some money for copies of *Heaven and Hell* to give away. A missionary at 94! Think of that, you younger people who need such an example! And I could tell you further that though Mr. McManama is perhaps not so well off as most of the rest of us, HE HAS GIVEN \$500.00 TO THE SWEDENBORG FOUNDATION. We take off our hat to this grand old man and wish that he might have spent his younger years in the New Church.

Another fine person and valued member of the N. A. whom I met while in Oregon, was Miss Adele Lewis of Prineville. She teaches in the high school, and is so much appreciated by the local people that they gave her a large increase in salary after the first year. She is widely read, well informed, and like many New-Church people, a lover of good books, and her home is full of them. . . . In leaving Oregon and the West Coast, I deeply regretted the fact that there were other members of our N. A. that I could not meet on this trip because of lack of time and the fact that they were so far off my scheduled route. But I hope to see them all next time when I will drive my own car and have more time.

THE APPLGATE RIVER PROJECT

About 23 miles from Medford, Oregon, on the banks of the beautiful Applegate River is what is known as the Applegate River Resort. Pine and fir trees tower to a height of 100 feet or more, and wild blackberries are there for the picking. Two separate streams of water flow through the land, and a river along the edge, so truly it is a well-watered land and one that is—we hope—flowing with milk and honey. The very bottom of the river is covered with gold, but in very small quantities, of course.

At present chief ownership rests with Kenn Paine, Rt. 2, McKee Bridge, Jacksonville, Oregon. McKee Bridge, by the way, is one of the two covered bridges still left in the whole state of Oregon. Mr. Paine operates the Resort as a Cabin Camp and Trailer Park, but it is hoped to make it into a community project, inviting in congenial spirits who would like to have a cabin or home amid beautiful surroundings, among friendly people and in a wonderful climate where fruit grows in abundance and the winters are mild. As for yours truly, Clark Dristy, I fell in love with the place at first sight and took a small financial interest in the property and hope eventually to have a cabin or perhaps even a home there. Others who might be interested are invited to write to Mr. Paine or to me. We do not promise a Utopia, but—who knows what might come of it all in the end?

Kindness helps the blind man across the street and transforms downcast countenances into resplendent beauty.



The Swedenborg Student

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

ARCANA CLASS I—November, 1956 Volume I, 727—831

November	1- 7	727-751
	8-14	752-780
	15-21	781-806
	22-30	807-831

THIS MONTH'S reading treats of the actual formation of the good remnant called Noah into a new Church by means of temptations.

This remnant which had the doctrinals collected by Cain and formulated by Enoch—that is, the remnant possessed of the doctrine which remained from the Most Ancient Church—formed the nucleus for a new spiritual civilization.

Spiritually interpreted the ark pictures the character of the man of that day with all his tendencies to evil. With the loss of perception passed the communication with heaven, and knowledge now had to come by an external way. The affection for truth supplanted the affection for good: where the Most Ancient Church was in love to the Lord, the Ancient Church was in love to the neighbor.

Because religious knowledge had now to be gained by external ways, errors beset the Church from its beginning, and the story of the flood and the ark tempest-tossed upon the waters is a picture of the temptations through which this Church had to pass in its first development.

It might be noted here that, in addition to the good remnant, an evil remnant called the Nephilim survived the flood—the Avim, Anakim, Horim, Emim, Zuzim, Zamzummim, and Nephilim, all in general called Nephilim.

These were people of gigantic stature, savage and evil, and this remnant, among whom were the giants Sihon, Og, and Goliath, was eventually exterminated by the Hebrews.

These Churches, the Most Ancient and Ancient, actually existed upon the earth. The Most Ancient Church had its seat in the Jordan, Nile, and Euphrates valleys, where are the three great Bible countries, the Holy Land, Egypt, and

Assyria. The Ancient Church had its principal seat in the land of Canaan, whence it spread widely over the ancient world. *Coronis* 39 thus describes its extent: "It was diffused throughout Asia, especially into Syria, Mesopotamia, Assyria, Chaldea, the land of Canaan and parts adjacent, Philistia, Egypt, Tyre, Sidon, Nineveh, Arabia, Ethiopia, and in the course of time into Great Tartary and thence downward as far as the Euxine Gulf, and thence again into all the countries of Africa." A wide variety of worship was developed. The three most familiar branches, Shem, Ham, and Japheth, had their centers in Canaan, Egypt, and Assyria respectively.

Notes

756. "The fountains of the great deep were broken up" signifies temptations as to the will; "the cataracts of heaven were opened" signifies temptations as to the understanding.

751. Temptations are actually combats "between the evil spirits and the angels who are present with men." In number 761 we read, "Man does not produce anything false and evil from himself, but it is the evil spirits with him who produce it, and at the same time make the man believe that he does it of himself." This is contrary to appearance, and is a psychological fact as yet little recognized, but we should remember that man is a recipient of all his faculties and powers from the Lord through the spiritual world.

765. "Man is born again by means of doctrinal matters of faith." This was how the Ancient Church came into being and how regeneration is effected today.

784. "And Jehovah shut after him." The heavens, though close about man, have never since been open to him as they were to those of the Most Ancient Church.

794. On the importance of knowing what is true. On this depends the extent of a man's regeneration. "What should a man have more at heart than his life to eternity?"

728, 730, 737, 755, 813 are studies in the meaning of various numbers, and help us in understanding many passages in the Word.

814-831. These sections on particular hells and their inhabitants are not pleasant reading. They are not meant to be. We do not gather grapes of thorns. Yet at the close of 823 we find an encouraging statement in regard to the final judgment: "With the evil all their evil deeds and thoughts then return, to the life; but it is not so with the good. With these all their good states of friendship and love return, attended with the highest delight and happiness." No evil that is repented of will be brought to our minds after death.

ARCANA CLASS II—Nov., 1956

Volume VIII, 6387—6496

November	1- 7	6387-6405
	8-14	6406-6431
	15-21	6432-6448
	22-30	6449-6496

THE READING for this month starts with Jacob's blessing upon Issachar. Issachar represents the doing of good for the sake of reward, the lowest form of good.

The word *Dan* means 'judge,' and Dan represents those who are in truth but not yet in the good of life from truth. They are they who do good not from love but from obedience, because it is so commanded. And because they act from truth and not from good, they are apt to accept falsities as truth, for truth has no light in itself.

Gad stands for those who are in works done through truth, or what they think to be truth, but not from love. Such are prone to do good to the evil as well as to the good without discrimination (6405). "That which saves these men is the intention to do what is good."

Asher is those who do good from the love of good, and Naphtali those who through the overcoming of temptations have come into the free enjoyment of their natural affections.

The blessing upon Joseph is the blessing upon those who are in the good of life from keeping the truths of the Word. The blessing pictures the power of this truth in the life, the power to meet and overcome all falsity. It also pic-

tures the power that the Lord exercised through His Divine Human.

"Benjamin is a wolf." "This signifies the avidity of rescuing and delivering the good," and in reference to the Lord His desire to take to Himself those whom He has rescued and delivered.

These blessings upon Jacob's sons are predictions, not as to the natural life but as to what will take place in the spiritual life of those who live from the principles which they represent. These prophecies were, as we know, not fulfilled in the history of Jacob's sons.

Jacob's command that his sons bury him in the land of Canaan in the cave of Machpelah, where Abraham and Isaac were buried, was literally carried out. In most ancient times, when the heavens were open, people knew that after death they were gathered with their fathers and their people in the heavenly home, and the expression was made a part of the Word and so handed down. Being a part of the Word it treats of spiritual relationships. All who are in the same good and truth meet together in the spiritual life.

The Lord is the common Father of all mankind. So all are His children, and when they are united in their understanding of the Lord and in their desire to do His will, they are bound together, for love to the Lord is the most interior bond of all. All other bonds which bind people together are temporary.

The request "Bury me with my fathers" is always fulfilled. Those of like desires, affections, and interests are brought together. To be gathered to our fathers is to find our proper place and service in our spiritual home. We are with those most near and dear to us. Death of the body is entrance into life, and it is of the final resting place not of the body but of the soul that this Scripture treats.

Notes

6400. "All the heresies in the church have arisen from those who have been in some truth from the Word, but not in good."

6423. "The strength of doctrine is truth, for doctrine in which there is no truth is of no avail."

6479. With those "with whom what is negative universally reigns, doubts cannot possibly be removed; for with them one scruple has more weight than a thousand confirmations."

—L. A. D.

PASTOR FOR 42 YEARS

The Rev. Joseph Hoellrigl has served for 42 years as pastor of the Church of the New Jerusalem, Manchester, New Hampshire, which this fall marks its 75th anniversary.

Born in Naturno, Austria, son of a master mechanic and rifle maker, Joseph Hoellrigl attended public school until the age of 12 when he entered the gymnasium (school) in Merano and studied Latin, Greek and Italian. In 1903 he started his travels throughout Switzerland, France, England, Italy and Germany. During this 'grand tour' of eight years he worked in various hotels as book-keeper. It was during his three years as secretary-treasurer in Hotel Kaiserin Elizabeth in Bad Ischl, Austria, that he became interested in the writings of Swedenborg. He decided to devote the rest of his life as a missionary of the Christian religion as taught by Emanuel Swedenborg, and in 1911 came to America and entered the New-Church Theological School. While in Cambridge he studied Greek and Hebrew, took summer courses at the Harvard

Medical School and in 1914 graduated from the New England College of Chiropractic.

He was ordained and installed as pastor of the First German Society of the New Church in Manchester, N. H., on December 27, 1914. During the first few years of his pastorate he practised chiropractic and also became conversant with Esperanto and its modern-day successor, Interlingua — his ninth language. Many of our church pamphlets he has translated into German, and he has written many articles for our magazines.

Under Mr. Hoellrigl's wise guidance the Manchester Society has improved its church building, built in 1895, and is debt free. A testimonial banquet was given to Mr. Hoellrigl after 30 years of faithful service to the Church and the community, and the citation presented to him now hangs in the parsonage.

Congratulations to the Rev. Joseph Hoellrigl for his 42 years of leadership in 'the work of the Church for the benefit of its members and the community at large!'

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.

35c per copy

Discount of 10% on ten or more, and higher discount on larger quantities.

The New Church Book Center

2129 Chestnut Street,
Philadelphia 3, Pa.

BETTER THAN GOLD

This delightful book (designed to fit into your pocket), by the Rev. Dennis Duckworth will answer many questions about your faith put to you by your friends.

Red cloth 60 cents

Order from

THE NEW CHURCH PRESS

108 Clark Street Brooklyn 1, N. Y.

The New Church Theological School

REV. EDWIN G. CAPON, President

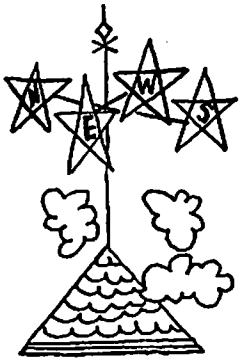
- Training men for the New Church ministry.

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

- The New Church needs ministers.

Address inquiries in care of
the President

48 Quincy Street
Cambridge 38, Mass.



NEWS

By Bess Randall

About Gulfport: those energetic Southerners are among the first societies to subscribe to the *Messenger's* every-family-plan. Many of Gulfport's families who are now paying \$3 for Convention's official organ will now get it for only \$2. . . . Hurricane Flossie in sweeping the Gulf Coast also did its best to sweep right into the A. W. Higgens' home, south of New Orleans, via the door and window sills and the chimney, but damage was minor . . . Gulfport's Rev. Peter Peters must have been astonished to read in this column that his *Bulletin* was being taken over by Dr. Edward Hinckley! This reporter was equally astonished when first noting that same news in the Gulfport *Bulletin* but laid it to Dr. Hinckley's interest and activities in the Southern field. Of course, a male reporter would have seen clearly from the start that the Rev. Mr. Peters referred to the other side of the *Bulletin*: *Your Church*.

Meanwhile, we hear that the Rev. William R. Woofenden, New York, has given up the editorship of *Your Church* owing to the press of other activities in the Church, and that the new editor will be Dr. Edward B. Hinckley. Incidentally the Hinckleys' new address is: 117 Grove St., Wellesley 81, Mass.

In San Diego eleven performances of the Alpha Omega Players' current production are completely sold out. Luckily, the Players have presented the Church members with tickets for the twelfth performance. . . . Wedding dates in the San Diego Church must be equally hard to procure! See *Weddings*.

New-Church ministers from Maryland, Pennsylvania, and the New York Associations held an

all-day meeting in Baltimore, Oct. 10, the first time they have met this fall. The Rev. Richard H. Tafel is chairman of the group.

Since the St. Louis Society's recent dinner and meeting to discuss the financial state of their church was free, the assumption might be that their treasury is in good shape. . . . The St. Louis ladies, as well as those in Pittsburgh, Cincinnati, and Lakewood, have been busy lately getting ready for fall rummage sales.

Mrs. Mebrure Tosun, in Chicago from Ankara, gave an informal talk on Turkey at the Kenwood Parish party, Sept. 21. Dr. Tosun has been a guest at the Swedenborg Philosophical Centre. . . . P. S. Maybe the Rev. Immanuel Tafel will submit some of the pictures he showed that evening to the *Messenger's* Photography Contest, 'the New Church at Worship, Work, and Play.'

Mrs. Paul Zacharias, wife of the Elmwood, Mass. pastor, enjoyed a visit from her mother, Mrs. Charles Huddleston, Urbana, Ohio. . . . The Rev. Paul B. Zacharias was ordained and installed in Elmwood, Sept. 23, at 4:30 o'clock.

Congratulations to the New-Church Theological School on its very modern and extremely good-looking 1956-7 *Bulletin*. Included are good photographs of each member of the faculty. (The only thing not included are hyphens whenever 'New-Church' is used as an adjective, but in choosing between hyphens and photos, we'll take that handsome lot of faculty members any day.)

Last spring's successful Open House at the New York City Church will be repeated Sunday afternoon, Nov. 4. The theme again is MEET YOUR NEIGHBOR. Invitations will be mailed to over 2,000 living in the immediate vicinity of the Church.

Let us in on it, John S. 'The Secret of Happiness' was the title of a recent sermon by the Rev. John W. Spiers at the La Porte, Ind., Church. Mr. Spiers preached in Detroit Sept. 23.

We welcome the new Newtonville, Mass., *Bulletin* to our mailbox. It tells of a busy October for New-Church members there, under the leadership of their new minister, the Rev. Thomas A. Reed.

The beautiful new blue and gold altar cloths of the Wilmington,

Del., sanctuary were dedicated at the worship service Sept. 23 in loving memory of Mrs. Rufus Poole. The cloths were purchased with money given to the altar fund of the church by the family and friends of Mrs. Poole. Mrs. Henry C. Giunta, wife of the New-Church minister in Cleveland, O., designed and embroidered the cloths. The beautiful color and the Biblical symbolism contribute much to the atmosphere of worship.

Miss Mary Benedict of the Rev. Leslie Marshall's East Palatka Group (Florida), returned from her trip to Europe in time to take up her duties as a high school teacher. . . . Incidentally, Mr. Marshall enjoyed a visit from his brother, Granville Marshall, who arrived in St. Petersburg this summer from Johannesburg, South Africa.

Mrs. W. H. Halliwell, Kitchener, Ont., has been ill in the hospital there. . . . Her pastor, the Rev. David P. Johnson, President of Convention, acted as Chaplain at services of that same hospital for a week in October. The services were broadcast each morning, Oct. 8-12, over Station CKCR.

Money For Your Treasury OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1955 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

Going To Florida For The Winter Season?

Then be sure to visit the beautiful New-Church Center in St. Petersburg, on Crescent Lake.

Services held there every Sunday. Wednesday study group, women's meetings, bookroom, Board of Missions' stamp department.

1915 Fifth Street, North

Rev. Leslie Marshall, Minister

Postal Address—Box 386

for stamp gifts or information
on residence locations.

Births, Baptisms, Weddings, Memorials

BIRTHS

PARRY.—Born Aug. 6 to Mr. and Mrs. Donald Parry, Wilmington, Del., Society, a son, David Stewart Parry.

SWAN.—Born Sept. 25 to Mr. and Mrs. Fred Swan, San Diego Society, a son, Daniel.

BAPTISMS

KIRKENDALL.—Kenneth Edgar Merton, Miles Richard, Floyd Patrick, and Vickie Merle, children of Mr. and Mrs. Charles M. Kirkendall, Vancouver Society, baptized June 10 at Proctor, B. C.; the Rev. John E. Zacharias officiating.

FROST.—Christopher Gavin, 20-month-old son of Mr. and Mrs. Gavin Frost of Choisy, Quebec, baptized June 14 at the Pittsburgh Church, the Rev. Leon C. Le Van officiating.

HEDDAEUS, DOMENECH.—Mark Warren and Craig Carson Heddaeus, sons of Mr. and Mrs. Robert Heddaeus, Canal Zone, and Douglas William Domenech, son of Capt. and Mrs. John Domenech, Ft. Benning, Ga., baptized July 27 at the New Jerusalem Christian Church, Pittsburgh; the Rev. Leon C. Le Van officiating. These are grandchildren of Mr. and Mrs. Gilbert T. Heddaeus, Pittsburgh Society.

LAWRENCE.—Pamela Dawn, daughter of Mr. and Mrs. Robert Lawrence, Bath Society, baptized Sept. 9 at the New Church, Bath, Me.; the Rev. Louis A. Dole officiating.

JOHNSON, LASSO.—Paul Richard Johnson, son of the Rev. and Mrs. David P. Johnson, and Paul Brock Lasso, son of Mr. and Mrs. Donald R. Lasso, Kitchener Society, baptized Sept. 30 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. Mr. Johnson officiating.

GRIFFEN.—Charles Michael, son of Mr. and Mrs. James Griffen, Kenwood, Ill., Society, baptized Sept. 30 at the Kenwood Chapel; the Rev. Immanuel Tafel officiating.

WEDDINGS

LEDERMAN-AITKEN.—Joseph Karl Lederman and Barbara Aitken married Sept. 8 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

The following couples were married in San Diego, the Rev. Robert Loring Young officiating:

Married Aug. 31

FIELDS-MASON.—Herbert Allen Fields and Lola LaVerne Mason.

Married Sept. 1

HASKELL-SANCHEZ.—Ralph Haskell and Rachel Sanchez.

McDOWELL-GIBBONS.—George A. McDowell and Carole Ann Gibbons.

VILLANUEVA-VERDUGO.—Philip Villanueva and Maria Esther Verdugo.

CUTLIP-DORAN.—Gayle Willis Cutlip and Barbara Joe Doran.

ROSEL-ROSEL.—James Laurel Rosel and Vernilee Rosel.

BROTHERS-LOVE.—Richard F. Brothers and Florence Catherine Love.

MAGULA-SMAY.—Frank John Magula, Jr., and Marie E. Smay.

Married Sept. 8

STUBER-TIMM.—Albert Daniel Stuber and Joyce Alberta Timm.

ADAIR-CAMPBELL.—Arthur Adair, Jr., and Joyce Alberta Timm.

McCANN-McCANN.—James Patrick McCann and Mary Belle McCann.

Married Sept. 15

BAILEY-SICARDO.—Deane Corthell Bailey and Carmen G. Sicardo.

Married Sept. 16

MALEY-MYERS.—Robert Delbert Maley and Karene Kay Myers.

BROWN-SMITH.—Walter Allen Brown and Norma Estelle Smith.

Married Sept. 24

IVERSON-THUET.—Melvin James Iverson, Jr., and Ellen Louise Thuet.

Married Sept. 25

FISHER-BEARD.—Donald Eugene Fisher and Marie Nash Beard.

Married Sept. 29

DEGHETT-JONES.—James Deghett and Laura Opal Jones.

MEMORIALS

FRIEND.—August E. Friend passed into the spiritual world on April 12, 1956, in Alameda, Calif. Services were conducted by the Rev. Othmar Tobisch, minister of the Church of the New Jerusalem in San Francisco, and a long-time friend of Mr. Friend. Born in Bavaria, Germany in 1866, August Friend's family came to Akron, Ohio, when he was an infant. He joined the New Church in Lakewood in 1890. Two years later he married Melissa Ann Cook of Franklin, Kentucky, who joined the New Church when the couple lived in Denver, Colo. Their two daughters, Celestine and Pauline, were both baptized by the Rev. Joseph E. Collom. Mr. Friend was a noted and versatile musician, a staunch New Churchman and a subscriber to the *Messenger* for over fifty years.

FREEMAN.—Burton Freeman, aged 81, passed into the spiritual world on Sept. 29. Mr. Freeman was a resident of North Abington, Mass. and a member of the General Church. Services were conducted on Oct. 2 by the Rev. Paul Zacharias of the Elmwood New Church.

HAMMOND.—Everett Hammond, brother of the Rev. Paul Hammond, Los Angeles, passed into the spiritual world Sept. 29.

PEARSE.—We record the passing into the spiritual world Sunday morning, Sept. 23, of Mr. Harold Pearse, well known in the Chicago Society of the New Jerusalem for his many years of work in the church. He graciously contributed his services wherever they were needed—on boards, on committees, and as treasurer of the Kenwood Parish. He has been a friend and a wise counselor; we shall miss him greatly. Of him, it can be truly said: "Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow with them." Resurrection services were held on Tuesday, Sept. 25; the Rev. Immanuel Tafel officiating.

REPORT OF THE LESSON COMMITTEE

The Lesson Committee reports that its first year's trial run of the new lesson notes written by Mrs. Louis A. Dole has been very successful. Twenty-four schools and 16 individuals subscribed for lessons this year, as compared with 13 schools and 6 individuals subscribing last year. It is interesting to note that two are not New Church schools: Utopia, Kansas (non-denominational); Christ Church, Cambridge, Mass. (Episcopal).

Based on statistical reports returned to us, approximately 65% of our Sunday Schools used S. S. Association lessons. The remaining 35% use a variety of materials, e.g. lessons written by the individual minister or superintendent of the school, material of Protestant denominations, or General Church lessons.

PERRY KINDERGARTEN NORMAL SCHOOL

ESTABLISHED 1898

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

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

Send for catalog

MRS. H. H. JONES, Principal
F. GARDINER PERRY, Manager

815 Boylston Street, Room M
Boston 16, Mass.