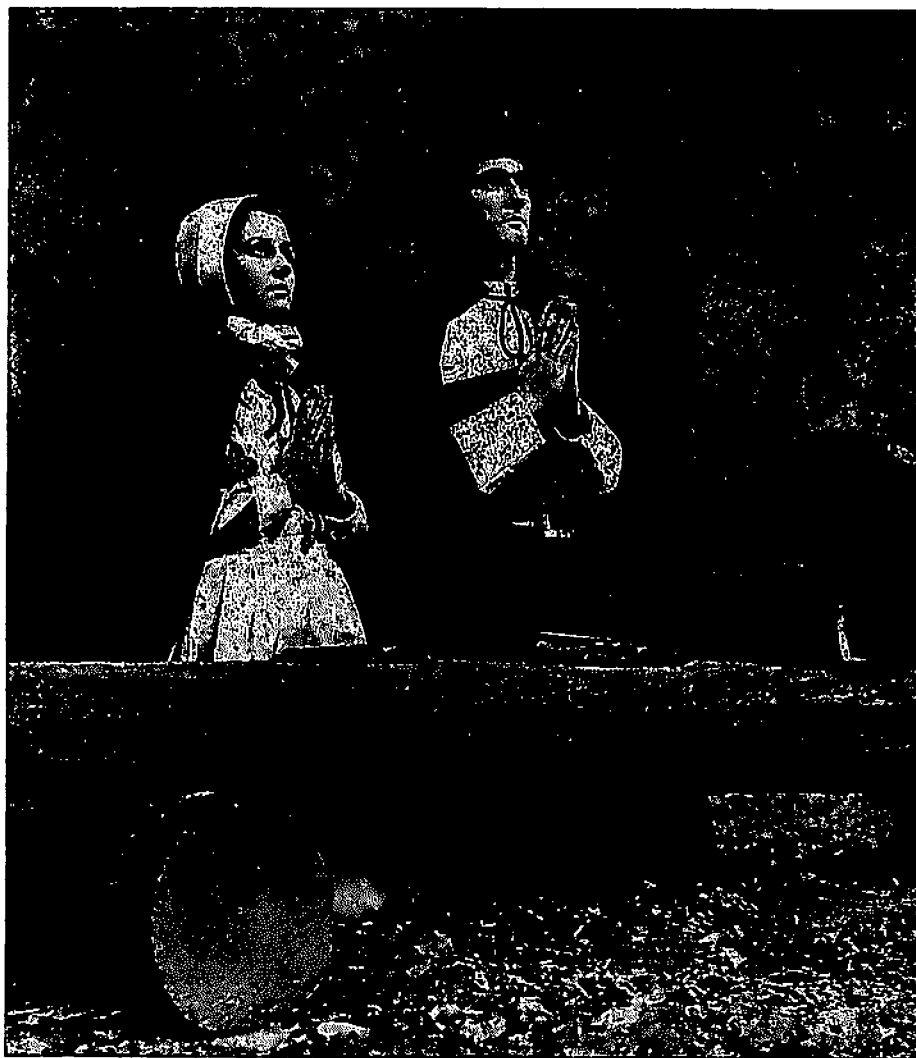


The **NEW - CHURCH MESSENGER**



In silence, or from spoken word,
May this our thankfulness be heard;
Daily strength for our daily ends,
Giver of food and home and friends,
WE THANK THEE, LORD.

—MELROSE PITMAN

November 10, 1956

THE NEW-CHURCH MESSENGER

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Vol. 176, No. 22 Whole No. 4690
November 10, 1936

PRINCIPAL CONTENTS

EDITORIALS:

Give Thanks to the Lord342

ARTICLES:

The Golden Rule is not
Enough339
Antony Regamey
Planter of Truth and Trees343
Frank S. Lausche
Fortnight at Lausanne348
Waldo C. Peebles

FEATURES:

What the Religious World is
Thinking344
National Association345
The President's Corner346
Book Reviews349

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE GOLDEN RULE IS NOT ENOUGH!

By Antony Regamey

"As ye would that men should do to you, do ye also to them likewise."—Luke 6.31.

IT IS unwise and sometimes dangerous to lift a Bible text out of context and imagine it can be used as an unqualified principle of Christian living. That is just what has been done and is being done time and again with this verse. It is called the 'Golden Rule.' It is said to sum up the whole of religion. Men are given to think that if they practice it, all else is mere trimming.

Yet, as it stands, what is religious about it? To do unto others as we would be done by, does not bring God necessarily into the picture. It does not rise above the dead level of our human relationships without Him. By itself it does not differ from such popular sayings advocating doing 'good' from self-interest as, 'Honesty is the best policy.' In other words, Be honest because it pays. Or, 'One good turn deserves another.' In other words, This for that.

Surely reciprocity is not in itself a Christian virtue. It is not the exclusive prerogative of the spiritually minded. It is not uncommon and unknown even among gangsters and thieves. Is, 'This for that' enough to make a better world? Has it ever been? Can we do good that is truly good from a calculating or prudential motive? Primarily expecting some profit or advantage from it? Is Christian love that kind of thing? Again, can we limit our good-will and brotherliness to the narrow circle of those who go along with our plans and purposes, doling them out according to favors returned or, as is sometimes the case in international politics, using potential assistance as a trading asset and even a big stick to get support?

'Enlightened Selfishness'

Unfortunately these and similar questions are not purely academic. Largely on the basis of a superficial interpretation of the Golden Rule, we like to think of ourselves as a Christian nation. And yet, as a nation, we are at the same time mesmerized by the philosophy of what is called euphemistically, 'enlightened selfishness.' As represented in the gospel according to Dale Carnegie, its ideology permeates our industry, our business practices and our international politics. Evidently we see no discrepancy between it and our interpretation of what the Lord demands of us. To many of us it is not even a compromise, a temporary condition of which we are conscious, which makes us uneasy, and which we try to correct and overcome. We blandly confuse it with the Christian way of life.

Is selfishness less selfish for being enlightened and so refined as to be socially acceptable? By whom and what is it enlightened? This is worth asking and thinking about. Moreover, were our eyes open to know the difference, would we care enough to do something about it? That is another question. Would we rationalize our inertia and still call that philosophy sensible, reasonable, practical and Christianity fine but impractical? Rather than ask ourselves how far in the past, and despite the refined language of diplomacy, it has led us away from real peace? Would Christian love appear to be, to us, as it should, by a large margin the more realistic approach?

The Second Commandment

When we seek to understand the meaning which our Lord intended the Golden Rule to have for us, we might find it helpful to compare it with the Second Great Commandment. "Thou shalt love thy neighbor as thyself" sounds very much like it. Standing alone, it also needs much qualifying. Yet here we should note that when our Lord gave it to us He did not set it up as the summary of religion. He said that it was "like unto" the First of all the Commandments, which is that we should love the Lord our God with all our heart, our soul, our mind and our strength. By this He did NOT mean that it could or should be at any time a substitute for it. He meant that, though inseparable from the first, it should be a necessary fulfilment of it.

In other words, we cannot profess to love the Lord and remain unconcerned about the neighbor. Neither can we love the neighbor aright, nor ourselves aright for that matter, unless we take the Lord into the picture and love Him first of all and above all. It is the Lord whom we must love in our fellow men. Not what in them is evil, base and false, but the goodness and the truth, potential or actual, that come from Him and that are His presence in their souls. Only so can we love all men, including our enemies. As a matter of fact, to love Him may cause us to have many opponents. But, while we do, as far as we ourselves are concerned, we have no enemies.

To Know Ourselves

It is only as we learn to know Him as the God of love that He is, our Heavenly Father, that we—for the first time—begin to know ourselves. For then we have a standard by which we can measure both what we are and what we are intended to become. In His divine-humanity, as the God-Man,

our Savior, He reveals us to ourselves. By living close to Him, through the deliberate cultivation of His presence in us, we come to know more and more the depths of His love, not in theory but in experience. We not only make use of the enlightenment and power He can give us to become His children, but His love finds through us a way of expression in all our relationships. It is the experience of that love, His love in us, which at long last enables us to love ourselves and the neighbor rightly.

Therefore, in summing up the Law and the Prophets even more compactly, the two Great Commandments into one, our Lord said, "This is my commandment, that you love one another AS I HAVE LOVED YOU."

Now, 'to love is to do,' as Swedenborg points out. This should make plain to us, therefore, the meaning of the Golden Rule, which is to do unto others what we would that they should do unto us. Unqualified, it can be used to justify self-love and our evil, unpurified schemings. It can be used to make a wide allowance for uncritical and undiscerning good-will at the core of which self-seeking may still be hidden. By itself it does not urge us in any way to watch over the quality and nature of our motives, desires, and all that enters into our human relationships; nor what we receive from others and make our own. It does not keep us aware that we should use in the matter His love for us and all men, the truth for human life that He is in His own person as a criterion. In the light of His whole teaching, however, this does become clear.

What Thanks?

But, neither does the Golden Rule, even in its more immediate context, stand alone in the Scriptures. In our Gospel for today, for instance, our Lord takes pains to elaborate its meaning by means of three instances. "If you love them (only) which love you," He says, "what thanks have ye? For sinners also love those that love them." "And if ye do good (only) to them which do good to you, what thanks have ye? For sinners do even the same." "And if ye lend to them of whom ye hope to receive, what thanks have ye? For sinners also lend to sinners, to receive as much again."

We love with the heart. Spiritually, we lend or share our ideas, our understanding of life with others, through the mind. Thus in this matter of Christian living, both outwardly and inwardly, our Lord is concerned with the whole person that we are. And as we would not do anything, nor express our mind, unless some love or desire prompted us to do so, it is with the quality of that love, its inner motivation and hidden allegiance that our Lord is even more concerned. In further comments on the Golden Rule, He concludes, "Be ye, therefore, merciful as your Father also is merciful . . .

for He is kind even unto the unthankful and the evil."

The Golden Rule, the Law of Love, must be the reflection of His own love within us. It cannot afford to be narrow and selective, exclusive. It is not either a rule of thumb, mechanistic, legalistic, or a trading principle, a contract form of living. In its infinite depths and breadth, it is for us a challenge to grow more and more into the Lord's image and likeness, our divinely intended spiritual stature. It should, when understood, lead us to evaluate more conscientiously our motives, to let the Lord purify them, that in and through us His love may become more real in the world.

No Exclusiveness

That we may see this thing in its true light, let us now consider briefly the first of His instances. "If ye love them (only) that love you, what thanks have ye?" He asks. In other words, He points out that we falsify His teaching, if we narrow the Golden Rule to a selected group of people, whom we can use and by whom we are willing to be used, for the furtherance of a personal or common and generally selfish purpose. Much could be said in this matter of group-selfishness. But let us think for a moment on the even narrower aspect of it, that of the egotism of our own hearts.

Here, our Lord makes plain that loving ourselves in others will not do. And that is perhaps the most important and the hardest lesson which we are here on earth to learn. We are all prone to it. We love people, many a time, in the measure in which they flatter our ego, in the measure in which we can use them also. We are very ready to win friends for the sake of what they can do for us. In our friendships and our family relationships, we are inclined to project our own image in those who are nearest and dearest to us.

Again, in our service to the neighbor, we are disposed more often than not to measure ourselves sparingly. It is often 'this for that,' so much, for so much. It is interesting in this instance that the 'sinners' mentioned, 'who love only those that love them,' should have been the 'tax-gatherers.' This was the usual Jewish way of referring to them as a class. Does it suggest to us the kind of 'love' that keeps an account book? Unyielding, unforgiving, nursing grudges? Unwilling to give more to others than it thinks they deserve? Or, unconcerned unless they pay back in some way?

Loving the Unthankful

When we are like that, our Lord says, 'What thanks have ye?' Surely not the joy of doing good that is truly good, of being conveyors of a love greater than our own. Nor the comfort and security of the deep understanding and of the real concern of others. We may have their cooperation as long as common interest and profit warrants it;

but more often than not, at the same time or afterwards, their resentment, ill-will, sullenness and even anger. It is often said that people resent being helped. They do when it is done in that way. Then, what 'thanks' have we? Just our ego, coming back home to us, frustrated, bruised and sometimes angered in its turn.

Sometimes we wonder why, in spite of all we do for other nations, our country is far from being popular abroad. Could this be just another aspect of the same law? The 'thanks' we get for the 'enlightened selfishness' rightly or wrongly suspected in our international relations?

For the tragic fact about it is that, for the most part, we remain unaware of that self-seeking hidden in our deeds of 'good-will.' We are seldom conscious of the extent to which we love ourselves in others. Thoughtlessly too, we take their love for granted. Sometimes it is only when the angel of death deprives us of their physical companionship that we find ourselves face to face with that realization. So, rather than be glad for them of the greater freedom and of the life more abundant that are theirs, we refuse to be comforted. We give way to self-pity. We are sorry for ourselves. It is a hard lesson to learn!

As against this, our Lord puts before us His infinite lovingkindness, which neither we nor anyone ever deserves. "He loves even the unthankful and the evil." With infinite concern and patience, He keeps giving Himself to us, continually; calling for a response on our part. Calling, until, in thankfulness to Him for that love that will not let us go, we see life as it ought to be and determine to make that love our own and to lavish it on others.

When all is said and done, these are the only thanks He wants; and these, not even for His own sake but ours. So that we may become ever more receptive and responsive to His love. In His countless mercies, it is Himself that He gives. Our thanks come short of the mark if we do not receive the Giver in the gift. Neither can we give Him anything in return that is not His already, except the gift of ourselves; except full and total commitment to His service and purpose; except as we let Him fashion us into living instruments through whom His love may flow and love the whole world into responsive salvation.

(The Rev. Antony Regamey is the pastor of the Boston Society and an instructor in homiletics in the New-Church Theological School of Cambridge, Mass.)



Notice

SUNDAY SCHOOL HYMNS

As a result of questionnaires filled out and returned by the various Sunday Schools last year The Hosanna Committee of the American New-Church Sunday School Association has compiled the following list of hymns (in the present edition of *The Hosanna*) which it proposes to omit from the next revision. If any interested persons wish to protest the omission of any of the following hymns, the Committee will be happy to hear from them. Letters should reach Mr. Horace Blackmer, 134 Bowdoin St., Boston 8, Mass., before January 1, 1957.

7	9	10	19	27	30	31	32-3	34-5
37	38	42-3	51	54-5	56-7-8	61	63	66-7
72-3	76-7	90-1	93	99	100	101	107	116
121	122-3	124	130-1	137	138	140	146	147
149	150	151	153	160	161	162	165	170
174	175	180	187	194	197	198-9	200	201
203	208	209-10	213	228-9	230-1	232	233	236
240	243	264-5	270	273	274	276	278	279
284	286	291	294	295	297			

SLIDES AVAILABLE

There are now available sets of eight different 35 mm. slides of the Wayfarers' Chapel, Palos Verdes, Calif. These can be obtained on a contribution basis by writing to the Chapel.

A SMART MOVE

The Detroit Society has made a very good step—into the ranks of those societies first to get to work on the *Messenger's* "every family subscription plan." At their annual meeting the Detroiters formed a committee composed of Carolyn Bergmann, Philip Guest, and Robert Locke, which will handle the *Messenger* accounts. Special envelopes will be provided for Detroit families to be placed in their offering plate.

By the new plan, members of New-Church societies may subscribe to the *Messenger* for \$2 per year instead of the usual \$3, provided that every family in the society subscribes.

KEEP IN STEP WITH DETROIT!

EDITORIAL

Give Thanks to the Lord

IT IS UNLIKELY that any cynical American in the year 1956 will raise the question, "Thankful—for what?" The list of material things for which we may well be thankful could easily become formidable. We have harvests so abundant as to make want seem impossible; so abundant as to become an embarrassment to politicians who fear that the resulting lower prices will affect the farm vote. Although these bountiful harvests are gifts from our Maker, we have come now to take them for granted, and to ascribe them wholly to our technological skill and scientific resources.

We should at this time return thanks for the spirit of generosity which has manifested itself among the American people. They have shared this bounty from the Lord with an open hand with people overseas. The cynical may remark that this action did not spring wholly from humane motives, that there was an admixture of selfishness in it. That may be true, but need we look so hard for the evil and the sordid that we fail to see the noble and the good? In helping the less fortunate, Americans passed one of the tests of Christianity. They did not feast and remain complacent to the cry of hunger from others. For this we should be thankful.

Let us also return thanks because we have peace in our land. Admittedly it is an uneasy peace. A cold war is still being waged, but even this is better than a 'shooting' war. For as long as we have the uneasy truce that prevails at the present we have a hope that war may be permanently averted.

We could also return thanks for the continuing progress in industry, for our free institutions, for the comparative absence of labor disputes, for the progress in humane legislation, etc.

However, there are things of enduring spiritual values for which we should reserve our most profound thanks. Let us praise God for the gift of life. He is the only Power that can bestow this gift. There are some who are so worldly that they see no connection between God and the fact of their personal existence. Yet from moment to moment we live from God as does the light in the bulb live on the electric current. He who loves life and does not perforce love God is spiritually blind, for his

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THANKSGIVING

And the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field. (Exodus 23:16.) That this signifies worship from a grateful mind on account of the implantation of good therefrom, thus on account of regeneration and complete liberation from damnation, is evident from the signification of "a feast," as being the worship of the Lord and thanksgiving . . . thus worship from a grateful mind. It is also evident from the signification of "ingathering," when said of the implantation of truth in good, as being the implantation of good itself; from the signification of "the going out of the year," as being the end of the works; and from the signification of "when thou gatherest in thy works out of the field," as being the enjoyment and use of all things that have been implanted in good. For, by "the works" are signified not only the things of the field, but also those of the vineyard and the oliveyard, consequently those of the fruit of the earth; as is evident from the description of this feast in *Exodus 23:16*. — *Arcana Coelestia*, 9296.

life is of the very substance of God. We should be as ready to praise Him for the gift of life as the birds are to pour out in song in the springtime their joy of living. And this should be true at every period of life. Each period has its own peculiar problems, griefs, delights and joys, but the person truly thankful for the gift of life will direct his attention to the blessings which he finds in whatever phase he is living at the moment. It would be tragic were a boy to bewail the fact that he is not grown up, and equally so if the old person should weep for his youth.

Supremely, we should return thanks to God because He accepts us as His children and loves us as such. He loves us so much that He clothed Himself in humanity to come to man and draw him to Himself. Like the good shepherd He did not wait for the lost sheep to somehow or other find its way back to Him. God went Himself in quest of His wayward children. For this manifestation of Infinite Love let us with our whole hearts give thanks.

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Planter of Truth and Trees

By Frank S. Lausche

(The following is a radio broadcast, sent out over the Mutual Broadcasting System and other stations, given by the Hon. Frank S. Lausche, Governor of Ohio, in tribute to that well-known New-Church Missionary John Chapman. The address was made Sept. 26, and the occasion was the 182nd birthday of Mr. Chapman. The governor was presented by Dr. J. W. Montgomery, Director of the Broadcasting Commission of the Columbus, Ohio, Area Council of Churches. Copies of this address may be obtained free from the Swedenborg Foundation, Inc., 51 East 42nd St., New York 17, N. Y.)

OHIO'S Sesqui-Centennial in 1953 made the Buckeye State more appreciative of our debt to the pioneers who came west after the Revolutionary War, and settled in what was then a wilderness, inhabited by Indians. One of the most interesting of these pioneers is the man whose 182nd birthday is being observed this week—John Chapman, better known today as Johnny Appleseed. So many legends have grown around him that it is difficult for one to know just what is truth and what is legend. Far too often we think of him only as a quaint character who scattered apple seed about the Mid-West as he traveled along singing a song.

Actually, there is much more to this pioneer than most of us have imagined. Lately, a number of persons with historical interests have been digging into archives, others have talked with old-timers who heard stories about Johnny Appleseed in their childhood. Although books and booklets have been published recently, apparently there is still much to be learned about him. But we have enough facts to take him seriously. We know that John Chapman was a real person, a businessman with big ideas, high principles and a religious turn of mind.

Religiously Motivated

In fact, it commences to look as if what seemed 'queer' in his travel and apple-seed planting was motivated by a religious ideal. We are told that he was an early missionary of the Church of the New Jerusalem, better known as the Swedenborgian, a small Christian denomination which bases its teachings on the Bible and the writings of Emanuel Swedenborg. Some of the earliest writings we have about Johnny Appleseed tell of this religious motivation. For instance, as early as 1817 in a report of the Manchester (England) Society for Printing, Publishing and Circulating the Writings of Emanuel Swedenborg, is this statement:

There is in the Western country a very extraordinary missionary of the New Jerusalem. He procures what books he can of the New Church; travels into the remote settlements, and lends them wherever he can find readers. This man for years past has been bringing into cultivation, in numberless places in the wilderness, small patches (2 or 3 acres) of ground, and then sowing apple seeds and rearing nurseries.

That same spring of 1817 William Schlatter of Philadelphia, a wealthy importer and sponsor of the Swedenborgian Society, writes:

I have sent some books to Mr. John Chapman; do you know him—and has he received the books? He travels about in Ohio and has much to do with apple trees. I am told he is a singular man but greatly in love with the New-Church doctrines, and takes great pains in disseminating them.

Yet his missionary work was not entirely a matter of reading and prayer. John Chapman was an industrious business man. Born in the apple-growing section of Massachusetts, at Leominster, September 26, 1774, as a young man he was swept along in the westward wave of emigration. Cheap land had been opened up for settlement beyond the Alleghanies. He had his own idea of what he would do with some of the land. Besides reading the Bible and the writings of Swedenborg, Chapman decided he could best help the pioneers, and himself, by getting plenty of apple trees started as he and they moved west. He not only provided seeds free but he planted the seeds in numerous nurseries and later sold the trees for a few cents each.

The Nurseryman

We hear of him in the recollections of Judge Lansing Wetmore, who tells of an apple nursery planted by John Chapman in 1797 upstream on Brokenstraw Creek, a few miles from Warren, Pennsylvania.

An old pioneer of Jefferson County, Ohio, recalled that in 1806 he had seen Chapman going down the Ohio River toward Marietta with two canoes lashed together. In them were apple seeds from cider presses in western Pennsylvania. Another pioneer confirmed a similar trip made by Chapman five years earlier, in 1801.

A requirement of The Ohio Land Company was that each settler plant 50 apple trees the first year. It was felt that the presence of apple trees on the new land gave the settlers a feeling of home and made for stability. One of the earliest accounts of Johnny Appleseed was written in *The Magazine of Horticulture* of April 1846, which stated: "When the settlers began to flock in, and open their 'clearings,' Johnny Appleseed was ready for them with

his younger apple trees; it was not his fault if everyone had not an orchard planted and growing without delay."

Johnny's price for a three-to-four-year-old apple tree seedling was a 'fip-penny bit' (about 6½ cents). If the buyer didn't have the cash, he would take old clothes instead. For twenty years (1810-1830) Johnny Appleseed lived in Richland County, Ohio.

As shown by Court House records, John Chapman not only owned a lot in Mansfield, Ohio, but also owned or leased nearly 350 acres of near-by farm land—not to mention some 900 acres in other Ohio counties—all purchased or leased on homestead land contracts. His nurseries were located in one county after another. The Andreas 1873 Atlas of Richland County states: "Few were more widely known or more extremely useful to the pioneers than Johnny Appleseed. The good he accomplished was not interred with his bones, but lived after him, and bears its annual fruit over 100,000 miles."

Children of pioneer families recall hearing about Johnny Appleseed's visits to the homes of their grandparents; how, in winter after supper, he would read from the Swedenborg tracts 'Good news right fresh from Heaven'; lead the family in prayer and afterwards go to sleep on the floor, in front of the fire.

In A. A. Graham's History of Richland County we have this account:

Johnny Appleseed's teaching is credited with organizing one of the very first of the County's religious societies, near Mt. Zion. While planting apple seeds, he also scat-

tered religious tracts, and these, like his seeds, took root and grew.

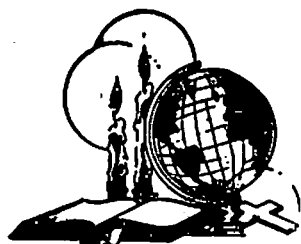
In dedicating the first monument in memory of John Chapman (in Mansfield's Sherman-Heineman Park) on November 8, 1900, General Brinkerhoof said:

We have met here today to dedicate a monument to one of the earliest and most unselfish of Ohio benefactors. His name was John Chapman, but to the pioneers he was everywhere known as Johnny Appleseed. We are here today to aid in transmitting, to coming generations, our grateful memory of his deeds.

Other monuments erected include a granite marker indicating his birthplace in Leominster, Mass.; one near Dexter City and another in Ashland, Ohio; an historical marker to indicate the location of Johnny Appleseed nursery on Jacob Harter's land near Lima, Ohio; a monument, memorial park and bridge on the outskirts of Fort Wayne.

After moving west to Indiana about 1830, Chapman purchased more than 200 acres of land near Fort Wayne; set out two nurseries—one of them with 15,000 apple seedlings, apparently intending to make a permanent home there with his half-sister and her husband who helped Johnny with his nurseries. But the Lord had other plans. . . . As a result of exposure, on March 18, 1845, John Chapman died at the home of his old friend, William Worth. Samuel C. Feters, who attended his dying hours and made his coffin, said:

Without a hope of recompense,
Without a thought of pride;
John Chapman planted apple trees,
And preached, and lived and died.



WHAT THE RELIGIOUS WORLD IS THINKING

Spiritual Frontiers Fellowship

During the past year an interesting new organization was born: the Spiritual Frontiers Fellowship, with headquarters in Chicago.

This is a non-denominational group devoted 'to the exploration of frontiers of the spirit,' and especially interested in the psychic level of man as it relates to religious experience and the question of survival. The stated purpose is 'to encourage within the churches the study of psychic phenomena as related to personal immortality, spiritual healing, and prayer.'

The program has three aspects: group study, research, and publication of reports and literature. National or regional seminars and conferences are arranged, as are also lectures and study-groups for

specific churches. Research and investigations are carried on, by individuals or committees carefully selected. And a bi-monthly magazine, as well as other significant material, is distributed to members of the Fellowship.

The first annual fall conference of this Fellowship was held the middle of October, in Chicago, covering two days. The schedule included devotional services; a symposium and group-discussion sessions on 'Spiritual Healing,' 'Psychic Experiences,' and 'Effective Prayer'; and two talks: 'Some Light on Human Nature From Psychical Research' and 'The Importance of Spiritual Healing.'

"There is an *a priori* case for Healing, Survival, the Ministry of Angels, and spirit communion which should be seriously studied by all Churches. . . . One of the questions which will be forced upon us is the meaning of time and space in relation to thought and the life of the human spirit . . . there

must inevitably be a gradual leavening within the Churches . . . and the Churches themselves will attract those who at present feel that there is something vital lacking, not in Christianity but in the Churches' presentation of Christianity. The importance of clergy obtaining a wider knowledge of the amazing phenomena revealed today by Psychic Science and its religious implications, is steadily becoming more generally recognized. A very large majority, on their own admission, are quite uninformed and they express both interest and surprise as these truths are unfolded to them." (From the Fellowship's bi-monthly publication, *Spiritual Frontiers*, September 1956.)

G.D.M.

Newness in an Old Religion

Arnold Toynbee foresees a religion-of-the-future emerging from the best substance of those religions which have survived past history. And, says *Time* magazine, some of these ancient faiths are now undergoing rebirth.

Hinduism is one, its roots lost in the unrecorded beginnings of man's thought, its life ebbing and flowing through centuries of give and take with other religions. Having steadily declined because of distorted beliefs and corrupt traditions, Hinduism lifted its head again, reformed its practices, and with new words in a new voice is speaking to the world once more.

Its leader is Sir Sarvepalli Radhakrishnan who has been vice-chancellor of Benares Hindu University, professor at Oxford, India's ambassador to Russia, and is currently India's Vice President. But his greatest distinction is as a scholar and philosopher presenting a new interpretation of Hinduism.

The old Vedanta teaching placed man in a dilemma between what was said to be the world of Reality and the world of Illusion; Radhakrishnan maintains that both are worlds of reality, one of a lower order. For the idea of reincarnation as the means of expiating sins, he substitutes a concept of moral cause and effect.

In a book just published, *East and West, the End of Their Separation*, he regards religious experience as consisting not so much of beliefs as of action in human relationships. At the core of all religions, he says, is the same truth. But doctrines are not the same because they represent varying applications of this truth; none can be fully adequate; all can err. They are an aid to contemplation and understanding, and allow truth to be expressed in many dialects adapted to differing needs. Rituals and dogmas are not Truth, but 'communicate the shadow of what has been realized. . . . The sign should not be mistaken for the thing signified. The signpost is not the destination.' (*Time*, October 15, 1956).

G. D. M.

National Association of Convention

Divine Providence

They who are in the stream of Divine Providence are borne along continually to happiness whatsoever the appearance of the means may be. They are in the stream of Providence, who put their trust in the Divine, and ascribe all things to Him . . . So far as one is in the stream of Providence, so far one is in a state of peace. (*Arcana Coelestia*, 8478)

Every now and then in the study of the Writings of the New Church we come upon a remarkable teaching that is pure gold, and one that tells of deep spiritual truths regarding the operation of Divine Providence. The teaching here is that if we will but put ourselves in the stream of Divine Providence, we will then be continually borne along to eternal happiness.

We immediately ask ourselves, How do we find this stream of Divine Providence and launch out into it? We cannot do it by merely wishing we were there. Neither do we accomplish it by a sudden act of getting into a boat and pushing out from shore and expecting the current of the stream to do the rest. No 'faith alone' belief will get us there. The answer is to be found in the Lord's own words, 'If ye love me, keep my Commandments.' And His Commandments are to be found in the whole of the Word from beginning to end, but they are given also in condensed form. These commandments are the laws of order as given by the Lord Himself from the smoking top of Mt. Sinai in one of the greatest of all miracles, and they were given to all men and for all time. Obedience to them is the one and only way we can enter the stream of Divine Providence; and while this may sound quite simple, it certainly is not easy for the men of this age who are born into the world in an inverted spiritual order, and who must spend their whole lives where men and nations are ruled and governed by lust for power and greed for wealth. The work of regeneration is a difficult task and one that is not accomplished in a hurry, but continues throughout the whole of a man's life on the earth. The task would be easier if the world were not in such a disordered state, and if we were not tempted on every hand to take the broad highway that 'leadeth to destruction.' But we need not be discouraged for the Lord never asks more of us than we are able to do, and never permits a temptation without at the same time giving the power to cope with it, and the greater the struggle, the greater will be the reward in the end. If we but make an honest-to-goodness start down the road to regeneration while we are in the world, even though the progress be small, we will in some degree be placing ourselves in the stream of Divine Providence.

—CLARK DRISTY.

The President's Corner



Since last writing we have had the privilege of travelling to some widely distant points for the work of the General Convention.

Two weeks were spent in Urbana, Ohio, at our Junior College where, with the Rev. John King, we attended a course in 'Human Relations and

Group Dynamics.' It was our conviction that this course would be of help in the office of President in the years that lie ahead. We feel that a great deal of benefit has been gained. The course was very intensive and exhaustive, and is more than can be commented upon in detail in a column such as this.

Following our return, and a week with our family on the Bruce Peninsula north of Kitchener and a few Sundays with our congregation, the Church of the Good Shepherd, we set out on September 12 for California. The Rev. Owen Turley, former pastor of the El Cerrito Church, was obliged to take a year's leave of absence because of health. We therefore met with the Board of the El Cerrito Church and with a gathering of the congregation to discuss their needs and tell about our church and its work. It was wonderful to get acquainted with this enthusiastic church group which last year received some seventeen new members. It is a forward-looking, confident group, and with the help of students from the Pacific School of Religion will carry on until one of our own ministers is available.

While in the San Francisco area we had the pleasure of staying with the Rev. Othmar Tobisch and his wife at their home in the lovely hills of Berkeley, California, and spent a morning working with Mr. Tobisch in the Lyon Street Church.

On Friday, September 14, with the Rev. Othmar Tobisch, the new Presiding Minister of the California Association, we flew to Los Angeles, where we were met by the Rev. Andre Diaconoff of the Los Angeles Society. It was good to see these old friends in their native habitats. After a visit with the Diaconoffs, with whom we stayed over the weekend, Mr. Tobisch and I travelled to the Wayfarers' Chapel for a meeting of its board. Our first view of the Chapel was, therefore, in the late evening at some distance where we could see the sun shining on its tower and its glass windows. Late that night after the board meeting we slipped over to

see the Chapel in the moonlight. Looking inside through the windows, we found the Chapel bathed in soft light which flooded the altar and the cross that is engraved on the stone behind it. It was a lovely sight with the vines, the ferns and other plants softening the beautiful interior. A very busy and useful board meeting was held Saturday afternoon, when we took the opportunity to take some pictures of the Chapel as the steady stream of people came and went.

The following day, on Sunday, it was our privilege both to preach in the Los Angeles Church and to address the congregation informally at a coffee hour following the service. At the latter we told about some of the activities, the hopes and plans of Convention and some of the thoughts as to the future activities of the Church as the President envisaged them. On Monday some further business with regard to the Wayfarers' Chapel was attended to with its Treasurer, Mr. Erle Marshall. Visits to Convention people were made in the company of the Rev. Andre Diaconoff and in the afternoon for the President of the Theological School we interviewed a possible candidate for our ministry. Monday evening it was our privilege to sit in on a fascinating meeting of a committee planning for the fall meeting of the Los Angeles Society. A very novel approach was planned in an effort to bring the needs, the hopes and the plans of the people of the church to the society in a more vital way. Posters were to be displayed giving reports in condensed form. Then, divided into groups several phases of the church's work were to be discussed. We are sure that if you contact the Rev. Andre Diaconoff he will put you in touch with those who can tell you how this meeting turned out and give you the basic plan if you would like to try it.

Sincerely yours,

David P. Johnson

President, General Convention.

WANTED—The following books:

Bruce, *First Three Kings of Israel*
Bayley, *The Divine Word Opened*
Bayley, *From Egypt to Canaan*
MacLagan, *Book of Numbers Explained*
Mitchell, *Parables of the New Testament Explained*

If you have a copy of any of these books, kindly communicate, stating price, with

MRS. LELIA M. TINSLEY
Newton R. D. 2, Box No. 99, New Jersey

LETTERS to the EDITOR

INHABITANTS OF MARS

To the Editor:

Readers of the *Messenger* might like to know that *Life* magazine of Sept. 24, 1956, carried the following statement: "In 1758 the Swedish mystic, Emanuel Swedenborg, reported he had talked to Martians, who were gentle, holy people dressed in tree bark. At lower left they stand with a fluid fire they invented." This is on page 40 under an eye-catching picture by Artzybasheff, showing about sixteen different types of people who have been imagined to live on Mars. The article being illustrated is 'Eyes of Earth are Trained on Mars—Neighbor is Nearer.'

There is almost a repetition of the above paragraph in *Life en Espanol* of Oct. 22, 1956. . . . The statement in Spanish appears on page 38 under the same drawing. The article is entitled, 'Todos los Ojos se Clavan en su Imagen—Al Acercarse Marte.'

The drawings illustrating the description of Swedenborg's inhabitants are normal people with gentle faces, hair, fingers, dresses, soft shoes, crowns on their heads, a book, and a flask of liquid fire. The other illustrations have people with (1) no hair, big heads, feelers for ears, four arms, three fingers, feathers on their bodies, three toes like a cock; (2) coxcomb for hair, very long beaks for noses, long skinny necks, no clothes, four fingers, feathered tails, etc.

Velma Bates Ramirez
Mayaguez, Puerto Rico.

FIGHTING EVIL

To the Editor:

Referring to what Ellen L. Burbank says in her letter in the June 9 number, it seems to me that, in regard to killing, the motive should be taken into account, as it is the motive which determines the quality of the action. For example, if a bandit should break into her home and threaten to kill one of her family, wouldn't she feel justified in protecting her own by killing him? Isn't it just so in our war against Communism? For if Russia or Red China should get control of the United States, they would have no compunction against coming into our homes and killing any who disagreed with their godless philosophy. Our country is our larger neighbor, and aren't we justified in killing her enemies for self-preservation, as well as to befriend peoples whom she has downtrodden? It would be very different if we were to go out against another country from the motive of aggrandizement; but when we fight against evil forces which are trying to blot out whole Christian peoples because they, our enemies, do not wish God's

people to even exist, how can we refuse to throw our forces on the side of righteousness?

But when it comes to evil influences in our own country, such as harmful TV and radio programs, then I agree with Ellen Burbank that we should fight that evil. In the same class should be included harmful so-called 'comic' books. It is a sound method in combatting that evil to offer in its place something better and likewise attractive to children. Exactly that is being done by an organization which is ingeniously offering for parents' use with children 'Faith-Building Comic Books,' Modern Day Miracles.

H. M. Herrick,
Denver, Colorado.

ETERNAL PUNISHMENT?

To the Editor:

Mr. John R. Swanton's letter in the *Messenger* for March 31 has just reached me. I notice that the title is followed by a question mark. Of course punishment is not eternal, nor is it from the Lord (see *Dic. of Corr.* under 'Punishment'). What is eternal is order, for God is order (see *True Christian Religion*, under 'Free Will'). As order is the foundation, it cannot be defeated.

Mr. Swanton's next question (No. 6) is rather amusing where he speaks of 'identical twins.' Is this not an impossibility? (See *Swed. Concord.* under 'Like.')

Regards to all American friends.

Robert J. Strong,
Auckland, New Zealand

NOT AN ORPHANAGE

To the Editor:

Recently the *Messenger* carried a letter from Mr. Clark Dristy in which he describes a visit to an orphanage, and expresses admiration of the management of that institution, and he ends his letter with the hope that the New Church might some day run some such institution. No, no, no Mr. Dristy! I'm sure you have not given this subject sufficient thought or you would know that, in the light of New-Church teachings, even the best run orphanage cannot take the place of parental care of children, even in the poorest home. We recognize a child as a human being, do we not? And these cannot—should not be herded like cattle in groups, and managed chiefly as to their physical needs and classified into collective groups for the purpose. The New Church should therefore further the adoption, under supervision if necessary, of orphaned children and see to it that those whose parents are not on earth to care for them are given the individual care and affection every child deserves. We should be in the forefront of social services wherever needed, and not be followers of antiquated thinking as related to human welfare. No institutionalized care can substitute for love in the life of any growing child.

Lina D. Miller,
Katonah, N. Y.

Fortnight at Lausanne

By Waldo C. Peebles

ONCE settled in our hotel we telephoned the Rev. Alfred Regamey for directions and attended the opening church service of the fall on September 9. The chapel is small and compact with a seating capacity of about sixty. When one enters and is seated he finds that the chancel is closed off at the altar rail by a curtain. When the minister enters the sanctuary this curtain is drawn aside leaving a transparent veil through which the Word surrounded by lighted candles is visible. When the minister opens the Word, the veil is also drawn aside, symbolizing in a new and not displeasing manner the opening of the internal sense.

The Book of Liturgy used in the service was prepared by Horace B. Blackmer and the Rev. Antony Regamey in 1923. They had evidently collaborated in adapting the French words to the music of the chants. The French language is better suited to chanting than either English or German and we were able to join in the singing without difficulty. There was no choir or soloist, but Alfred Regamey's strong voice carried the people with him. He conducts the service vigorously and with no waste of time. His sermon was of the usual length, but the smooth musical flow of the French language carried it so swiftly to a close that we were surprised when it was over. In the course of it the pastor alluded to the loss which the society had sustained during the summer in the sudden passing to the spiritual world of its president, M. Maurice Galland. He was one of the founders of the society and a prominent citizen of Lausanne, the head of a firm of bankers, a colonel in the Swiss Army, and British Consul in the city.

After the service we were shown around the building. An artistic church member together with Mr. Regamey made with their own hands four lovely stained glass windows portraying symbolic beasts mentioned in the Book of Revelation. A week later we saw two more of the windows in the Geneva chapel. When there is lack of money willingness to work and a spirit of devotion provide a way to beautify a church. We were shown the robing room and study for the pastor, book rooms, and, in the basement, a hall for lectures, Sunday-school use and entertainments attractively paneled in a light colored pressed wood with an adjoining kitchen. Alfred and his mother invited us to have dinner with them and we walked together to a restaurant in the center of town.

In a day or two Alfred telephon-

ed to transmit an invitation from M. Jean Nicolet, a bachelor and active church member, to have dinner with him at another restaurant. After a very fine repast including wines we adjourned to his apartment where he insisted upon serving tea and we were privileged to examine his valuable collection of rare china. We were surprised that Madame Regamey was also a guest of the evening. At her advanced age we had not imagined she would go out so late, but under Alfred's careful supervision she seemed very happy to be one of the party. Another pleasant surprise was the kind invitation to tea from Madame Galland. Alfred accompanied us out to her country estate with its interesting old house and extensive grounds with beautiful gardens and tall trees. She recalled the visit of Mrs. Emily Murray and that of Mr. George Warren several years ago.

To Geneva

The second Sunday we went with Alfred to Geneva. When he goes to preach there in the morning he conducts an evening service at Lausanne and reverses the program the next Sunday. We found a small congregation waiting for us and participated with them in communion. We invited Alfred to have dinner with us and his familiarity with the city enabled him to guide us to some of the places of interest, notably the monument of the reformers with statues of Calvin, Knox, our own Roger Williams, and others.

On the eve of our departure for Paris we were invited for tea at the Regameys' cozy little apartment with a balcony overlooking the city affording a magnificent view of the lake and distant mountains. Time passed rapidly and pleasantly in conversation about friends in America and we were about to leave when Alfred announced that supper was almost

ready. Although we felt that this might impose a burden upon Madame Regamey we were persuaded to stay and spent a happy evening. Alfred entertained us with his tape recorder, his own property, which he finds very useful in recording sermons, entire services, and more than twenty hymns which are available in case of his sudden illness, there being no pastor in the vicinity to substitute for him.

The American Cathedral

Having acquired the habit of church attendance, we missed only one Sunday service on our European trip and this habit carried over in Paris where we attended the American Cathedral (Episcopalian). The beauty of the interior and the colors of the stained glass windows and of the altar piece, the pageantry of the processional and recessional of the large vested choir,—all were tremendously impressive. There is no question that numbers are an inspiration and the church was well filled. The sermon was an excellent one and delivered with power. The central theme was the statement that 'the kingdom of heaven is a spiritual fact' and we are all a part of that kingdom. The minister quoted the wonderful verse from the Epistle of Paul to the Hebrews: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Then he followed it, much to our surprise and delight with the familiar words from the Book of Revelation: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." The impact of these two quotations in juxtaposition is tremendous. We were made to feel that we are actual participants in the new era, even though we may never see its fulfillment here and now. In spite of the apparent materialism of our times the future is always better than the past especially as regards the world's changing attitude toward man's inhumanity to man.

We were thrilled to see the American flag over the entrance to the church and again when it was carried to the chancel in the processional. While the offering

was brought forward the congregation rose and sang the doxology followed immediately by the fourth stanza of *America* and the flag was dipped to a position just below the Cross. The minister greeted us cordially at the door, told us he remembered our church on Beacon Hill from his student days when he served as an assistant at Trinity Church, Boston, and wished us a pleasant voyage home to the U.S.A. In spite of, or perhaps because of, this warm welcome and impres-

sive ceremony our thoughts went back in grateful appreciation to the good fellowship and generous hospitality of our New-Church friends in London, Zürich, and Lausanne. They do not have beautiful cathedrals, large congregations, and magnificent endowments, but their spirit is undaunted in the face of obstacles and discouragement. We had been in our cabin on the *Ile de France* only a few minutes when the steward brought us a bon voyage card from Alfred Regamey

signed by several of the church people that really warmed our hearts. Let us not forget to give these distant friends our moral and material support to the best of our ability and let us send them frequent messages indicative of our affection and continued interest in their efforts!

(The above is the second installment of the account of his travels by Dr. Peebles, a Boston University professor and an active member of the Boston New-Church Society.)

BOOK REVIEWS

THE ANATOMY OF A SMEAR by Alfred Hassler. *Fellowship of Reconciliation*, New York, 1956. 48 pp. 30 cents.

The Anatomy of a Smear comprises the entire October 1956 issue of *Fellowship*, the monthly journal of the Fellowship of Reconciliation, and is written by the journal's editor. The more dignified and descriptive subtitle is 'A Study of the Fourteenth Report of the Investigating Committee on Education of the California State Senate.'

This booklet gives a factual, well documented account of the techniques used by too many of our investigating committees—both state and federal. For example, there is the quotation out of context and the reference out of context; there is the introduction of the 'irrelevantly sinister,' i.e., accumulated material that has nothing to do with the subject of the inquiry but adds pages and pages to a report and gives it a sinister look just from sheer bulk. Then there is the 'shaky syllogism': "X, who is a member of the Fellowship of Reconciliation, once allowed his name to be used by the Citizens Committee for More Homes; Communists were active in the CCMH; therefore the Fellowship of Reconciliation is controlled by Communists."

Patrotism or Pacifism—Which? is the misleading title of the so-called 'progress report' of the Committee on Education of the California State Senate, headed by Senator Nelson S. Dilworth. Mr. Hassler's detailed analysis of this Dilworth Report is excellent, but we question the wisdom of his use of the word 'smear' in the title. He takes pains to show that the term is used correctly—as indeed it is. But it is also one of those words of recent ill-repute. It is so easy to call something a smear and then turn away from it with distaste, dismissing the matter completely from one's mind. And this booklet is not something to be lightly dismissed! We recommend it especially to casual newspaper readers who are too

ready to believe everything they 'read in the papers' without troubling to note the source of the information and also whether quoted material is entirely out of context.

E. R.

THE MENNONITE ENCYCLOPEDIA. Four vols. Managing editor, Melvin Gingerich, Ph. D. Published by the Mennonite Brethren Publishing House, Mennonite Publication Office, and the Mennonite Publishing House. pp. 3200. Price, \$10.00 per volume.

The Mennonite Church is a descendant of the Anabaptist movement which developed in Central Europe during the Reformation period. The term came into much disrepute because it was indiscriminately used as a synonym for everything subversive in the church and state much like 'Bolshevik' and 'Communist' in contemporary America. This was without justification. Most of the Anabaptists were quiet, God-fearing people who eschewed violence. The Anabaptists used no common name, and indeed were not a unified and organized movement. In Holland after 1545 the group came to be called 'mennists'—which later developed into Mennonite — after their leader Menno Simons.

The Mennonites have played a significant role in the culture and religion of the Netherlands, and have made contributions in agriculture as well as other arts and sciences both in Europe and America. In the United States and in Canada the Mennonite people are respected as thrifty, clean, industrious and honest.

This church is fundamentalistic in its theology and its members have been largely Biblical pacifists. The New Church has been enriched by a number of converts from the Mennonite faith, especially in Kansas and western Canada.

The Mennonite Encyclopedia is the first work in English to present fully the many phases of the Anabaptist movement in Europe. It was edited by many historians and scholars in the three major Mennonite bodies. It contains 10,000 articles by over 400 writers; also some 400 illustrations and 100 maps appear in it. The work gives evidence of having been done in a competent and scholarly manner.

THE REPORT ON UNIDENTIFIED OBJECTS. By Edward J. Ruppelt; Doubleday & Co., Garden City, New York. 315 pp. \$4.50.

Since 1947, when aviator Kenneth Arnold first reported a flight of strange, saucer-like objects, there has been much interest aroused over the startling possibility that we may be entertaining visitors from outer space. Books have been written and many articles published in national magazines, but none of these have satisfactorily answered our questions as to the nature of these peculiar sky objects. Those of us who have read somewhat on the subject have at least gained a number of points of view. These varied bits of saucer lore have only served to whet our curiosity. When, combined with our reading, we have been one of the many who have had the interesting fortune to observe one of these unidentified flying objects, we are indeed curious to know more. Luckily, there is now a book available which helps to fill the gaps.

In *The Report on Unidentified Flying Objects*, written by the former head man of the Air Force Project Blue Book, we have a factual, inside account of the official investigation: the Air Force study of flying saucers. Though Mr. Ruppelt hedges on any definite conclusion as to the actual nature of the saucers, he leaves no doubt that our Air Force, on the whole, takes the UFO investigation quite seriously. To quote from the book jacket, "All reports received were subjected to military intelligence analysis procedures. Astronomers, physicists, aerodynamic engineers, and psychologists were consulted in the course of the Air Force's exhaustive investigations. The official Air Technical Intelligence Center reports of their findings . . . contain some completely baffling detailed accounts of UFO sightings by thoroughly reliable witnesses."

The official attitude, apparently, has been to attempt to debunk UFO sightings publicly, but to strenuously pursue and seek to 'solve' the saucer mystery in private. There seems to have been a fair amount of unofficial confusion, as well. However, after the mass of UFO sighting reports had been carefully gone through, the Air Force found itself with a 20% remainder of unsolvable 'unknowns' for the files.

A big objection to acknowledg-



THE REV. PAUL B. ZACHARIAS—ELMWOOD

The picture above shows the Rev. David P. Johnson, President of Convention, congratulating the Rev. Paul B. Zacharias on his ordination into the New-Church ministry and installation as minister of the Elmwood New Church. Mr. Johnson officiated at the rite of ordination service, and the Rev. Everett K. Bray, General Pastor of the Massachusetts Association, officiated at the installation service, which took place on September 23 in the Elmwood Church. Others taking part in the service were the Rev. Edwin G. Capon, acting in his capacity of Secretary of the Massachusetts Council of Ministers; the Rev. Antony Regamey, President of the Massachusetts Association, and Mr. Horace B. Blackmer, Secretary of the Convention.

Paul Zacharias is the son of the Rev. John Zacharias of Vancouver, B. C., and a brother of the Rev. Eric Zacharias of Pretty Prairie, Kans.

THE REV. THOMAS A. REED—NEWTONVILLE

The following Sunday, September 30, as previously noted briefly, another Massachusetts minister was ordained. The Rev. Thomas A. Reed, formerly a minister of the Church of Christ in Los Angeles, was ordained into the New-Church ministry following two years' study at the New-Church Theological School in Cambridge. The rite of ordination was conducted by the Rev. Everett K. Bray, General Pastor of the Massachusetts Association, and the Rev. Antony Regamey, President of the Association. Mr. Reed was then installed as minister of the Church of the Open Word, Newtonville, which he has been serving since July 1st. Others participating in the service were Dr. Edward B. Hinckley and the Rev. John C. King. Greetings from the Newton Council of Churches were brought by its president, Ernest O. Seyfarth.

ing the reality of the saucers, according to Mr. Ruppelt, is a feeling that sufficient proof has not yet been compiled. This, despite the large amount of responsible reports, military and civilian; many reports including electronic confirmation by radar, plus reports of radiation effects in several cases.

Actually, it seems to have become a matter of deciding what constitutes proof. If the saucers are to be officially acknowledged, and acknowledged obviously as intelligently-directed objects, there can be only one conclusion as to their origin; that they are undoubtedly interplanetary craft

from somewhere out beyond our own planet. Perhaps it isn't any wonder that the Air Force is so cautious about making statements which might turn out to be wild. Why go out on a limb?

—D. R. Murray

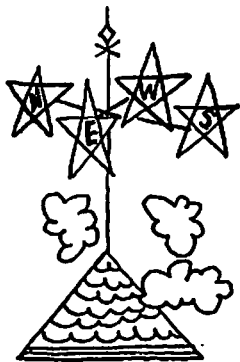
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NEWS By Carol Lawson

Jack o'lanterns and goblins frolicked from East to West in New-Churchland as the following organizations gave Harvest or Halloween parties during the past month, — the San Diego Society's Junior League, the Senior League of the Detroit Church, the Swedenborg Fellowship of the Pittsburgh Society, and the Kenwood, Ill., Church. In Kitchener, the young people had a weiner roast, and in sophisticated New York City, the 'young adults' (age 18-35, do you qualify?) were invited to 'swing yer partners' at a square dance.

Lady evangelist, Miss M. M. Gale, Elmwood Society, gave the sermon on Laymen's Sunday in October at the Elmwood New Church. Fred Brown, Allen Howland, and Damon Leavitt, were other participants.

Another lay leader, Mrs. Charles Kuenzli, before taking up her duties in Florida, took her place at the Hinckley family reunion in September as matriarch of the clan. Dr. and Mrs. Edward Hinckley also enjoyed having with them—all at one time—their children. Marjorie, after a summer as Librarian and teacher of Library Science at Caney Junior College (Ky.), who is getting her Master's degree at Boston University this winter; Edward, back from six months in Texas, and stationed now in Rhode Island; and Lois Vivian, who is a sophomore at Dana Hall this fall. The reunion took place in the Hinckleys' now famous lighthouse near Barnstable on Cape Cod.

Joylyn Ives and Gordon Anderson are doing an excellent job in getting out the Detroit New-Church Bulletin. In fact we have a whole galaxy of Detroit news starting off with a description of the Farewell Open House held in honor of Mr. and Mrs. Beales on the evening of August 16 at the home of Mr. and Mrs. Wilfred Locke. The evening was made

realistically memorable by a leather covered book (lettered in gold by Carolyn Bergmann), containing the signatures of all the 88 guests present. A gift was presented to the Beales on behalf of the Detroit church by Harry Guest . . . Detroit's Board of Trustees worked like beavers all summer on plans for the coming year. A committee under Mr. Vincent Bergmann is arranging the services for 1956-7, when the Detroit Society will be without a minister at the helm. This committee has contacted New-Church ministers all over the U.S. and Canada and has received encouraging replies from many of them . . . More than 100 turned out Sept. 9, to hear Harold D. Larsen, lay preacher from Orange, N. J. The Rev. John W. Spiers, La Porte, Ind., was guest preacher, Sept. 23.

The Ladies' Aid of the Philadelphia Society recently held a reception in honor of the indefatigable Richard Tafels. The Philadelphians enjoyed a film made by the American Bible Society as part of their quarterly meeting, Oct. 22.

After making over \$170 at their recent rummage sale, the Pittsburgh Ladies' Aid must have put their entire Society in a very plush mood, for they voted to pay the travelling expenses of five delegates to the Ohio Association meeting, Nov. 2-4.

Once a month, Larry Beggs, Pacific School of Religion student who is doing the preaching this year at the El Cerrito Church, Calif., exchanges pulpits with veteran preacher Othmar Tobisch of the San Francisco Church . . . And a happy day in the morning it was for the busy Rev. Mr. Tobisch when the San Francisco Church Committee engaged a part-time secretary, Miss Jane Sugden, to help with the letter-writing, typing, stencilling, etc., during the extra-busy year.

Miss Serena Dandridge, W. Va., had a letter published in Sept. 22, number of the English publication, the *New-Church Herald*. The subject was one of the energetic Miss Dandridge's favorites (along with bird-watching and haymaking), — the Arcana Class, conducted by the Rev. Louis A. Dole, Bath, Me.

Can't say nothing ever happens in Lakewood, O., because the Altar Guild is selling Nut Topping (for holiday baking), as well as their usual white elephants and rummage, and Miss Shirley Kuhl took the whole Lakewood Society off on a Grand Tour of Europe via colored slides of her own trip. And then

on Oct. 29, Lakewood itself was the subject of a grand tour by the President of the New-Church Theological School, the Rev. Edwin G. Capon.

Speaking of tours: The Samaritans of the Kitchener Society toured the Beth Jacob Synagogue, Oct. 24, in order to learn more about the Jewish faith.

A change of name has been discussed by the Board of Trustees of the Wilmington New Church. Among suggestions are: The Church of the Golden Rule, The Church of the Good Shepherd, the Church of the Holy City, the Church of the Neighbor, and the Church of the Transfiguration . . . Incidentally the pastor in Wilmington is not the only radio star of the New Church. Mrs. John Crickenberger broadcasts each morning. She announces community meetings and programs, and usually interviews a guest . . . And Henry Poole is gaining recognition as a sports announcer. Henry is the 'spotter' for the Friday afternoon broadcasts of Friends' School football games. Between halves Henry is called upon to make some astute observations on the finer points of the game.

The Rev. David J. Garrett recently took a trip from his home port of St. Louis into the hinterlands of central Illinois to visit isolated New-Church families. Mr. Garrett discussed a plan with them in which he and Bob Kirven, St. Louis lay leader, will make more frequent trips to Illinois, meeting with all the isolated in a central meeting place. The plan was received enthusiastically and Nov. 4, set for the first meeting at the Spaulding home near Springfield . . . Convention has advanced \$2,000 on a loan to the St. Louis Society for their relocation project . . . The Rev. Mr. Garrett was installed as pastor of the St. Louis Society, Oct. 21, by the Rev. Wilfred G. Rice, General Pastor of the Illinois Association.

There will be no problem of what church to attend in the marriage of Miss Norma Smith, daughter of Mr. and Mrs. Orville L. Smith, and Walter A. Brown, son of Mr. and Mrs. Henry A. Swanton, for both the bride and groom are members of the San Diego Church of the New Jerusalem, as are their parents, and the groom's maternal grandparents and the bride's maternal grandmother. The wedding took place Sept. 16, followed by a reception for 300 guests in the parish hall of the church.

Births, Baptisms, Weddings, Memorials

BIRTHS

LAWRENCE.—Born July 5 to Mr. and Mrs. Robert Lawrence, Boothbay Harbor, Me., a daughter, Pamela Dawn. Both parents are members of the Bath, Me., Society.

SPRAGUE.—Born July 16 to Mr. and Mrs. James Sprague, Boston Society, a son, Warren James.

MORAN.—Born Sept. 13 to Mr. and Mrs. John Moran, San Francisco Society, a son, Mark Thomas.

MORRISON.—Born Sept. 20 to Mr. and Mrs. Hugh Morrison, Detroit Society, a son, Michael John.

ROSS.—Born Sept. 27 to Mr. and Mrs. Glenn Ross, Detroit Society, a son, Michael Thomas.

BLACKMER.—Born Oct. 2 to Mr. and Mrs. Gordon Wellman Blackmer, Altamonte Springs, Fla., a daughter, Virginia Reed, their fourth child. The paternal grandparents are Mr. and Mrs. Horace B. Blackmer, Malden, Mass.

BAPTISMS

BRACCO.—Ruth Eileen Bracco (Mrs. John B.) and her twin daughters, Denise and Vanessa, baptized Sept. 19 at the Church of the New Jerusalem, San Francisco; the Rev. Othmar Tobisch officiating.

DERR.—Nancy Laura, infant daughter of Mr. and Mrs. A. Derr, baptized Sept. 23, at the El Cerrito Hillside Church, Calif.; the Rev. Othmar Tobisch officiating.

WEDDINGS

GALE-NICHOLS.—Marjorie Edith Nichols and Melvin David Gale were married Sept. 27 at the New-Church Theological School Chapel; the Rev. Everett K. Bray officiating.

RICHARD-BALDWIN.—Lloyd E. Richard, Tacoma, Wash., and Marguerite E. Baldwin, Blaine, Wash., were married Oct. 11 in Blaine; the Rev. Henry K. Peters officiating.

MEMORIALS

SHIOTA.—Mrs. Yae, wife of Shigeo Shiota, the New-Church lay leader in Marumori Town, Moyagi-Prefecture (the North), passed away July 13. Her death means a great loss to her husband's mission work and also to the New Church in Japan.

MAC CREA.

Nathan C. Mac Crea passed away Aug. 22, in No. Hollywood, Calif. The services were held in Forest Lawn Memorial Park, Los Angeles, Aug. 25; the Rev.

Franklin H. Blackmer and the Rev. Andre Diaconoff officiating.

Nathan C. Mac Crea was a devoted and faithful friend to the Los Angeles Church and to all of us in it. He took a helpful part in its activities. His presence with us is deeply missed.

He was born in Newark, New Jersey, Mar. 31, 1873. He joined the New Church in Orange, N. J., under the Reverend Adolph Roeder in 1898. He had a great affection and admiration for Mr. Roeder all through his life. He played the organ in the Orange Church for 20 years. He and Mrs. Mac Crea had a large house in Orange, in which they lived for 48 years. Its doors were open in hospitality to a host of friends, and many is the joyous Church gathering that was held there.

In 1900 Mr. Mac Crea became a piano technician and teacher. He had a life long interest in instrumental and in vocal music. At one time he had as many as thirty pupils a week. In Southern California he became a most active member of a community choir. In Orange he had taken part in the Orange Mendelsohn Union, a choral organization that included many New-Church names in it.

In 1903 Nathan Mac Crea married Gertrude Priscilla Maginn, the daughter of Charles Maginn. Rev. Adolph Roeder officiated at the wedding. In 1953 Mr. and Mrs. Mac Crea celebrated their Golden Wedding in the Los Angeles Church in a special service conducted by Rev. Andre Diaconoff. All in the Society of our Church in this city joined in that beautiful and joyous occasion.

Nathan Courtney Mac Crea is survived by his wife, and two children, Grace Mac Crea and Holbrook Mac Crea, both at home in Greater Los Angeles.

Through his life and in his resurrection he has truly "entered into the joy of his Lord."

FREEMAN.—Burton Freeman, former resident of Elmwood, Mass., passed into the spiritual world Sept. 28. Resurrection services were held Oct. 2; the Rev. Paul B. Zacharias officiating.

HAMMOND.

Everett Walter Hammond passed away in Los Angeles, Sept. 29. The services were conducted in the Little Church of the Flowers, in Forest Lawn Memorial Park, Los Angeles, Oct. 3; the Rev. Andre Diaconoff officiating.

Mr. Hammond was a sincere New-Churchman. He joined the Church in Indianapolis, Indiana, when he was confirmed by his brother the Reverend Paul D. Hammond.

In Los Angeles where he and Mrs. Hammond made their home for the past several years, Mr. Hammond was a brick-layer-contractor. His health did not permit him to be active in business and in Church work for the past few years, but his interest, faith and devotion remained strong. As a U. S. Army veteran and as a citizen, he also had a living civic sense. He will find an active part in the kingdom of heaven, which is a kingdom of uses. He is survived by his wife, Neda J. Hammond; his mother, Mary Jane Hammond, Akron, Ind.; two sisters, Mrs. Mary Frances Wolffa and Mrs. Pearl Newcomer; and six brothers: Rev. Paul D. Hammond, Harold Hammond, Joy Hammond, Lloyd M. Hammond, Elmer Hammond, and Fred Hammond.

DETMERS.—Mrs. Fred E. (Sarah McPhearson Perry), the beloved mother of Mrs. Irving McCallum of the Los Angeles Church of the New Jerusalem, passed away into the higher life in San Gabriel, Calif., Oct. 5. The services were conducted at the Little Stone Church, in San Gabriel, Oct. 8; Rev. Andre Diaconoff officiating.

Mrs. Fred Detmers was a good friend to us all. We are grateful for having known her. She will have a lovely home in the world of heavenly life which she is entering now. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isaiah 64) "Blessed are the dead who die in the Lord from henceforth." (Revelation 14) Mrs. Detmers is survived by her husband, Fred E. Detmers; her daughter, Mrs. Irving (Frances) McCallum; and her son Fred H. Detmers; three grandchildren; one sister and three brothers.

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The **NEW - CHURCH MESSENGER**



God Came into the World

Gwynne Dresser Mack

The Gift Without Price

Michael Margaret Gale

Educator Disagrees

(Guest Editorial)

November 24, 1956

Advent Number

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PRINCIPAL CONTENTS

EDITORIALS:

Advent 357
Educator Disagrees 357

ARTICLES:

God Came Into the World 355
Gwynne Dresser Mack
The Gift Without Price 358
Michael Margart Gale
Our Spiritual Condition 364
John L. Boyer

FEATURES:

Letters to the Editor 359
The President's Corner 361
What the Religious World is
Thinking 362
Book Review 363

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Essentials of Faith of The New Church

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

The Word is Divine and contains
a spiritual or inner meaning where-
by is revealed the way of regenera-
tion.

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 con-
tinuous, and the world of the spirit
is real and near.

GOD CAME INTO THE WORLD

By Gwynne Dresser Mack

AT THE ADVENT season it is natural to reflect on the question, 'Who is Jesus?' The New Church teaches that Jesus Christ is God Manifest.

'Seeing is believing' expresses a weakness in human nature: to believe only what is evident to the physical senses, and what is recorded as history. God's Personality is evident everywhere in each thing created by Him, but many people do not easily recognize this. Evil and selfishness have spread through the world because mankind became less and less aware of God and His purposes, and more and more absorbed in self and its desires. To give man a knowledge of God by way of the physical senses, and as an historical fact, God showed Himself physically to the world, at a definite time in a definite place.

God manifested Himself as a human being in a physical body, because He is the First Man from whom all human beings are patterned. As the Bible states: "God created man in his own image." He entered human society by the method which He Himself invented for all human beings to come into existence—that is, through the process of being born as the small and undeveloped creature which we call a baby. He did this, instead of appearing full-grown, to show by His own demonstration how men are intended to develop: step by step, from the simplest physical beginnings to the final spiritual fulfilment. He told His disciples: "Know ye what I have done unto you? I have given you an example."

Born to a Virgin

Jesus was born to a human mother, so that He might add to Himself, through the laws of heredity, the inherited evil tendencies which make it so hard for men to become 'good.' Then, by overcoming this human inheritance, He would thereby prove to humanity that it could be done.

Jesus had no human father, because only by eliminating human fatherhood could He combine His own Divine Nature with the inherited human nature. His own Divine Being took the place of that part of an individual which is inherited from the father. This is no harder to understand than the miracle of reproduction itself; no one really knows how a new life gets its impetus, although the process can be partially observed in the laboratory. Either we believe or do not, that 'with God all things are possible'; if we think of Him as all-powerful, we cannot then say: 'But of course there are some things He is not able

to do.' The inability is in us: there are some things—many things—which the human mind does not yet know or understand.

Jesus was born to a virgin so that the historical record could refute the idea that He was an ordinary human being with only human heredity. A baby born to a virgin would be, by definition, unique. Since God is the only unique Personality, it was necessary that this uniqueness be preserved even in His coming among men as one of them. Had Jesus been conceived by a woman already married, the world would have a right to assume that He was the entirely human son of a human husband and wife.

The New Church does not believe in giving special honor to Mary, as she was only the human means by which God carried out His plan. He continually uses human beings to accomplish His purposes, as in the case of Emanuel Swedenborg who makes it clear that he was 'the servant of the Lord.'

The Divine Example

Having thus come among men in this way, God—as the Man, Jesus—then proceeded to give to the world an example of: (1) What God is; and (2) What man ought to be.

As His years progressed, Jesus more and more subordinated His human traits, inherited through Mary, to His Divine traits which were the manifestation of God. Thus He showed how man is meant to subordinate selfish, materialistic interests to the spiritual purposes of God. Jesus' work consisted of teaching and demonstrating what the relationship is between human beings and God. He gave a definite idea of men as the children of God who, as their loving Father, has good plans for each one of them—who protects, teaches, guides, and continually yearns for close companionship with them.

Multitudes gathered to listen to Christ's teaching, and as He taught He healed their many sicknesses. Through this healing He showed that God's power is a spiritual force, dominating all matter—that man's body obeys its spirit if this spirit is obedient to God, and that all disorders in man can be restored to order through God's power. Over and over Jesus taught that to have contact with God's power man must (1) Want it enough to ask for it; and (2) Believe in it completely.

Although this immense work of teaching and healing filled only a few years, Jesus so well trained His disciples that they were able to carry on His ministry after He left them, in many places, thus establish-

ing the widespread religion of Love and Spiritual Life, which we call Christianity.

Jesus' death and what followed was the climax of His work. By means of it He showed the world that death is merely a transition-point in life—and that after it has occurred we are as much alive as before, and the same personalities. By allowing His earthly body to be killed through public crucifixion, God thus provided for this death to be a matter of historical record, with many witnesses. So, when later He was seen by various persons in various places, it was not possible for anyone to suppose that He had not really died.

His re-appearances, after death, and numerous talks then with His friends, were for the purpose of proving that man's life is in reality a continuing spiritual life, not limited to this preliminary stage which we call physical existence. Jesus returned looking exactly as His disciples remembered Him, to show that people are the same people after death as they were before. His sudden appearances in the open country or in a closed room were meant to tell the world that God is here all the time, even though our physical eyes cannot see Him.

His Second Coming

This is part of what He meant in speaking of His 'Second Coming.' When He said He would come again, He did not mean that He would live another lifetime on earth, or appear again in a physical body at some other point in history. He meant that because He is always here, His presence would be felt and known by each person who develops enough, spiritually, to become aware of it. Thus Christ—God's manifestation of Himself to the human race—'comes again' every time a human being sincerely seeks to establish a personal relationship with God.

The Bible and the revelations concerning it given to Emanuel Swedenborg are the means of the Second Coming; for only as men today read the written Word of God and understand it, do they learn the truth about Christ. His First Coming was to the physical senses of the people who saw and heard and touched Him. Through the historical records of this, through the written teachings from God, and through Swedenborg's explanations of their inner spiritual meanings, there is made possible to men today a Second Coming of Christ—that is, a personal knowledge of and love for God, within the human mind and heart.

Establishment of this relationship, for the sake of which Christ came into the world, is the meaning of Regeneration.

Jesus said: "Except a man be born again, he cannot see the kingdom of God." Man's first birth is physical, with wholly human heredity from His human mother and father. To be 'born again,' Jesus explained, means to be born spiritually—that is, to combine human heredity with spiritual power bor-

CREATORS

When God has made a million perfect spheres,
And set them spinning in profound array,
When at His word of might dark chaos clears,
He takes unmolded and unfinished clay
And gives it to his dearest creature, man,
A pliant, shapeless, crude, unfinished toy,
Bidding him fashion it as best he can
That he, too, might know happiness and joy.

And so it does not matter very much
If he be circumscribed by prison bars—
MAN molds his God-given gift and at his touch
He, too, creates a heaven set with stars.

BESS FOSTER SMITH

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by a New-Church
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rowed from God. Just as God, in the form of Jesus, combined His Divine Nature with human traits, man can combine his human nature with Divine traits.

This is what it means to be a regenerate man—an angel—an 'image of God.' It was for the demonstration of this that God, as Christ, came among men at the level of their earth-experience.

(Author of children's books and a frequent contributor to the MESSENGER, Mrs. Mack, daughter of the late Rev. J. Paul Dresser, ranks among our best writers and thinkers.)

EDITORIAL

Advent

THE FIRST coming of the Lord marks the entrance into the world of human affairs of a moral force unparalleled in history. It had a unique significance because it conveyed an assurance that God was active in moral and spiritual concerns of His children. He is not a remote administrator who cares nothing about humanity but a God of love who battles for the human family in its struggle against the evil powers of this world. Through His Divine Humanity He is with every individual who is in temptation, sorrow and distress.

The world does not present much encouragement at times. The world is strife-ridden, governed by the lust for power, by distrust, and often confused in its thinking. The threat of war with possible atomic destruction is never far away. Man cannot build an earthly paradise, nor can he of his own strength build the New Jerusalem. But, 'Hope thou in God.' In the season of Advent it is well to remember that God has come into the world and in His hands rests the outcome of man's hopes and struggles.

Educator Disagrees

(Guest Editorial)

BOTH AS AN educator and a New-Church minister I must disagree with the editorial and letters about Urbana which have recently been published.

As an educator, I would like to quote once more figures which are being given national publicity, but which have not yet begun to make themselves felt in the average home. The number of 18-year-olds today is just under two and a half million; in 1964 it will be just under *three* and a half million, and in 1972 it will be over *four* million. In 1920 only about eight per cent of our young people entered college; in 1940 seventeen per cent enrolled; today thirty-two per cent are attending college; and it is expected that this percentage will increase to forty per cent by the time the greatest number of young people are ready for college.

In recent interviews with six college presidents, published in *The Christian Science Monitor*, all six educators mentioned the help more and better junior colleges could offer to this problem. Dr. Killian's remarks were headlined, 'MIT President Urges Junior Colleges as Answer to Enrollment Jam.'

It would seem, therefore, that this is not the time to consider abandoning the idea of a junior college at Urbana from the standpoint of educational need alone.

As a New-Church minister, I feel that there are other aspects we should consider—not only our responsibility to the neighbor, but the specific need of giving our own young people systematic and effective instruction about their church doctrines. Preparing them for the challenge of perhaps living all their lives as isolated members, and therefore as both representatives of and missionaries for their church, would give them both a vision and the means to attain it.

In the limited space of this column I do not want to list my specific objections to both of the 'substitutes' for a good New-Church junior college which have so far been proposed. Perhaps I might, however, mention that my own personal acquaintance with parapsychologists has done nothing to change my feeling that their investigation of Swedenborg's 'spiritual experiences' is not the best way to advance the acceptance or usefulness of his writings. (See *Luke 16:31*.) And I would also like to mention the excellent lesson materials now being prepared and used in 65 per cent of our Sunday Schools. These and the related work suggested for a 'Sunday School . . . Research and Materials Center,' are not projects that can be accomplished by interested and even experienced people, unless these people also have a combination of very special skills; and this combination is exceedingly rare—not only in our own church but in churches generally. Willingness is not enough.

I count both Dr. Swanton and Mr. Spiers among my friends, but I feel that in this case their special interests perhaps make them too hopeful that Urbana can serve their needs. As an educator, of course, I too have my special interests! But let us remember that Urbana was founded as a school for New-Church young people. I would like to point to an alumnus of that school who attended it while it was truly a New-Church School. He may serve as an example of the kind of training I feel Urbana should offer today, in addition to its contribution to secular education. Living most of his life as an isolated member of our church, he has helped to spread its teachings while making his personal contribution in community life, the Armed Forces, and in professional education. He is Colonel Arthur Gigniliat, of Savannah, Georgia, now and for many years Dean of Armstrong Junior College in Savannah, and recently in full charge also of the extension work of that college. He is a member of the incorporated Board of the Southeastern Association of the New Church, and was active in helping to establish the New-Church Center in St. Petersburg, Florida. I would like to suggest that as an alumnus of Urbana, a New-Churchman, and an educator experienced in junior college administration, his thinking in the matter of what to do with Urbana might be valuable.

EDWARD B. HINCKLEY

The Gift Without Price

By Michael Margaret Gale

THE NATIONAL COUNCIL of Churches has pronounced today, October 21, as Laymen's Sunday. As a result, the services in this church, as well as in many others, are being conducted completely or partially by the lay men and women of the congregations. Curiosity made me turn to the formal definition of layman. I found this: "One not of the clergy or some such class of experts." For clergy I found, "The body of men formally ordained to the service of God." Combining these definitions, let us refer to ourselves this morning as lay people, or as a body of people not formally ordained but none-the-less dedicated to the service of God.

The Importance of Lay People

All over the world lay people are involved in all the activities of the church. Without lay members there would be no activities, nor would there be a church at all!

Laymen carry on the administration of the church by serving as members of the church council, as custodians of the property, or as committees pertaining to the physical functioning of the church. Through the church school and various youth groups, they take the responsibility for their children's religious education. To provide for the church, they give and attend suppers, minstrel shows, band concerts, and lawn parties. They support the church with their time, their presence and their prayers. The social life of most churches is enriched by the warm fellowship of people working together to make gains, both spiritual and material, for the church.

This is a picture of most Christian churches today. In some the lay people are more active and successful than in others.

Now let us speak of our own church, and of ourselves as its lay people. Our church is in the happy position of meaning much more to the people in its community than do many churches. Because the community is so closely knit, and because the church is the only one here, our village life has, for many generations, been centered in the life of the Elmwood New Church. This is a unique and precious distinction.

The lay people of this village all, or nearly all, contribute something; and many contribute much to the church. Time is freely given. Hours are spent in physical labor, and in meetings to solve the problems of the church. Money is not a major problem, despite the fact that the cost of maintaining our church is rising.

Our talents of cooking, singing, teaching, organizing we give freely and cheerfully to our church. Nothing seems too difficult if it benefits the church. Most of our lay people have grown up together. The few difficulties that flare up between them soon subside. This village closes ranks over a breach in a way that would do credit to a well-trained army. Because the village is like a family group, the lay people of the church understand one another, work well together, and have a fairly good understanding of what Jesus meant when He said, 'Love one another.'

As for the stranger in their midst—Elmwood has a way of absorbing strangers—that is if the strangers show any inclination to be absorbed. I myself have found it a bit like being dropped into some type of Rube Goldberg invention. After five years I have come out the other end, and found myself thinking like Elmwood.

As the lay people of this church, whether raised here or absorbed later, we have given our time, our money, and our talents. We have tried to love our neighbors as ourselves, according to our honest wish to obey the teachings of Jesus.

A Challenge to Meet

We have given, some of us till it hurt, to our church. But there is something we withhold, something which, if given, could make our present gifts seem as burnt offerings. The thing we withhold is the thing which God wants most—*ourselves*. We have learned to love our neighbors as ourselves and have forgotten the greatest and most demanding commandment from God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Here is a challenge that we must meet and face alone. This is our own unique experience. So few things happen to us alone. We are born alone and we must die alone, not able to stop the being born or the dying. In between our inevitable beginning and ending, we have a wonderful choice: we and we alone can decide to stand up and be counted. We alone can choose to establish a person-to-God and a God-to-person relationship which cannot be taken from us by any human force, whether physical or intellectual.

Not only is the choice ours alone, but the responsibility and effort must also be ours. This is nothing

(Continued on page 363)

LETTERS to the EDITOR

A LETTER TO MYSELF

Did you ever write a letter to yourself? Well, I am doing that now. I am putting on the editorial page a letter that might otherwise have appeared here from Dr. Edward Hinckley, a minister of our Church and a successful educator. Dr. Hinckley writes in reply to my editorial "Little College, What now?" (*Messenger*, Sept. 29). And here I want to make a comment on his remarks.

Dr. Hinckley holds that the increasing enrollment of young people in colleges constitutes an opportunity for the smaller institutions of learning; and, if I understand him correctly, he favors a resumption by Urbana of college work. The doctor may well be right, and certainly his thoughtful analysis merits careful consideration. Moreover, this is a subject he knows much more about than I do. And if his idea should prevail and Urbana begins to function as a successful junior college no one will rejoice more than I.

However, past experience does not give ground for much optimism on this matter. After the second world war there was a large influx of ex-service men to the colleges. Urbana, at that time, had a good staff and was under a capable administration. Yet after the first influx of students was over enrollment began to drop. The relatively high expense of operating a college, a small endowment and a small student body all conspired to make continuation as simply a junior college difficult if not impossible. Would not that experience repeat itself now? I still feel that the prospects for Urbana as a junior college are not bright.

As a research center specializing in the things relating to spiritual life it could have a great future. At least we should not be so tradition-bound as to rule this out. I recognize that there are many obstacles in the way and some of those may prove insurmountable. But this possibility should be looked into carefully.

Bjorn Johannson,
Cincinnati, Ohio.

LESSONS AVAILABLE

To the Editor:

The kind reference to me by Mr. Frank Wood in the March 3rd *Messenger* probably refers to the 'Lessons on the Early Chapters of Genesis' which I have sent to several of my friends including Mr. Wood. I would be glad to send them to any others who would like them. There is no charge. Please write to me for them, if you wish them.

The Lessons give briefly some of the New-Church interpretation of the first eleven chapters of Genesis.

Then they go back over the stories suggesting direct brief readings from the *Arcana* itself. The Lessons are intended for people young in their knowledge of the *Arcana* and do not interfere with or duplicate anything the more advanced *Arcana* Classes are doing.

Cornelia H. Hotson,
Bethayres, Penn.

A WORTHY GOAL

To the Editor:

I think the "Every Family a Subscriber" plan is wonderful! It sets a goal worth working for: it presents an entirely feasible method for attaining that goal; it gives opportunity to *every* member, in *each* society of our national church, to share in making the plan a success. Obviously many of us who read and value the services of *The New-Church Messenger*, cannot serve on committees appointed, in each society or group,

to carry out this program, but every one of us can get back of these assigned leaders, and help put on such an enthusiastic educational campaign that even the most hopeful of our Convention leaders will be amazed.

We are to be congratulated that the Rev. Ernest O. Martin will take charge of the every-family subscription plan. When I read his clear, comprehensive and challenging statement of the plan, in the September 15 issue of the *Messenger*, I felt a deep sense of gratitude to him, to you and to your staff, for working out a practical plan to greatly increase the effectiveness of the *Messenger*, and at the same time strengthen the bonds of New-Church fellowship through team work, and bring to our membership a growing awareness and understanding of the part our national organization can and should play in the religious life of our country today.

Clara Browning Goodman,
Ithaca, N. Y.

AN UNEXPECTED MEETING

To the Editor:

Roy, Emilie and Alfred Bateman were driving on a lonely road near Carmel, Calif., when they ran out of gas. Fortunately there was a house near and they went to it to inquire. A remarkably pleasant and hospitable woman came to the door—Mrs. Church of Monterey, Calif. She was a student of Swedenborg's Writings and had many of them. At her club that was studying great men, she had been given Swedenborg, so looked him up and studied and accepted his teachings. The Batemans were the first Swedenborgians she had ever met.

Esther Chandler Perry
Berkeley, Calif.

PREVENTION BETTER THAN CURE

To the Editor:

It seems to me there is a lesson that may be drawn from the problem posed by Arthur James under 'What Would You Do?' in the *Messenger*, Aug. 18. Instead of waiting until they get into such a situation, young people better think of the precept, 'Prevention is better than cure,' and try to control their lives all through their youth by the knowledge the New Church possesses that in order to have a soul marriage two young people need to have a religious faith in common, on which to found their marriage. With this in mind, they should make every effort either to get acquainted with young people within the New Church or, if that be impossible, to try to convert someone to their church belief. It was along that line that the Rev. Louis P. Mercer used to counsel his young people, that during their courting days they should keep their suitors at the other end of the couch until they had brought them to accept their own New-Church beliefs, and then they might bring them closer outwardly, as they had inwardly.

Here, as in the case of juvenile delinquency, the original responsibility goes back to the parents; in this case to rear their children in the firm belief that God has created a male and female congenial to each other—for future soul mates, and that it should be their persistent aim to find such a partner and not allow their affections to become fixed on anyone who would not fill such a role, knowing that a marriage on any other basis could not offer eternal union, which is God's desire for all. In connection with this, the parents should endeavor to make it possible for their children to meet and become acquainted with possible mates within the Church, perhaps at summer camps, perhaps at state association meetings, perhaps at Convention, or through travel and visiting other New-Church societies, or possibly through Round Robins, or attending other schools.

As far as I know, the General Church does not lose its young people through marriages outside the Church, as does the Convention, because they have a thorough system of co-education from the grades up, in which the pupils are indoctrinated in all their textbooks, e.g. teaching science, as Swedenborg regarded it, as coming from spiritual causes, instead of the godless teachings in non-church schools. The parents from all over the country send their children to New-Church schools, as the Catholics do theirs to parochial schools. In this way they meet possible mates from a wide territory within the Church and they form lasting marriages based on a common belief.

In my own case, I fell in love with a man who had been brought up in another religion, but because I had been imbued with a determination to carry out Mr. Mercer's advice, I obtained his consent to join the New Church before I married him.

Consequently I was able to rear our three children in our faith without friction in the family.

H. Mildred Herrick
Denver, Colo.

STUDY GROUPS

With a delightful Convention now a happy memory, the enthusiasm it engendered to study our pragmatic New Church doctrines more seriously persists. With the fall comes group study. The Massachusetts New-Church Women's Alliance in 1952-'53 found much satisfaction in our new *Book of Worship*.

Detail is here given knowing it will be useful to other groups of like interest.

October started with the practice in responsive reading by Miss Marion Midgley, a former professor of Oral Expression in Teachers' College, Boston, and now on the staff of the Perry Kindergarten Normal School.

Mr. Chester Cook, a soloist in our church summer service in Cambridge, demonstrated by not only in his singing but his responses carried a religious conviction, a zeal for his church much needed but often not so sincerely vocalized. Here was no pharisee praying aloud but a dedicated New Churchman praising the Lord.

Mrs. Francis Flagg spoke on the value of Co-operative Worship. So often we hear, "I can worship my Lord better on a Sunday walk with Nature." Quite forgetting the universal need of others for congregation.

In November the Rev. Mr. Regamey broke down the order of our morning service by careful analysis. He not only urged promptness in attendance but to come early enough to feel the spirit of worship, forgetting the mundane and ready for prayer, praise and instruction.

In December the Reverend Mr. Bray also on the Book of Worship Committee spoke on the Nativity, a tremendous subject sympathetically and lovingly given. This was followed by all singing Christmas Carols from our Hosanna led by Mr. Horace B. Blackmer, also on the editorial board of our Book of Worship. The vigor and voice, his leadership for years in music in the Boston church and his sure knowledge of his doctrines makes him invaluable.

The next meeting was in March. Mrs. Charles Harvey and Mrs. Paul Dresser both spoke on How the Book of Worship can help our personal and family devotions. They may not be ordained ministers but they certainly demonstrated their devotion to their late husbands' calling.

In April we studied our Communion Service explained by Mr. Horace Blackmer.

Our May meeting starts with a luncheon, the others ended with a tea. Election of officers and a gala day to end a satisfactory year of study and companionship.

Hazel Baker Clark,
Needham, Mass.

The President's Corner



AFTER OUR trip to California we were at home only two days before we left again, this time by train, for several activities in New England.

The first was the opening of the Theological School, Sept. 21. Here it was our privilege to hear the well - thought - out plans of the president of

the School, the Rev. Edwin Capon, for years that lie ahead. He stressed the fact that he wanted to develop a spirit of fellowship, a community life among the students and the faculty. He noted that plans for curriculum would also be in flux as the faculty endeavors to find the best way to fulfil the needs of the church. At the close of the service, under the administration of the Rev. Antony Regamey, the Holy Supper was received by the faculty and students present. It was an inspiring experience to kneel together before the altar in the school chapel and receive the bread and wine from the common cup. It was indeed a strong foundation for the beginning of the new school year.

It was our privilege to dine and talk with the students at an informal luncheon in the school. In the afternoon the faculty met and discussed some of their current problems, one of which was, "How can we secure a greater number of persons for our ministry and in the meantime endeavor to meet our immediate needs." In the evening it was the President's privilege to talk with some of the students.

Massachusetts Association

On Saturday morning, after a beautiful drive through the New England hills, we arrived at Manchester, N. H., for the Massachusetts Association meetings. The meetings were held here in the church where the Rev. Joseph Hoellrigl is pastor, for it was that society's seventy-fifth anniversary. At a noon banquet, Mr. Hoellrigl told the history of the church, —the inspiring story of how one man started the society in Manchester. Seventy-five years ago the Rev. Otto Brickman came to Manchester and there began the church. Its members met first in the home of one of the persons interested. In 1886 the society joined the Massachusetts Association. At a later date it met in the fire hall, then in the Methodist School building. Then it bought land for \$585.00 and on it erected a building for approximately \$3,000.00. The Rev. Joseph Hoellrigl first came to the church as a student from the Theological School in 1912 and preached for the congregation. On Dec. 7, 1914, he was installed as Pastor of the Society. At the ban-

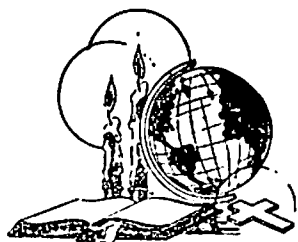
quet the Rev. Joseph Hoellrigl was presented with a wallet and \$40.00 as a gift from his fellow ministers in the Massachusetts Association and Mrs. Hoellrigl was presented with a lovely orchid.

The Rev. Antony Regamey, president of the Massachusetts Association, gave the sermon at the morning service and presided over the meetings. The Rev. Edwin Capon is secretary. If we were to select the items of greatest interest, they were the reports of the Youth Committee and of the Camp Committee. These two reports in a sense overlapped. The first was about the development of Blairhaven, South Duxbury, Mass., as a more suitable place for camp and conference purposes during the summer. A great deal of interest and enthusiasm was shown and many participated in the discussion which led to specific action in terms of further developing the plans presented. The Youth Committee also looked toward the use of Blairhaven and sought other means of bringing the young people together in Massachusetts. This need was felt as an absolute essential. It was our impression that those who attended the Association meeting came away with a feeling that it was useful and constructive and presented a very hopeful outlook.

On Saturday evening, following the Massachusetts Association meeting we traveled south to Elmwood where we stayed with Paul and Pat Zacharias. On Sunday morning we participated in the service at Elmwood with Paul and gave the sermon. From noon until four-thirty we were busy with the final preparations for the ordination and installation of Paul Zacharias. It is always a very solemn and at the same time joyous occasion when a young man dedicates his life to the ministry in the service of his Lord. It was our first opportunity to perform an ordination as General Pastor and no doubt we were as much moved as was the candidate. We welcome Paul Zacharias to the ministry of the New Church and the fellowship of the ministers of our Council. Following the ordination and the installation which were presided over by the Rev. Everett K. Bray, General Pastor of the Massachusetts Association, the Rev. Edwin Capon, President of the Theological School, gave the charge to the minister. Mr. Bray then gave the challenge to the congregation, reminding them that they should keep the same high spirit of inspiration and dedication throughout their relationship with their minister as they felt at that present moment.

The ladies of the church had prepared a very pleasant reception in which all joined. It was obvious that the Rev. Paul Zacharias and his wife had already won a place in the hearts of their congregation.

David P. Johnson



WHAT THE RELIGIOUS WORLD IS THINKING

The Faith of America

The Protestant Faith may seem at times to consist of opposition to other forms of Christianity. This is not so, historically or now. Protestantism began not as antagonism to the church, but as a return to the basic Gospel of the New Testament, and thus as a renewal of the faith of disciples in their Christ.

Early Protestantism in various forms among the Colonies was what fostered American democracy, for both required individualism, non-conformity, rebellion. And, finally, tolerance. The American Way was created from the ability of our forefathers to bring unity of spirit out of diversity.

So today we have many churches each of which, in its way, helped build the free state which is our modern America. The Anglicans, although closest of all to England, provided the most signers to the

Declaration of Independence of any colonial church body, and produced many of our presidents and national leaders. The Methodists have filled the land with churches, colleges, hospitals. The Baptists dedicated themselves to realizing the principle of separation of church and state. Congregationalists, Lutherans, Quakers, a variety of sects, all brought to the American character their contributions of standards and ideals; Eastern Orthodox, Roman Catholic, and Jewish churches then added their part to our culture, so completing the mosaic of faith which is our national heritage: faith in a free and responsible man who is created in God's image.

Now, when a religious revival is occurring, we can and must consolidate our forces spiritually. Maintaining individualism if we wish, let us nevertheless, in the face of atheistic tyranny, join together to magnify our common faith. ('Our Faith and the American Heritage' by Edward L. R. Elson; *Christian Herald*, October 1956.)—G. D. M.

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My Religion, by Helen Keller, Grade 1½, 2 volumes.

Divine Providence, Grade 2, 5 volumes.

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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 of the Blind of the Swedenborg Foundation.

BOOK REVIEW

GOD'S WAY WITH MAN. By Roger Hazelton. The Abingdon Press, Nashville, Tenn. pp. 204. Price, \$3.00.

'The matter is in God's hands' is a commonplace expression which probably comes to us from an age when faith in divine providence was strong. Today, however, it is more likely to imply that he who uses it feels that nothing more can be done concerning whatever he is speaking about and that the outcome is uncertain. There are some who are prejudiced against the notion that God takes any part in the affairs of men. Yet the idea of divine providence is basic in Christian thinking—not even a sparrow falls to the ground but the Father knoweth it. But man's faith inclines now to ascribe everything to natural law and to deride as a superstition any interference on the part of God. Others say that His providence consists of having ordered the laws of the universe and then governing through these.

In this book, which has the interesting subtitle of 'Variations on the Theme of Providence,' Dr. Hazelton maintains the belief that the events of the recent decades help us to see plainly that the world is ruled by God. He begins by inquiring what human destiny is and whether God controls it. He writes: "Yes, to speak of destiny and Providence is to speak of that intricate web of life in which we are all most at home" (p. 11). To make an inquiry into destiny, the whence and whither of man, is to imply that there is One who can answer it, says the author. The author feels that doubt regarding destiny is really a 'calling of the powers that be to an accountancy' (p. 16). And so the doubt is really a form of faith. As a starting point toward defining destiny he quotes Paul Tillich as follows:

Our destiny is that out of which our decisions arise; it is the infinitely broad basis of our centered selfhood; it is the concreteness of our being which makes all our decisions our decisions. . . . This refers to body structure, psychic strivings, spiritual character. It includes the communities to which I belong, the past unremembered and remembered, the environment which has shaped me, the world which has made an impact upon me. . . . Destiny is not a strange power which determines what shall happen to me. It is myself as given, formed by nature, history and myself (p. 19).

Certainly this is an inclusive enough definition. It takes into account not only external factors but also an 'inward self-determination,' or freedom.

The author seeks to find divine providence in man's anxieties, his frequent sense of guilt, his fear of the unknown and of death—precisely in those states in which God seems most remote. It appears paradoxical to say that man's anxieties are evidence of providence, for would not the man with a full

trust in providence be without anxiety? And yet as the author develops the theme it makes sense.

This book is not an easy-to-read, optimistic sermon of the type made popular by certain 'religion-by-mail' organizations. It faces realities and refrains from merely preaching that 'God is in His heaven; All is well with the world.' It is philosophic and theologic, and preserves throughout a somewhat ontological approach. It is recommended reading for those who are willing to think as they peruse its pages. Moreover, those who fear that the 'acids of modernity' have etched away any rational belief in divine providence will find in this volume reassurance.

THE GIFT WITHOUT PRICE

(Continued from page 358)

that the 'women in the family can do for us,' or that we can 'let the men figure out,' or that we can have 'the children bring home from Sunday School.' The people sitting here with us today cannot help us. Elmwood cannot do this for us. This is not something the church can do for us or that our minister can just 'make happen.'

It is almost terrifying and yet exhilarating to realize that in the final analysis we make the decision for our own destiny. We can give to God that greatest gift, the Gift Without Price, *ourselves*. First we see through a glass darkly. Then, as we establish communication and begin to lose our sense of spiritual poverty, we know even as we are known and the great commandment is ours to carry for all time: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

(The above sermon was written and delivered by Miss Michael Margaret Gale, an active member of the Elmwood New Church and member of the church Council, on Laymen's Sunday.)

EUPHORIA

There was a day when priceless peace complete
With innocence, unfettered trust and rest
So fully and so happily possessed
My soul, while lying face-up on the breast
Of green-robed earth, that nothing could unseat
It from my memory; a heaven-lent treat
Indulged in with young thoughts the winsomest.

It may be that unburdened youth can look
Full in the blue sky's face, till his domain
Envelopes Paradise. He may attain
What bearded seer cannot, for, like a brook
I have searched earth from nook to shady nook
Since youth for that euphoria in vain!

—ALICE HOEY SHAFFER.

Our Spiritual Condition

By John L. Boyer

(The following message by the minister of the Riverside, Calif., Society and retiring president and general pastor of the California Association, was read at the Forty-eighth Session of the latter body, recently held in Portland, Oreg.)

IT IS with deepest regrets that I am not with you on this 48th gathering as an Association; I shall miss the fellowship greatly, besides the "Scenic Wonders" for which the city of Portland is famous. However, doctors orders are, 'do not press your luck' and certain symptoms tell me that this time I had better 'stop—look and listen.' Please do not draw a picture of me as an invalid, just marking time, confined to a wheel chair, for, far from it I have never enjoyed a pastorate as I am enjoying this one at Riverside; while they keep me busy I also find time to dwell in the riches of the Writings of our Church.

Through our efficient secretary of the Association, Mrs. Alice Van Boven, I have kept in touch with all matters of business connected with the Association, and when requested made decisions to the best of my ability, always having in mind the needs of all the Societies and other activities. I also attended all the meetings of the Board of Managers of Wayfarers' Chapel, being an ex officio member of that Board. I also wish to thank our treasurer, Mr. Quermann, for his help when finances were involved.

As I now come to the end of my three years term as your President, two especial thoughts keep coming to my mind. First, an instructed Church, though few in numbers, will be secure in that the essential truths concerning the Lord and the Word will be clearly seen and firmly held. The acknowledgment of the Lord in His Divine Humanity is the first essential of the New Church, and this is the key truth for all genuine doctrine.

Our vision of the Church tends to be limited to its present state and prospects, but this is unnecessarily restricted and may be somewhat disheartening. The New Church is the crown of the Churches and is to serve mankind for ages to come. That service can be fully rendered only in so far as we keep our attention firmly fixed on the essentials. In every Society our aim should be to maintain, in integrity, the sphere of worship and life that will provide a fitting ultimate for the influx from heaven. The work of the Church will be more and more effectively prosecuted as this sphere is intensified and deepened. My second thought was, the spirit in which this should be done. To explain what I mean I am reminded of these words as found in Acts 4:13 —'And they took knowledge of them, that they had been with Jesus.' Peter and John had been called before the high priest, the rulers, the elders and the scribes. These officials perceived at once that

these two Apostles 'were unlearned and ignorant men'. But the rulers nevertheless, were *aware* of the fact that they 'had been with Jesus.' There were some things about them that revealed this striking fact. They were no doubt kind, considerate, generous and courteous men. They must have had great confidence and enthusiasm. Their faces must have shone with something of the reflected love of our Lord. In any case, those to whom they talked were sure these men 'had been with Jesus.' That was evident from the way they spoke and the way they conducted themselves.

Do those who see us, talk with us, and associate with us perceive that we have been with Jesus? That is the severest test that any New Churchman ever faces and we must meet it every day of our lives, usually many times a day. It is easy to meet the requirements of the Church and to be a member in good standing, but it is extremely difficult so to live that all men with whom we come in contact will readily note that we have 'been with Jesus.'

This is the test that counts and we shall never as members of the Lord's New Church fulfill our special responsibility until we can live such radiant lives that all who come in contact with us will recognize at once that we have been born again. Let us try it. It will send us to our knees in repentance and prayer for forgiveness. It will give us a humility that we may never have known. It will wring from us the cry, 'Create in me a clean heart, O God.'

For after all the use and purpose of the Church is a spiritual one. It is to serve as a Divinely ordered connection between the people in heaven and the people on earth. No mandate is given to it to judge men or to have any power over the souls of men. It must witness to the truth given to it by the Lord and strive to bring men to acknowledge Him, so that they may be led by the Lord into the good of life.

We are fortunate in having as President of Convention the Rev. David P. Johnson, who on assuming the great responsibility as leader of our Church at the recent Convention held at LaPorte, stressed his need for the prayers of all of us, thus setting an example of humility, also of trust in the Lord for guidance. It might be that, by concentrating more upon our own spiritual condition, we may find ourselves better prepared to bring the message of the Lord's Second Coming with more effectiveness.

NEW EDITION OF SPALDING

The New-Church Press, 108 Clark Street, Brooklyn, N. Y., announces that a new edition, revised by the Rev. R. H. Tafel, of James Howard Spalding's "The Kingdom of Heaven as seen by Swedenborg" under the title of "An Introduction to Swedenborg" is now on sale. Tentative prices given are: cloth, \$1.50; paper, 75c.

Also now available are Baptism Certificates for adults, at 15c each.

The Swedenborg Student

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

ARCANA CLASS I—December, 1956 Volume I. 832-929

December—

1—7	832—868
8—14	869—887
15—21	888—913
22—31	914—929

THE EIGHTH CHAPTER of Genesis in its letter is the story of the ark's coming to rest on Mount Ararat, of Noah's sending for the raven and the dove, of the final abatement of the waters, and of Noah's going forth with his family and the animals and building an altar to the Lord.

These opening chapters of the Bible are taken from the Ancient Word and are Divine allegories, which when spiritually understood teach of the beginnings of human life and the states of life which succeeded each other on the earth, and also of the states through which we pass in regeneration.

This chapter tells of the beginning of the development of the second spiritual dispensation — the Ancient Church. The ark is a description of the character of the man of that time, of the three degrees in him with the highest degree open to heaven and the lowest opening out into the world. The animals, clean and unclean, are his good and evil affections. It is from this man, the remnant of the Most Ancient Church, that life on the earth is to be preserved and increased.

The abatement of the flood and the ark's coming to rest pictures the victory over the temptations which beset this new beginning. When the flood began to abate, Noah first sent out a raven. The raven, a black bird with a harsh voice, is a symbol of falsity. Sent forth from the ark and flying to and fro over the waste of waters, it is a picture of falsity prevailing the upper regions of the mind. There is no place for rest. Falsities can find no place of rest. So it is with us; we learn about the Lord and His ways, but doubts assail us. We seek security and rest through catering to our desires, but we find none. Yet we do have the ideal of the true life for which we are striving, and in time we send forth the dove, the affection for the truths of spiritual life. Even then our first efforts do not seem to accomplish anything. The dove comes back.

Noah reached forth and pulled it into the ark. This means that we at first think that our good intentions, our true thoughts, and our courage to withstand temptation are from ourselves. It takes time for us to realize and believe that every good desire, true thought, and good act that we have is from the Lord alone.

When the dove came back the second time, it brought an olive leaf. This is the sign that we are making progress, that we have begun to realize that we cannot accomplish what we want in our own strength or in our own way. Sent out again, the dove did not return. It was free. In time victory is gained and we come to rest in full trust in the Lord instead of in ourselves. The drying up of the land is the dissipation of falsities, after which man and his affections and thoughts are free to go forth and increase and multiply, because worship of the Lord has become central in his life. Noah's first act was to build an altar to the Lord. So this chapter pictures the steps by which we pass from the first overcoming to a genuine state of victory.

Notes

842³. "Unless there were storms in the atmosphere, to dissipate whatever is heterogeneous, the air could never become serene, but would become deadly by pestiferous accumulations." This chapter treats of temptations and their gradual overcoming. Temptations come to those regenerating in order that evil tendencies may be searched out and eradicated. Some do not have temptations; they seem to live in quiet and peace. Such do not think deeply and make little or no spiritual progress. The purely natural man—even though he be a good natural man—lives in a fictitious peace. Jeremiah writes: "Moab hath been at ease from his youth, and he hath settled on his lees . . . therefore his taste remained in him, and his scent is not changed."

843. The fountains of the deep signify evils of the will, the cataracts of heaven falsities of the understanding, and rain temptation itself in general.

857². The purpose of temptations is that the externals of man may be subdued and thus be made obedient to his internals.

875⁴. All the good we do 'is from

the Lord alone, not through the will, but through conscience.' Because our own will is by inheritance evil, a new will is formed in the conscience. A true conscience is formed in the understanding by learning the precepts of the Word and so constitutes a new will in the regenerate man.

876. "Whatever a good man supposes that he does from himself, returns to him, since it regards himself, as he does it either that it may appear before the world, or before the angels, or that he may merit heaven, or that he may be the greatest in heaven."

878³. "Evils are from the Own of man's will, falsities are from the Own of his understanding."

892. "Freedom is simply and solely being led by the Lord." A regenerate man can do what he pleases because he wishes only good to others. He is in the stream of Divine Providence and all the powers of heaven work with him. An evil man runs counter to all the laws of the universe and they oppose him.

897. Conscience varies according to the truths we learn. It needs constantly to be improved and corrected. It is our guide but, like a compass, it needs constant correction for variation and deviation.

898. "There will be a last judgment when He shall come in glory." This was written before the last judgment.

916. A very clear statement of one reason for failure of Christian missions.

ARCANA CLASS II—December, 1956 Volume VIII. 6497-6626

December—

1—7	6497—6516
8—14	6517—6555
15—21	6556—6588
22—31	6589—6626

THE last chapter of Genesis tells of the death of Jacob in Egypt, of his burial in the cave of Machpelah with Abraham and Sarah, Isaac and Rebekah, and Leah, and it closes with Joseph's death and his exacting a promise that his bones should not be left in Egypt but should be taken to the Holy Land eventually.

This chapter is interpreted in its 'internal historical' sense, the sense that treats of the spiritual history of the human race. The Most Ancient and the Ancient Churches flourished before the dawn of history. The fall of the Most Ancient Church took place when the will became perverted, and the fall of the Ancient Church when the understanding became perverted. These two higher planes then had

to be closed, and it was necessary that the Church be preserved on the natural plane. The preservation and preparation of the nucleus for this new dispensation is described in the stories of Abraham, Isaac, and Jacob who, though they were the ancestors of the Jews, were not strictly speaking a part of the Jewish Church, but actually constituted the third and last Ancient Church, the sons of Noah having constituted the first and Eber and his sons the second. With the death of Jacob and his burial in the Holy Land, the Ancient Church came to its end, and after it the Jewish Church, a mere representative of a Church, was set up among the descendants of Jacob. This was accomplished by the calling of Moses to lead the Israelites out of Egypt and the giving of a new Word.

Notes

6503-6506. Embalming signifies preservation from contagion with evil. If we, as individuals, degenerate and pass from a higher state of life to a lower, the good and truth in which we were is not destroyed but is withdrawn into the interiors, where it cannot be reached and destroyed by evil and falsity; so it is preserved.

6516. Names of places and persons mentioned in the Word were given by heaven and are descriptive. This enables the Word to be understood in heaven.

6559. "It is a law in the other life that no one must become worse than he had been in the world." The law concerning punishment is clearly stated in this number.

6563. "Transgression signifies evil against truth . . . and 'sin' evil against good."

6578. "Genuine trust is impossible with any but those who are in the good of charity, and genuine hope with any but those who are in the good of faith."

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6586. What the internal and the external of the Church are. External worship without the internal is but a rite.

6598-6626. This continuation on the doctrine of influx describes the extension of the thoughts of societies in the spiritual world and how, through thought, we are related to that world. Thoughts extend more widely as they are from deeper states of clarity.

ARCANA CLASSES

We note with regret that Miss Serena K. Dandridge, who has so ably served as Secretary of the Arcana Class project for many years, has been compelled by failing health to give up this work. The new Secretary is Mrs. Louis A. Dole, and all new registrations and other communications connected with the classes should hereafter be addressed to her at 887 Middle Street, Bath, Maine.

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FIGURE THIS OUT

The National Council of Churches reports that over one hundred million persons now belong to churches in this country. This is more than sixty per cent of the population. Over two and a half million joined in the past year, and in that same time 5,443 new churches were listed. The largest gains were by the Southern Baptists and Presbyterians, although the Methodist Church is the biggest single denomination among the Protestants.

Seven denominations had beyond a million in Sunday-school enrollment. The total figure for all churches is nearly thirty-nine million, an increase of 3.4 per cent above last year's high; this represents well over two hundred thousand Sunday-schools, two thousand of which were added last year.

But — the F.B.I. reports that crime and juvenile delinquency in this country are now at an all-time high!

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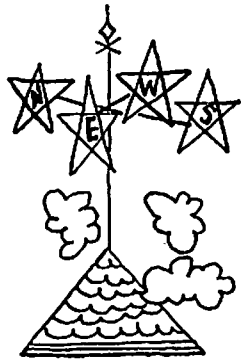
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NEWS By Carol Lawson

People in the St. Louis New Church had to go to the polls twice this month. As well as choosing between Ike and Adlai, they had to decide whether or not to sell their church building. Their buyer is anxious to take possession of the building, and so a congregational vote was called for Nov. 4.

The sparkley bulletin of the El Cerrito, Calif., Church devotes its November issue mostly to a discussion of their projected new church and includes a map of the Church's hillside property. The new edifice is to be designed by Lloyd Wright whose ingenious and beautiful design for our Wayfarers' Chapel at Palos Verdes, Calif., has brought national attention to the New Church.

The orphanage of the New Church in England, which is organized so as to keep the children in their own or foster homes, is making plans to celebrate its seventy-fifth anniversary next year. It was founded in London in 1881 by E. H. Bayley.

We are sorry to hear that the oldest delegate to the 1956 Convention, C. M. Moulton, is confined to his room at his daughter's home in Berkeley, Calif. Let's hope this is temporary.

A king-sized invitation appeared recently in the Kitchener bulletin inviting one and all to a luncheon to welcome and to hear the Rev. Edwin G. Capon, President of the New-Church Theological School. Mr. Capon was to preach beforehand at the Sunday morning services . . . Another piece of news is that the new organist and choir director of Kitchener's Church of the Good Shepherd is none other than the well-known New-Churchwoman, Mrs. David Schneider. A woman of many talents!

From Pretty Prairie, Kans., we hear that the Rev. Eric Zacharias spent an autumn week-end in the mile-high city of Denver, Colo. (Always knew that man had his

head in the clouds!) Two meetings were held with the Denver New-Church group, and a number of people were confirmed. (See *Confirmations*.) . . . We also heard that the men of the Pawnee Rock Society are putting storm windows in their church.

The Kansas Association convened all day Oct. 28, at the Pawnee Rock New Church with a program as follows: Church School, conducted by the Rev. Julian Kendig; worship service, conducted by Mr. Zacharias and sermon by the Rev. David P. Johnson, President of Convention; dinner; business meeting; supper; business meeting continued; and concluding with an evening worship service.

A 1600-mile trip was recently made into Texas by the Rev. Peter Peters who visited isolated New-Church people in Houston, Belaire, Seguin, San Antonio, and Corpus Christi.

Squelch that rumor! The pastor of the Wilmington, Del. Society steadfastly denies that he is putting on weight. Neither is he suffering from the mumps. His swollen cheeks are the result of the extraction of two wisdom teeth. Wilmington was well represented at the Maryland Association meeting, Oct. 27.

In fact, according to our kind informant, the annual meeting of the Maryland Association was very well attended, and marked by lively interest. There was interested discussion on the subject of the Community Church. The Association was holding its last meeting at the present house of worship of the Baltimore Society,—our oldest Society in America. Pictures of the new house of worship to be erected farther north in the city brought forth expressions of pleasure and happy congratulations. Incidentally, it was also the last annual meeting of the Association the Rev. Clayton Priestnal was to attend as a member, since he will be moving up to the Brockton Church next year. The Association appropriated \$100 from its treasury to the Paul Sperry Memorial Organ Fund. Mr. Sperry served the Maryland Association as its General Pastor for 13 years.

Clark Dristy has written a pamphlet called *Your Path to Happiness*.

Another author, the prolific editor, William Rawlinson, makes us curious when he reports that his publication "*The New Heavenly Report*" will not appear during 1962."

A Blueberry Social was held Nov. 3 at the Elmwood, Mass., New Church. (Don't tell us that the poor old strawberry has fallen from favor! Everyone afraid ob dat old debbil Red?) Anyway, after the blueberries came square dancing.

The Ohio Association met in Cleveland, Nov. 2-4, a foggy week-end, so foggy in fact, that the Rev. David Johnson's plane was grounded in Canada, much to everyone's disappointment. The Pittsburgh pastor, Leon C. Le Van, is so efficient as Secretary and Field Secretary of the Association that his resignation only lasted a few minutes, and he was promptly re-elected to office.

And speaking of voting, and resignations, the board of trustees of Urbana Junior College are now voting (by mail) on whether or not to accept the withdrawal of Edward F. Memmott's resignation as president. Under advice from his physician, Mr. Memmott has decided not to accept the presidency of the Michigan Credit Union League with the stresses and tensions attendant upon moving to Detroit and entering new work.

And speaking of Detroit, may I mention that the Rev. Bjorn Johanson led their service October 28? The guest minister Nov. 11 was William R. Woofenden, pastor at New York City and a former member of the Detroit Society. Incidentally, a reception honoring Mr. and Mrs. Ross Woofenden for their thirty years of service to the Detroit New Church will take place on Saturday night of that same weekend, at the home of Mr. and Mrs. Jack Hill . . . Detroit New-Church people welcomed the Rev. Edwin G. Capon. Thanksgiving Sunday. (Mr. Johnson and Mr. Capon really get around, don't they!)

In Philadelphia, New-Church people had the privilege of attending their Church on Thanksgiving Day itself, as well as Thanksgiving Sunday.

A Couples Club has recently been formed in the St. Paul Society. Their first project was 'Operation Clean-up'—preparatory work for a kitchen paint job.

Jessie Frost Thompson, widow of the late Mr. Edmund Thompson, has transferred her membership from the Boston Society to the Gulfport, Miss., Society. Mrs. Thompson and her daughter, Judy, now live in Corpus Christi. (For more news about Judy, see *Confirmations*.)

Births, Baptisms, Weddings, Memorials

BIRTHS

KLASSEN—Born Sept. 27 to Mr. and Edwin Klassen, North Battleford, Sask., a daughter, Sharon Irene.

CRITCHLEY—Born Oct. 24 to Mr. and Mrs. J. Trevor Critchley, a daughter, Dawn Linda. Mrs. Critchley is the daughter of the Rev. and Mrs. Ernest L. Fredrick, Fort Lauderdale, Florida.

BAPTISMS

SMITH—Dave, baptized May 20 at the Harlem New-Church Mission, New York; the Rev. William E. Fairfax officiating.

KUTTNICK—Vanessa Anne, infant daughter of Mr. and Mrs. Charles Kuttick, Roblin, Man., baptized Sept. 30; the Rev. Henry W. Reddekopp officiating.

BLAKE—Garrett Burgess, infant son of Mr. and Mrs. Donald Blake, Newtonville, Mass., baptized Nov. 2, at the Church of the Open Word, Newtonville; the Rev. Thomas A. Reed, officiating.

KRITSCHER—Margaret Ann, daughter of Mr. and Mrs. Albert Kritscher, Phoenix, Ariz., baptized Oct. 21 at the Church of the New Jerusalem, San Francisco; the Rev. Othmar Tobisch officiating.

WOELLER—Jeffrey Carl, infant son of Mr. and Mrs. Michael E. Woeller, Preston, Ont., baptized Oct. 21 at the Church of the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

CONFIRMATIONS

GOMEZ, MCKENZIE, SUTTON—Albino and Anthony Gomez, Gertrude McKenzie, and Mr. and Mrs. Thomas Sutton, Denver, Colo., confirmed Sept. 23; the Rev. Eric J. Zacharias officiating.

EY—Selma, Lisbon Falls, Me., confirmed Oct. 7; the Rev. Louis A. Dole officiating.

THOMPSON—Judith Ann, daughter of Mrs. Jessie (Frost) Thompson, Corpus Christi, Texas, confirmed Oct. 21; the Rev. Peter Peters officiating.

WEDDINGS

BOOG-TROTT — Harold D. Boog and Gretchen Trott were married Oct. 6 in the New Church, Bath, Me.; The Rev. Louis A. Dole officiating.

WILNERD-BASE — Everett Wilnerd and Carolyn Base, daughter of Mr. and Mrs. Leo Base, Rozel, Kans., were married Oct. 27 at the New Church, Pawnee Rock; the Rev. Julian Kendig officiating.

MEMORIALS

FRANKLIN—Mrs. Mary Franklin, an active member of the Harlem Mission in New York for ten years, passed into the higher life Oct. 20 at the age of 70. Resurrection services were held Oct. 23; the Rev. William E. Fairfax officiating.

HIBBARD—Marjorie Lane Hibbard, (Mrs. Irving J.), passed into the spiritual world Oct. 21 at Jefferson, Wis. Mrs. Hibbard will be remembered by many in the Illinois Association, as she has in the past been a faithful attendant at Association meetings. For years she has been among the isolated, having contacts with the Church through *The Visitor* and through visits from Mr. Dan Pederson and the Rev. Immanuel Tafel. Resurrection services were held in Jefferson Oct. 24; the Rev. Immanuel Tafel officiating.

SMITH—Harry Ives Smith, member of the Kenwood New Church, passed into the spiritual world Oct. 22. Harry and his wife have been active in the Kenwood Parish and the Swedenborg Philosophical Centre, and the members of both organizations will miss his fellowship. Resurrection services were held Oct. 25; the Rev. Immanuel Tafel officiating.

ZINKANN — Annie E. Zinkann, (Mrs. Milton), member of the Kitchener, Ont., Society, passed into the higher life Oct. 29. She was born May 27, 1884. Mrs. Zinkann is survived by her husband, two sons, and two daughters. Resurrection services were held Oct. 31 at the Church of the Good Shepherd with interment at Mount Hope Cemetery; the Rev. David P. Johnson officiating.

JAMES — Margaret James, one of the oldest and most devoted members of the Urbana, O., New Church, passed into the spiritual world Oct. 30. Resurrection services were held in Urbana, Nov. 1.

HAGMANN—John A. Hagmann, for over 20 years, the president of the Buffalo New-Church Society, passed away peacefully, Nov. 12, in Lancaster, N. Y. Resurrection services for him were held, Nov. 12; his friend of many years standing, the Rev. Bjorn Johansson, officiating. Fuller mention of Mr. Hagmann will be made later.

WHITTEMORE—Word comes to us of the passing of that prominent New Churchman, Carl T. Whittemore, Oct. 5, into the spiritual life. A fuller mention of him will be made later.

Tidings from Tokyo

News of the New Church in Japan comes to us in the monthly publication entitled *The New Church Tidings* issued by the Tokyo New-Church Society. In July the Rev. Yonezo Doi visited five cities or towns on a mission trip to the North, holding meetings and delivering sermons to about 70; he also visited with a dozen families in these places.

The Rev. and Mrs. Yonezo Doi were especially happy to receive a card of greetings from La Porte, Ind., with signatures of ministers and others who attended the Convention there.

Horace W. Briggs, Jr., son of the Rev. and Mrs. H. W. Briggs of Fryeburg, Maine, and his wife, who have been teaching at Tunghai University, Taiwan, since last autumn, came to Tokyo to join the Work Camp sponsored by the Friends' Work Camp Center. They expect to stay with the Dois for a few days before returning to Taiwan.

From Florida we hear that the Rev. Leslie Marshall, St. Petersburg, gave a free public lecture in Miami, Nov. 15. His topic was 'A 20th Century Renaissance.' And his co-worker in the Southeastern field, the Rev. Ernest L. Frederick, Fort Lauderdale, has had to increase the number of copies of his bulletin from 50 to 75. Recently Mr. Frederick had a surprise visit from Mr. and Mrs. John F. Seekamp, New York, who attended the Sunday worship service at Fort Lauderdale.

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