

# *The* NEW-CHURCH MESSENGER

June 27, 1953

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The  
Summer School  
Programs

See page 221



A,  
Children's Day  
Trilogy

See page 213

## THE NEW-CHURCH MESSENGER

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### OFFICERS OF CONVENTION

REV. FRANKLIN HENRY BLACKMER, 42  
Quincy St., Cambridge 38, Mass.; Mr.  
GEORGE PAUSCH, *Vice-President*, 209 South-  
way, Guilford, Baltimore 1 Md.; Mr.  
HORACE B. BLACKMER, *Recording Secretary*,  
134 Bowdoin St., Boston 8, Mass.; Mr.  
ALBERT P. CARTER, *Treasurer*, 511 Barristers  
Hall, Boston 8, Mass.

MR. CHESTER T. COOK  
*Auditor*

### Editor

Leslie Marshall

### Associate Editor

Bjorn Johannson

Address all editorial correspondence  
and manuscripts to the Editor  
380 Van Houten St., Paterson 1, N. J.

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sarily reflect the views of the editors or  
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June 27, 1953

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### PRINCIPAL CONTENTS

#### EDITORIALS:

New President Installed.....	215
The Glorious Fourth.....	215
Helen Keller's Birthday.....	215

#### ARTICLES:

Child Life and Training.....	211
C. S. MACK	
The Child Pays.....	213
J. R. SWANTON	
On Immortality.....	216
V. M. KUENZLI	
What Is A Swedenborgian?.....	217
E. B. HINCKLEY	
Churchmanship Defined.....	219
E. C. HINCKLEY	

#### FEATURES:

Summer School Programs.....	221
Appeal's Final Report.....	222
Births, Baptisms, Marriages,	
Memorials.....	223, 224

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SWITZERLAND  
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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 con-  
tains a spiritual or inner meaning  
whereby is revealed the way.

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.



# CHILD LIFE AND THE TRAINING OF OUR CHILDREN: TOMORROW NEEDS TODAY

by Charles S. Mack, M. D.

*Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.—MAT. 18:10.*

**T**HAT the children of today will be the men and women of tomorrow, as is so often well said, meeting life's problems and doing the world's work is one reason why we adults of today should neglect no opportunity to do all we can for the children, both for their sakes and for the sake of the world tomorrow.

But is our interest in the future of the children and of the world, chiefly an interest in material successes and prosperity? You would shrink from anyone who said, "Yes, this world is all; let us eat, drink and be merry, for tomorrow we die and that will be the end of us!" How you would shrink from anyone who proposed teaching that in bare words to children!

The New Church teaches from the Lord and his Word that the spirit in a child or in a man never dies, and it further instructs us a great deal about the structure and development of the spirit—how it becomes fitted for heaven and how we adults, in our care of children, can aid in the development of them for heaven.

The Church also teaches that all development of the spirit while in this world is dependent upon using every opportunity which this world, in which we are now living, offers. The Church fully appreciates, too, the use and importance of such training as is afforded by education in the schools.

Many, studying from the church point of view, enthusiastically commend the kindergarten and rejoice that in the higher education of these days there is recognition of spiritual principles already recognized in the kindergarten.

Within the child, the youth, the man, is a spirit to be educated by use of physical means. The plays and gifts in the kindergarten, the shop for manual training of older children, the laboratories of advanced students, all accord with the truth of the educator's motto, "Learn by doing," and of the Church's teaching that only in practice or in use—the things done—can any spiritual development be effected or any improvement in spiritual life be rendered permanent.

What is it that develops into heaven in a man so that after death he can feel at home in heaven? Here is a child—in your home or in some way in your care or under your influence. This child can never come into heaven as his eternal home unless heaven becomes developed within him; and what can be developed into heaven within him, is something, that is put into him by the Lord Himself, the angels in heaven assisting in the work. Our text says of the "little ones" that "in heaven their angels do

always behold the face of my Father which is in heaven."

There are associated with the children, angels who are always eager to serve them and to do for them. These angels are under the instruction and guidance of the Lord. All the angels of heaven while about their affairs, are associated with men, though ordinarily neither they nor men are conscious of the association. As Paul says of angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" *Hebrews 1:14.*

The peculiarity of the angelic ministry to little children is that the angels ministering are especially near to the Lord and particularly open to a love from Him for all that is heavenly. That is meant by its being said of these angels that they "do always behold the face of my Father which is in heaven." In a general way we may say that in earliest infancy one is more susceptible to these highest heavenly influences than he is at any time later in life. In very earliest infancy he is impressed from the highest heaven, while he scarcely notices at all the things of this world. As he passes from infancy to later childhood, and on to youth and adult life, he gradually becomes less susceptible to impressions from heaven and more and more susceptible to impressions from the world. Such is man: in earliest infancy, impressed from heaven, and but little from the world; in adult life, impressed most forcibly from the world, and in many cases, seemingly but little from heaven.

And when the "shades of the prison house," as Wordsworth calls earthly influences, do gather more and more over the growing child, or the youth, or man, deep within him there remain those impressions from heaven which were made during his early childhood. As truly as "the image and superscription of Caesar," namely of the world, are impressed from without upon the child's mind, marking him for residence and useful activity in the world, the image of heaven also is impressed deep within him. Heaven has smiled about him in his infancy, and from the beginnings of heavenly feelings and thoughts, then made, deep within his mind, there can be developed heaven within him. And if heaven becomes developed *within* him, he finally can be at home only in heaven where enter after death all who have been prepared for it by obedience to God.

The most important part in our training of a child is, then, co-operation with the Lord and heaven, in the formation and development of the angel within him.

In teaching Bible stories to a child, and in encouraging interest in them, we are preparing the way for the work the Lord and the angels would do in him. When we read the Word to him or when later

he reads it for himself, there are made from *without* upon his mind impressions which the Lord and the angels from *within* can make the very best use of, in forming the angel within him.

The Sunday school is one place for this, but the home is another where far more time can be given to this particular interest than is available in Sunday school. Reading the Bible to or with the child, when he goes to bed, also is an exercise fraught with unspeakable blessing, both to the child and to the parent.

Facts about the world of spirits, about heaven, about the child's mind and our own, show that, as one goes along hand in hand with a little boy or girl as he or she develops, one may be benefited by the association, perhaps as much as the child. For while the angels especially associated with adults are not in the highest heaven, as are those associated with infants, angels of a lower heaven are eager to help both grown ups and the child as they together devote a time to the reading of stories in the Bible, in the interest of heaven.

Normally there is within the parent and teacher something which the child represents: that something is a dependence upon our Heavenly Father and upon Mother Church, the church being essentially truths from the Word which have been impressed upon the mind.

Does life sometimes seem barren and unprofitable? It will no longer seem so, if a greater interest is cultivated in what is heavenly, and in developing in children that which will fit them for heaven. Cultivating heaven in oneself and in others, makes life warm and keen and worth living. It is normal that a child should look up to its parent as an example; but a parent with right views cannot be else than very humble when he realizes that his child is looking to him as an example.

All a child's tendencies to wrongdoing he has inherited from earthly parents. How considerate, gentle, sympathetic, parents ought then to be when their children are faulty and wayward! But when all is said and done, however unworthy an example one may feel yourself to be, he will be more instructive when he sets an example, than by anything merely said.

#### *Good Impression Needed*

If a child sees parents that are complaining and unhappy, trusting in themselves rather than in the Lord and His providence, uncharitable in criticism, etc., what he thus perceives will make more impression upon him than will the urging of wise precepts upon him for acceptance.

Really, the best service we can render children is to ourselves refrain from evil feelings, thoughts and deeds. One writer says, "Examples draw when precept fails"; another, Dr. Johnson, "Example is always more efficacious than a precept."

If one becomes angry with a child, it is evidence of lack of heavenliness in the adult's own heart, however true the precepts he would inculcate by word of mouth. Surely the parent who from the heart

prays, "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure" (*Ps. 6:1*; see too *Ps. 38:1*), can never be angry with his child. Further, not to be angry with a child simply because he is one's own, would be a mark of selfishness.

Recognition, that the whole race has inherited from earthly parents, tendencies to evil, and that adequate counteraction to these tendencies can come only from the Lord, through the ministry of angels, together with a lively recognition of one's own dependence upon the Lord and His angels, as well as the child's dependence upon them, certainly tends to prevent the adult from becoming angry with any child.

Shall the adult pray, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (*Jer. 10:24*), and then be angry with his own child, or with any child?

#### *Obedience Is Vital*

That the angel may be developed in a child, the child must learn to obey. But the ideal way of teaching a child obedience is not to break his will, but to bend it. An issue between parent and child, where each has become determined, and one or the other has to yield, is rather a terrible thing. When possible, bend the child's will rather than break it. It is vastly better that he should conquer himself than that you should conquer him.

In trying to break his will you may render him no real service at all, but if you can help him to conquer himself, you will render him a service, the benefits of which he will never outgrow. To this end cultivate sympathy with him. You sometimes hear children corrected in a tone utterly void of sympathy, tones which suggest the breaking of the child's will rather than a bending of it.

Sympathize with him not only when you are correcting him, but in his plays and in all his moods. Go with him into Robert Louis Stevenson's "Child's Garden of Song" and enjoy yourself there as much as he does.

Begin early to accustom a child to responsibility. Teach him this not suddenly but gradually. Do not, for the sake of your own convenience, shirk the care of him, but for his good, throw him on his own responsibility. Do not watch him too closely or tell him continuously what to do and what not to do.

The very little child can be trained to take responsibility for the performance of very little duties, rendering him helpful in the home. As he grows older, gradually increase his duties. Obviously the larger child can be very useful indeed in the home, and in being so be trained for useful manhood or womanhood and for angelhood.

We have noted, throughout, the training of children looks toward to their becoming mainly independent of protection and guidance by earthly parents, and responsible directly to the Lord, looking to Him for guidance. Arrived at the age of rationality and responsibility, they stand on ground common to them and to their parents or other teachers.

When the youth begins to think for himself, he



will at first see many things in a way that his father and mother do not and cannot see them. But the parent can sympathize with his effort to think for himself, and may offer helpful suggestions. The time will come, too, when it is no longer proper to think for him, and when that time comes recognize it as fully as he will.

If faithful effort to cooperate with the Lord and the heavens for the development of the angel within the child seems to fail, it is a comfort to know that sometimes permanent development of heavenliness goes on, withdrawn by the Lord, to heights within the mind where it is not at all discernible by man, to, later, when the Lord sees best, be let down to where it, or effects from it, can be seen of men. In any case it is well to know that results are in the Lord's hands.

And what shall we think in regard to children who have very little of such care or training as we should suppose best for them? Think this: that in every instance the Lord and the angels are doing all they can to develop heaven within each child, and every adult everywhere, always.

*(The Rev. Dr. Mack (1856-1930) originally preached this sermon for the LaPorte, Ind., Society, Children's Day, June 12, 1921. The husband of the well known New Church woman, Mrs. Laura Mack, New York Society, he was ordained in 1908.)*

## The Child Pays: What Is The Price?

John R. Swanton

"THE WOMAN PAYS" is an old saying used to emphasize the heavier burdens laid upon the female sex time out of mind.

Today the balance has been somewhat altered, but there is truth in it still as was shown by the results of a questionnaire taken some years ago in which it was asked of those interviewed if they would rather have been of the opposite sex.

A very small number of males indicated a desire for change, but twenty-five percent of the women were dissatisfied with their status. If the proposition had been anything more than theoretical, one doubts whether the discontent in either case would have been as great.

At the present time, and looking over the world as a whole, it is a question whether the price paid for existence is as heavy for adults of either sex as for children, the only compensation being that children are blissfully unconscious of any of their sufferings except the immediate ones. They do not worry much about what is remote.

However, those who desire justice in the world do have cause to worry for children and plenty of it. The vast majority of human beings, even in civilized countries, take birth as a natural and normal accompaniment of sexual unions, and are only concerned that the unions be legitimate. And for lack of that they would penalize the innocent offspring.

But have legitimately married persons a right to bring new souls into existence with total disregard of their fate after having been so introduced? There is concern, and increasing concern, that the newborn shall

not come physically handicapped or diseased, but that is not enough.

Do parents regard birth as a common result of sexual gratification, an undesirable penalty of the married state, or is it a prime interest and added happiness? And do they pay any thought to the environment into which the child is to come? Apparently many millions do not or overpopulated regions would not go on becoming denser, India for instance adding 5,000,000 children a year.

According to the naive idea in which this writer's generation grew up, not only were children a gift of God, but birth was *ad libitum* and mankind had no right to interfere with it in any manner. All gifts of God are, however, conditional and involve a dual responsibility in which man must play his part as well as God.

Children are indeed a gift of God, but the number, time and circumstances of their appearance, and the environment into which they come are man's. God gives life to every child and struggles to make that life a normal, healthy one, which may return ultimately to Him, but His efforts are constantly thwarted by human beings who allow birth to take place in diseased conditions, in a foul environment, and to an excess entirely beyond the ability of the human custodians, the parents, to care for properly, or the physical environment to support.

No matter how much we may add to the productivity of the soil and how many more areas are brought under cultivation, the time will come and inevitably when, if increase continues as in some oriental countries, the earth can hold no more. What will those who opposed planned parenthood do then? Allow starvation to adjust life to its environment or trust that pestilence and war will do so?

That certain religious opponents of family limitation practice it themselves by voluntary celibacy is a commentary on their consistency, and their conduct might be termed as immoral as sexual promiscuity since it is in violation of the divine command to "be fruitful and multiply and replenish the earth."

However, something more serious is involved in indiscriminate sexual reproduction than ultimate starvation, and even something more than the danger of bringing defective beings into the world. For a child is not a mere creation through biological processes. He is a mind and soul and its mind and soul is entrusted to parents for many years after birth, and it is part of the seminary of heaven.

Having a child is just as much what is done with it as it grows to manhood or womanhood as in enabling it to exist. And while it is true that maternal and even paternal love may be extended to a remarkable extent, so as to embrace adult life as by a Florence Nightingale or an Elizabeth Fry, yet for ordinary human beings the extent of care and the disposal of love is relatively limited by the number of offspring.

Parents differ of course very widely in this respect. Some seem able to bring up a dozen or more successfully by every test while some should never have children. Sometimes a woman of the latter description brings a child into the world to please its father or in hopes of insuring his affection, but this is a crime

Pre-Convention news and notices made it necessary to postpone our Children's Day number until the present issue when among other good things we offer the unusual feature of three successive articles by those of three generations, each writer in active Convention service.

against the infant. An unloved child is one of the most unhappy beings on earth. Moreover, it stands the chance of belonging sooner or later to a broken home.

Broken homes also come about through the death of a parent, particularly of the mother, and in colonial times this was not unfrequently due to too much child bearing. It usually took two or three women to raise a family. Then as now stepmothers were frequently the child's salvation—we remember the case of Lincoln—but too often the home remains broken and the alternative is the orphan asylum.

Some asylums are wonderfully managed but the family life with mother, father and some brothers and sisters is the normal one and normal manhood and womanhood are more apt to come from them. There are, however, homes that are entire in appearance but broken in fact because of failure on the part of one or both parents to assume their obligations, and it is rather pathetic to see how children from some of them will drift into the sphere of another mother in the neighborhood like iron filings to a magnet. There are some fathers, like Eugene Field, who have the same attractive power.

Although there is no reason to doubt that most of our colonial ancestors were genuinely fond of their children, the number of them was less of a problem and they were more of a help than is the case today because almost all lived on farms and the youngsters could be set to work profitably at an early age.

However, when in Oklahoma a number of years ago near the cotton country, we heard of an application of this employment of childhood that was anything but lovely. Much of the cotton picking at that time was done by poor tenant families and it was said that the landowners generally favored the larger families in securing tenants so as to have as many pickers as possible. Children were therefore an asset to be brought

into the world and exploited by their parents so that they could be exploited by plantation owners.

The problem of child labor is a serious one and does not seem to be greatly on the decrease. The National Child Labor Committee reports that "over a million migrants—men, women and children—trek to forty states each year" and that the great majority live in misery and under unsanitary conditions.

Of course children should be initiated into little tasks at an early age and increasingly as years go on, but this migrant labor situation is something altogether different. Children do not have votes nor are they capable of judging except by degrees that they are being treated unjustly, and whether it is from a defaulting parent, or an indifferent community or an exploiting corporation they must suffer in silence or until nature gives way. Children pay even though in a somewhat different way from the children in those gruesome pictures of China roadsides.

But there is another sense in which the children pay. It still remains true that "as you sow so shall you reap." Parents, stepparents, or foster parents who sow love will reap it and parents or guardians who sow distrust and aversion will reap that too.

Nor will a society which condemns its collective offspring, the custodians of its future, to unsanitary and stunting environments fail to garner accordingly. If it plants its charges in surroundings inimical to the health of the body, mind, and soul, those which produce paupers, mental problems, and criminals, that is what society will get. The children pay and repay.

(Doctor Swanton, distinguished ethnologist and author, since retirement from the staff of the Smithsonian Institution, devotes himself to literary pursuits and to active service for the Newtonville, Mass., Society.)

#### Frankford Rejoices

"These long seven years with our pastor as president of Convention have been a serious trial to the Frankford (Pa.) society. It is hoped that now with the conclusion of his term the new status of things will help us to show even greater improvement."—*Monthly Parish Paper*.

#### Hardstedt At Boston

First of the round of receptions for the Rev. Jack Hardstedt, visitor from Sweden to Convention, was held June 14 in the vestry of the Boston church following the morning service and communion. Luncheon and program were under the auspices of the Swedenborg Fellowship.

#### Kitchener's Services

David J. Garrett, student at the Theological School, and president of the Young People's League, will occupy the pulpit of the Kitchener, Ont., Society, during the vacation of its pastor the Rev. David P. Johnson, this summer.

Miss Gladys Dickinson, St. Louis Society, sister of Mrs. Dirk Diephuis, whose invalid husband formerly was pastor there, is recovering nicely from injuries suffered as the result of a bad fall.

#### Connecticut Association In

##### Semi-Annual Session, May 26

The Connecticut Association held its semi-annual meeting May 26 at New Haven, with Candidate Wm. R. Woofenden delivering the sermon and administering communion. A luncheon followed. With the decease of President Arthur Wilde, Mr. Woofenden was elected to that office.

After devoted service for many years, Mrs. Dorothy Hagstrom retired as secretary, Miss Martin will take her place.

#### Elmwood's Busy Sunday

June 7 was a busy and happy Sunday at the Elmwood, Mass., church when in the morning thirty-two members of the local Masonic Lodge attended the morning service, and in the evening there was a filled church with the baccalaureate service of the E. Bridge-water high school.

#### Miniature Circus

During the New York Society members' meeting June 7, in the course of which Candidate Wm. R. Woofenden's call to their pulpit was voted, the children were entertained by Dickinson Bros. Miniature Circus, set up on the stage of the parish house. The originator, Leon Dickinson, is the son of the late Mrs. Thomas N. Dickinson, Jr., an ardent New Churchwoman. The *Times* noticed the affair.

#### The League Journal

*League Journal* for June is full of good things including articles by Horace W. Briggs, III, Ernest Martin, Florence Murdoch, Marian Priestnal. Cincinnati Conference news, editorials, League news are other interesting sections. Subscription is 65¢ annually and should be sent to John C. Perry, 105 Pine St., Needham, Mass.

#### Author Credited

Mrs. Jane Kirk Huntley was the author of the helpful article "A Clean-Up Party Does the Job," reprinted by permission of the *Christian Herald* in our June 13 number. Harper & Bros., N. Y., has just published Mrs. Hunter's book, "Projects That Pay," dealing with how to make money for church funds.

#### Wanted!

Wanted—a copy of the Rev. Paul Dresser's pamphlet, "Divine Suggestion." Will any bookroom or individual able to supply one or more copies please get in touch with Mrs. Faith Lear Dresser, 18 Acron Rd., Brookline, Mass.



## New President Installed

**A**S THESE lines are written the first change in Convention's leadership since 1946 becomes effective. President-Elect the Reverend Franklin Henry Blackmer, of Cambridge, Mass., former president of the Theological School for the past seventeen years, takes office as the first president to be elected under the new form of a year's internship, as it may be called. For those who may not know him, and as a matter of official record, we shall in our next number publish a photograph of Mr. Blackmer, with a brief biographical sketch. What his duties will be, what stamina, sagacity, patience and all 'round ability he must display in order to make a successful Convention president, perhaps is best illustrated by a look at some of the activities of the man who now lays down his badge of office after seven years of gruelling, trying work, which nevertheless has been a joyous experience, we feel sure. Not only has Doctor Tafel visited almost every state in the Union during his regime, and the Provinces of Canada, but Great Britain, Scandinavia and the Continent as well. He has represented Convention at the British Conference, at Association meetings, church dedications, notable anniversaries and at funerals of leading churchmen. Invited to banquets, family dinners in some remote village, League meetings, Sunday school celebrations, Alliance affairs, an address, technical paper or oracular response had to be ready and right, perhaps even without notice. We can say little of the pacifications, appeals to fill vacant pulpits, "local problems," and relief needs with which a Convention president must deal, nor of the committee, board and council meetings where he must be present even though it means a thousand-mile journey. All this with the considerable fact that in the present case our past president is pastor of a thriving society, which not long ago erected a new Sunday school building. From the result of other elections at this year's Convention it is evident that Doctor Tafel is not to be allowed to "fade away" nor to sink into somnolent desuetude. His rich experience these past years can mean much to the church, and we greet him now with them, as he joins, as Elder Statesman, his distinguished predecessors the Reverends Paul Sperry, F. Sidney Mayer and Everett K. Bray.—L. M.

## The Glorious Fourth

**E**VERY nation has its great, especial holidays. Occasions on which to commemorate and celebrate outstanding victories on the battlefield, honors in the heritage of a hero, or even to emphasize the dignity of Labor. In the United States probably its day of days in that respect is July the Fourth, for nothing matches its observance in terms of patriotism, gratitude to God and pride in a constitutional freedom which clearly now makes us cham-

pions of the oppressed, and sustainers of the famished. Some curious facts in addition to the story of the July 4 we know so well have been brought to light lately by one Svend Petersen: Every president elected in a year ending in zero either died in office or on the Glorious Fourth. Jefferson and Monroe died on that day. So did John Adams, Coolidge was born July 4th. These presidential coincidences can be matched, but the date itself of course stands uniquely for us as for the day in 1776 when the Continental Congress adopted that immortal document, the Declaration of Independence; independence from "foreign masters," but dependence on God, for even on our coinage would appear, "In God We Trust." Yes, it is rightly a glorious day ever ruled over by the King of Glory.—L. M.

## Helen Keller's Birthday

**I**T WAS Helen Keller's birthday June 24. Millions everywhere, especially among the sightless, paid honor to this great humanitarian as she reached another milestone. Blind and without hearing, yet the most perceptive of mortals, she continues to be a source of inspiration wherever she goes or whenever she writes. While not nominally a member of the New Church her adherence to its teachings is well known through her famous book *My Religion*, still a "best seller" at the Swedenborg Foundation after twenty-five years. What is the secret of this woman's golden touch, which translates the blind's lack of hope into joyous service, and turns the most selfish into willing workers for the unfortunate? Clearly it is the happiness and selflessness in her own nature which draws to her those who may actually see and hear a reason for it. And so because of her genius, her patience and sheer love of life, the lot of the sightless has been lightened, their faith strengthened and their cause everywhere recognized as important. "As a child," Doctor Keller says in the book already mentioned, "I wanted to know about God and His creation. Gradually I learned what Swedenborg meant when he wrote nearly two hundred years ago, 'Good is like a little flame which gives light, and causes man to see, perceive and believe'."—L. M.

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It is a tragic thing in life never to know any real sorrow.

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Those who ruthlessly strive to possess either a world or lesser things, are likely to end by losing even what they have.

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A MAN is free when he is able to obey the impulses of his higher nature.

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"THERE IS A STRANGE POWER within these walls," said the Archbishop of Canterbury, speaking in the bombed, charred and roofless Cathedral of Coventry. "It assures us that it does not matter when we die, but how."

# Some Thoughts On Immortality

Vivian M. Kuenzli

*And he said, Young man, I say unto thee, Arise.*

LUKE 7:14.

**W**HILE the Lord came into the world to heal, to restore, and to strengthen the spiritual life of man, and to instruct him regarding what that life is, His tender compassion extended also to the sorrowful state of those who mourn over the loss of loved ones, as did the father and mother of the little maid; the widowed mother of the young man of Nain; and the sisters of Lazarus.

Jesus spoke with authority to those who were sleeping, and who would normally awaken only into the life beyond. To the ruler of the Synagogue He said: "Be not afraid; only believe." And to the little maid: "I say unto thee, Arise."

To the widowed mother He said: "Weep not." And to the young man, "I say unto thee, Arise." In the restoration of the little girl, of the widow's son, of Lazarus, there is the record of a preparation on the outer or natural plane of life for the Lord's healing touch.

This is represented in the case of the little maid, by the woman who came with those who were following the Lord, "For she said, If I may touch but his clothes I will be made whole. . . . And he said unto her, Daughter, thy faith hath made thee whole; go in peace. . . ."

There is a picture here of the outside work that helps to prepare the way for the Lord to do the deeper things in the inner chambers of our souls. We can ask His help to make our life right as far as we can. We can read the Bible and learn the Commandments, and keep them in ways that are plain to us.

This is like touching the Lord's clothes, for His Word clothes Him to us, and the literal meaning and the plain Commandments are the garment's hem.

We touch them in the crowd when we remember them in the midst of our everyday work and pleasure; and we may feel the Lord's power helping us as the woman did.

It is in the account of the appeal of the centurion for the healing of his servant that we read: "When Jesus heard these things, he marvelled at him, and said, . . . I have not found so great faith, no, not in Israel."

The "greater works" of which the Lord told His disciples relate to the knowing of the truth concerning immortality and eternal life, which He definitely declared to the Sadducees, but which they were not able to receive: "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."

To this age is given advance information regarding the life of the spirit, for now heaven has been opened and all who will may enter. "All who will . . ." for it is one of the fundamentals of the New Church teaching that we have actually advanced only so far as our *will* or affection or love of doing has developed.

Our intellectual grasp and acceptance of the fact of immortality may be quite complete and satisfying as a mental concept, but until the affections have also turned toward and received the Lord's teaching con-

cerning eternal life, there will be little practical help and comfort found in such knowledge.

We read: "Love is indeed possible without wisdom, but such love is man's and not the Lord's. Wisdom alone is possible without love; but such wisdom, although from the Lord, has not the Lord in it; for it is like the light of winter, which is from the sun; still the sun's essence, which is heat, is not in it." (*Divine Love and Wisdom* 139.)

Again, "Understanding is the internal sight, and this internal sight is in a light which is above the light of this world . . . and proceeds from the Lord . . . I have spoken with some a few days after their decease [says Swedenborg] and who, being recently arrived were in a light which differed but little from the light of this world, which caused them to doubt whether they had light from any other source. They were therefore taken up into the entrance of heaven, where there was a light still clearer; and speaking with me from there, they said that they had never seen such a light.

"They had wondered that spirits have eyes where-with to see, and yet during their bodily life they had believed that the life of spirits is mere thought, abstracted from any subject . . . and they then saw how easily the learned fall into error regarding the life after death, and that above all others they believe nothing but what they see.

"They [the deceased] wondered therefore, not merely that they can think, but that they can see, and enjoy all the other senses, and still more that they appear to themselves exactly like men, and see, hear, and converse with one another, and feel their own members by touch, and this more exquisitely than in the life of the body.

"At this, they fell into amazement that men living in this world know nothing of this, and they pitied the human race for their ignorance of such things, consequent on their unbelief in them, and especially did they pity those who have more light than others . . . namely those who are within the church, and have the Word. . . .

"For men cannot be brought to believe that just as they see one another with their eyes, so spirits see one another with theirs, and that a man can only see spirits with the eyes of his own spirit, and that he sees them when the Lord opens his internal sight, as was done to the prophets, who saw spirits and angels, and also many things in heaven." *Arcana* 4527.

Swedenborg here goes on to describe in detail the particulars of that state into which we may come, and tells of a certain man who delighted in the study of botany, and with his delight with the marvelous plants and flowers of heaven. He said: "If such things had been heard of in the world, they would have been regarded as marvels, and men on earth would never believe that there are such things as eye hath not seen, and ear hath not heard, and that the mind has never conceived, and this although they know from the Word that amazing things were seen by the prophets . . . and by John when his internal sight was opened. . . .

From the revelation concerning the other life which has been given to this age, we may well understand that it is ordinarily of no advantage to be restored to life in this world, and that the raising of the dead has a much greater significance than to be replaced in the cocoon of a physical and outworn body.

(Mrs. Kuenzli, senior in the trilogy of writers in this issue, Lay Leader and Missionary in the South-eastern Association, is the mother of Dorothy Hinckley, wife of the writer whose sermon follows.)



# WHAT IS A SWEDENBORGIAN?

## Statement of Faith Offered

Edward B. Hinckley

THE PURPOSE OF THIS sermon is to enable us to work out an answer to the question: What is a Swedenborgian? What does he believe? What do you and I believe?

Naturally, when confronted with the question of providing a statement of your belief, you will be guided in your answer by the particular interests of the man who asks you the question. Today I'd like to discuss the possibility that an acquaintance has asked you: "Well, what does the Lord mean to you? Who is God? What are His functions? What are His purposes? What are His relations with man—past, present, and future? What do you understand by 'God'?"

Of course, I won't try to give a complete answer to all these questions today. In fact, treating of the doctrine of the Lord in a fifteen minute sermon probably requires more courage than judgment. To put the doctrine of the Lord into sermon is somewhat like trying to engrave the Lord's prayer on the head of a pin.

When I began to think about this topic, I realized that we did not have far to go for a good beginning to our conception of the doctrine of the Lord. For example, if we turn in the Book of Worship to page 4, we find a statement of our faith in the glorified Lord which will serve admirably to start us off on our thinking. What does this statement of our faith say? Let me read it to you:

We worship the One God, the Lord, the Saviour Jesus Christ, the Redeemer of the world; in whom is the Father, the Son, and the Holy Spirit; whose humanity is divine: who for our salvation did come into the world and take our nature upon him. He endured temptation, even to the passions of the cross. He overcame the hells, and so delivered man. He glorified his Humanity, uniting it with the Divinity of which it was begotten. Without this no mortal could have been saved: and they are saved who believe in him and keep the commandments of his Word. This is his commandment; that we love one another, as he hath loved us: Amen.

Looking at this faith in some detail, we see it contains all of the essential elements of our belief put into vivid, concrete, understandable English. What are these essentials?

The first essential is contained in the first phrase: "We worship the one God." Let's stop there, for the moment. We don't worship hundreds of gods as do the devotees of some Eastern religions. We don't worship three Gods as do the Trinitarians. We worship one God! That, to me, is very important. We don't worship saints, as do the Roman Catholics. We don't worship the Virgin Mary. We don't worship Joseph. We don't worship the Apostles—even the writers of the four Gospels. We worship *the one God!*

This matter of one God is of more importance than many people realize.

I grew up in the Unitarian Church, which by its very name is dedicated to a belief in one God. And yet the thing that puzzled me as a Unitarian was: Where does Jesus Christ fit into the idea of God? If there is one God, naturally He is the Supreme Being.

### His Former Belief

Jesus Christ, then, is not divine—so my Unitarian thinking ran in those days—and if that is the case, why should we pay so much attention and give so much significance to His life and to His teachings? If He were only a good man, the position to which we have exalted His precepts and examples seems out of proportion to that accorded the precepts and examples of other good men.

At the same time, I found it difficult to believe that He was only a good man, for no other good man, to my knowledge, has ever achieved one one-hundredth part of one per cent of the power, glory, majesty, and influence of Christ.

So, as I came to man's estate and began to think about spiritual matters more intelligently, I soon came to the realization that Jesus Christ could not be merely a good man, if we were to believe anything of the Gospel stories and teachings. Either we would have to throw out the New Testament complete—as a fantastic bit of fiction, or else, we must believe that Christ was divine. The conventional Protestant calls Christ divine, and presents us with a kind of three-headed hierarchy which includes three divinities: God the Father, Jesus Christ the Son, and the Holy Spirit or the Holy Ghost.

But such a belief, conventional though it may be, seems to me impossible of acceptance. To me, this is the strongest point about the doctrine of the Lord as Swedenborg has described it: that God is one; that Christ is the manifestation of God embodied in human form, so that He could walk among men and talk with them face to

face, as God in His divine majesty could never do without destroying man in the doing. Similarly, as Swedenborg points out, God in the manifestation called the Holy Spirit can and does come to us with counsel, healing, strength, and wisdom any hour of the day and night that we are open to Him.

### More Satisfactory

To me, this is a much more satisfactory belief, a belief in one God who manifests Himself in three different forms. Let me take a simple analogy. We all know that water exists in three different forms, as solid, as liquid, and as a vapor. It's water just the same. The solid form we skate on or cool our beverages with. The liquid form we drink: it runs turbines, generates electricity, flows down valleys to the sea, and we sail over it in summer. The vapor form performs work in steam engines, heats our buildings, escapes from chimneys and the exhausts of automobiles, and floats around in the air until it is precipitated as liquid, rain.

There is nothing strange about water existing in three forms. Many substances exist as solids, liquids, and gases. Similarly, there is nothing extraordinary about God manifesting Himself to us in three forms. In His supreme majesty He rules the heavens, and through the medium of influx through successively coarser and coarser atmospheres ultimately gives life to the earth and everything within it. As Jesus Christ, He took upon Himself a human form that He might walk upon earth, meeting and overcoming, as man can and must do, every temptation that besets our frail, pitiful humanity.

Yet, in His own words, when He rose on that great Easter morning, He left with us a promise that there would immediately come to us a Comforter,—"I will not leave you comfortless: I will come to you." And this Comforter is the Holy Spirit, who eternally seeks admittance into our secret counsels, into our heart of hearts, bringing the glory, the love, the wisdom, the strength and the power of God to our everyday human needs,—the same God, the same power, the same love and wisdom eternally pouring forth, as ceaselessly renewed as the light and heat of the sun. So you can see why I consider it of fundamental importance that we understand what we mean when we say "*we worship the one God!*"

Noting how God is described in our Statement of Faith already quoted, what are the logical ramifications of this declaration of God's power and quality? Most important it seems to me is the realization that Jesus Christ is our Savior. This is stated in several different ways. In the first place, I think

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it is significant that attention is focussed upon Christ. Only by believing in Him can we profit by His example. Only He could take our nature upon Him and unite it with the divinity of which it was begotten. Only He could overcome the hells and so deliver man. Through Him and Him alone can we reach ultimate conjunction, understanding, appreciation, and love, of God. He is the only link by which we can achieve salvation in the world to come, or forgiveness for our sins in the world that lies behind.

By His life upon earth, by His death and resurrection, and by that alone, can we enter into the kingdom of our Lord.

Not, mark you, that we are saved because He suffered and died for us, thereby making vicarious atonement for our sins; not that at all! On this point Swedenborg is definite and clear. No man can take the sins of another upon himself, not even the God-man, Jesus. To each belong the sins of his own life.

How is it that Swedenborg puts it? "A man's life awaits him after death." A man's life isn't ignored. His sins are not blotted out of the records because of Christ's suffering and triumph. Only if the man suffers and triumphs can the black marks on his record be effaced.

In the second place, what did Christ do? What was His relation to us? What is our relation to Him? Remember: His humanity is divine. That, of course, distinguishes His humanity from ours, which is definitely not divine, nor ever can be. No matter how hard we try we never can become divine, and that is why our humanity, our bodies, remain in the earth where they are buried. It is only our spirits that can ascend to the Father.

As I understand this rather complicated situation subject of His humanity, Jesus in His thirty-three years of life on this earth was going through a process whereby gradually every molecule, cell, nerve, tissue, and fibre of His body was being changed, almost imperceptibly, from something human into something divine, a process which was fully realized and brought to completion only by His agony and triumph on the cross.

If we need an analogy perhaps we can find it in the slow age-old petrification of wood, whereby each molecule of the wood fibre imperceptibly over centuries becomes transmuted into stone. I have on my desk at Babson Institute an example of petrified yellow birch which retains all the grain and beauty of the original wood and yet is completely and irrevocably stone.

In the third place, we are told "God for our salvation did come into the world and take our nature upon Him."

It wasn't His nature: it was our nature. He came into the world and took our nature upon Him, because it was upon this battlefield, in this arena, the arena and battlefield of the human heart, human actions, human life, that the victory must be won. Only in this way could He show us the way to achieve our own personal, spiritual victory. Only upon the plane upon which we ourselves were actually fighting, could He engage in this supremely important combat, and by His victory on that plane show us the way to achieve our victories on the same plane forever after.

As the Statement goes on to say: "He endured temptation even to the passion of the cross." And what was the purpose of facing this temptation which He endured, a temptation so complete, so all-comprehensive that it included every evil known to man or that ever can be known to man?

Only by Christ meeting, resisting, and triumphing over every temptation that could possibly face man in the eternity to come, could He definitely and completely overcome the hells and so deliver man from the bondage into which he had fallen; for we must remember that at the time of Christ coming into the world, the world had so far forgotten God's precepts and teachings, the hard-won lessons of the Old Testament, that a knowledge even of the existence of God was rapidly disappearing from men's minds.

Nothing less than the incarnation of God upon earth and the complete subjugation of the hells, which were rapidly gaining the ascendancy over man's spirit, could have sufficed to save man from eternal destruction by these hells which were rapidly closing in upon him and his spirit.

How then can we be saved? Only by believing in Him and keeping the Commandments of His Word, the greatest Commandment being, of course, that we love one another as He has loved us, to follow again the statement.

What does this mean? It means that we must look to God for help, counsel, wisdom, strength, love, power, and patience, in every problem of daily living. It means that we must consciously turn to Him as guide, philosopher, and friend, when problems crowd us into a

corner. It means that only as we place confidence in Him rather than in ourselves can we draw from Him the life-giving solutions to our difficulties.

It means that only as we look to Him for guidance can we find through the dark and tangled forest of men's selfishnesses the path which leads to Heaven—that is, to the complete realization of the best that is within us and the attainment of the ideal which He, and only He, has so nobly set before us through His life on earth. It means that we must give up our self-centered ambitions, our self-centered pride, our self-centered strength, and acknowledge that only through His divine mercy and by His divine grace can we achieve union with Him.

Finally, it means that His life, His teachings, His word, His guidance, and these alone, can save us. That in our lives no more important task can be set, no richer success can be attained, than the task of following in His footsteps and the success of knowing that at the end of the journey we can hope for His word: Well done!

(Doctor Hinckley, ordained in 1947, is president of the Babson Institute of Business Administration. He answers many New Church calls for his ministerial services. He is the father of the writer of the paper on page 219.)

#### San Francisco's Plans

San Francisco's plans for enlargement of its parish house have resulted in adoption of pastor Tobisch's suggestion to build over a rectangular plot in the church's garden, thereby providing a suitable hall. A "wishing well" in which coins may be dropped to raise funds for this work also will be constructed.

#### New Searle's Index

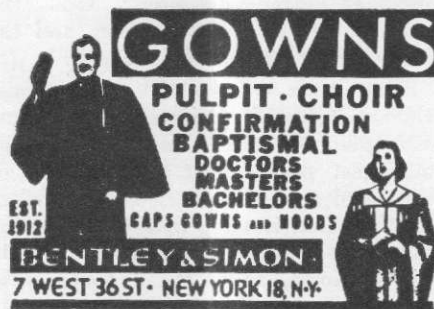
Students of Swedenborg's writings will be glad to hear that the new and revised edition of the valuable reference work Searle's "Index of Swedenborg's Quotations," probably will be ready for publication by the end of 1953. It is published by the Swedenborg Society, London.

#### Swedenborg Foundation Meets

At its last monthly meeting of the season, John F. Seekamp, Brooklyn, occupied the chair for the first time as the new president of the Swedenborg Foundation. Newly elected directors Clarence W. Rodman, Philadelphia, and Carl Eisen, Orange, N. J., also were present.

#### Change of Address

The Rev. Norman O. Goddard, D.D., former Portland, Me., pastor has removed from Mount Alto, Pa., and now resides at 74 Main St., Ludlow, Vt.



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# CHURCHMANSHIP DEFINED

Edward  
C. Hinckley

THE WORD "CHURCHMAN," may be defined as a member or an adherent of a church. "Churchmanship" therefore, is the action of a person in relation to the church with which he is connected. It is something we all demonstrate in our association with our church, and it is something which we tend to observe—critically or otherwise—in the people we know who profess an interest in a church.

Some people feel that religion does not necessarily have to be associated with a church. This does not concern us now, but let it be assumed as a premise for this address that in churchmanship the church has to be associated with religion.

We are to deal with the relationship to the church of someone who feels a genuine interest in religion, even if it be slight. How can a person make his churchmanship more meaningful to himself, and more useful to his church and community? And what can the New Church offer as a help in this relationship?

Much of the current discussion about the failures in religious education is based on the fact that the churchmanship of many people does not seem satisfactory, either to the individual or to those associated with him in his church. It is often felt, and often suggested by psychiatrists and sociologists, that finding a religious faith and following this up by association with people who are trying to live according to this faith, can be extremely beneficial to an individual.

While this may seem a rather tepid recommendation of churchmanship, to some of us fortunate enough to have had a more positive, early association with religious values, it nevertheless has brought a number of desperately earnest people to a point where they "try" religion.

Sometimes the results are good. When they are not, there have been people who tend to blame the "churchmanship" of others for the eventual discouragement of the patient. Even the hardier variety of church member, who has been conditioned to some sort of churchmanship since childhood, finds it very easy to feel that conditions would be better in his particular church if the "churchmanship" of some of his fellow-members could be improved.

Besides the positive suggestions for improvement of our own churchmanship, there are a number of writers today who attack the problem from a different angle. This approach may appeal especially to the League group, because most of us feel that our life has been a fairly constant series of positive suggestions as to how we could improve ourselves! Eventually a sort of mental callus develops, and it is therefore, interesting to be surprised by an indirect attack from an unexpected direction.

Stephen Potter is a contemporary English author who makes use of this indirect method in his humorous treatises on "Gamesmanship," "Conversa-

tionship," "Writership," "Lifemanship," and similar other "arts." The basic doctrine of these skills is the text that "if you're not one up, you're one down." To practise them successfully, your underlying aim must be always to be "one up" on the other fellow. With this object in mind, Mr. Potter explains, with numerous examples, "How to be one up—how to make the other man feel that something has gone wrong, however, slightly." He has a number of suggestions for the practise of "Conversationship," for example.

"If someone else tells a funny story," he says, "do not, whatever happens, tell your own funny story in reply, but listen intently and not only refrain from laughing or smiling, but make no response, change of expression or movement whatever. The teller of the funny story, whatever the nature of his joke, will then suddenly feel that what he has said is in bad taste. Press home your advantage."

In addition to helpful hints on telephone management, how to comment on books and music in a way to make others feel uncomfortable and as if they must be a little dense, Mr. Potter advises his earnest students on "How to make people feel awkward about religion."

Mostly, Mr. Potter suggests what probably only could be done successfully by a person of some age and standing. However, if any League Member wishes to try the general technique it can be applied in any number of ways quite suitable for him.

Suppose, for example, that mother happens to have a prejudice against sewing on Sunday. If she is as busy as mothers usually are, there will come

an emergency when she fastens a button on the coat of one of the younger members of the family, just before time to start for Sunday school.

At this point saying—a little reproachfully and with just a faint hint of superiority, "I thought you felt it was better not to sew on Sunday," can usually bring about that slight feeling of dis-ease which Mr. Potter describes so well. What happens next, of course, depends on the personalities involved.

On the whole, it is perhaps better to avoid too much of this sort of thing in the family circle, and confine it to the Sunday school class. If the teacher is making an unusually earnest explanation of something—especially, if it seems to be effective—there are several possibilities. Catch his or her eye, and suddenly assume the expression of one who struggles with, but fails to subdue, an overwhelming yawn. In case the entire class has not seen you, or has not heard the slight sound of your unsuccessful struggle, apologize politely to the teacher for yawning. This is guaranteed to disrupt the lesson for an appreciable time.

Aside from the amusement value of the techniques suggested by Mr. Potter's "Gamesmanship" and "Lifemanship,"—which you can see might easily be extended to include "Churchmanship"—they can be useful because here and there they sound very familiar. We can almost hear ourselves saying the thing which Mr. Potter, with tongue in cheek, is recommending as an ideal way to make everyone uncomfortable. But, fortunately it is apt to make us stop for a moment to ask ourselves, "Is that really our object in life?" And if it is not, then perhaps we can find a more constructive attitude to adopt.

C. S. Lewis, the Oxford professor who has been called "the apostle to the skeptics," is another modern writer who uses this same deceptive approach to attack the weakness in much of our religious life.

His first book of this kind to attract wide attention was "The Screwtape Letters"; described by his American publisher as "brilliant challenging letters from an elderly devil in hell to his junior on earth." This junior evil spirit, addressed by his experienced uncle as "My dear Wormwood," is having his first chance to win a human soul by tempting a man on earth, and his uncle fortifies him with advice from his own extremely successful career along this line.

An examination of Screwtape's comments on prayer is good illustration of the technique used by Mr. Lewis. This is inclusive enough to find the weak spots in fairly sophisticated attitudes toward prayer, while even the most  
(Next page please)

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nonchalant youthful reader is apt to be startled when he finds Screwtape advising his nephew to follow his man right into church!

One would expect to be safe from temptation in church, but—says Screwtape—while your man is reciting the Lord's Prayer and other well-known portions of the service, his mind will be sure to wander, and a truly alert evil spirit can get some excellent suggestions across during those otherwise wasted moments! Once again, as in reading Mr. Potter's little treatises, the effect is to make one uncomfortably aware of one's bad habits—and the dangers apt to result from them.

Since Mr. Lewis is an extremely intelligent and articulate man who—as his biographer expresses it—has “inched himself, very reluctantly, toward the Christianity he had repudiated at the age of fourteen,” he has all the vigor and enthusiasm of the convert, and his books are very much worth reading. In “The Screwtape Letters,” he touches upon the subject of churchmanship, or the actions of a man in relation to his church.

Here, he suggests points in which surely the New Church offers definite help. Once more Wormwood is encouraged by his uncle to stay with his man while he is attending church services. For, says Screwtape, “One of our great allies at present is the Church itself. Do not misunderstand me,” he goes on, “I do not mean the Church as we see her, spread out through all time and space and rooted in eternity, terrible as an army with banners. That, I confess, is a spectacle which makes our boldest tempers uneasy. But fortunately it is quite invisible to *these* humans.

“All your patient sees is the half-finished, sham Gothic erection on the new building site. When he goes inside he sees the local grocer with rather an oily expression on his face bustling up to offer him one shiny little book containing a liturgy which neither of them understands, and one little book containing corrupt texts of a number of religious lyrics, mostly bad, and in very small print. When he gets to his pew and looks around him he sees . . . a selection of his neighbors. . . You want to lean pretty heavily on those neighbors. . . Provided . . . they sing out of tune, or have boots that squeak, or double chins, or odd clothes, the patient will quite easily believe that their religion must therefore, be somehow ridiculous. . .

“Work hard on the disappointment or anticlimax which is certainly coming to the patient during his first few weeks as a churchman. The enemy (and by

‘the enemy,’ you of course understand, Screwtape means God)—allows this disappointment to occur on the threshold of every human endeavor. It occurs when the boy who has been enchanted in the nursery by Stories from the Odyssey, buckles down to really learning Greek. It occurs when lovers have married and begin the real task of learning to live together.

“In every department of life it marks the transition from dreaming aspiration to laborious doing. The Enemy takes this risk because He has a curious fantasy of making all these disgusting little human vermin into what He calls his ‘free’ lovers and servants—‘sons’ is the word He uses. . . . Desiring their freedom, He therefore, refuses to carry them, by their mere affections and habits, to any of the goals which He sets before them: He leaves them to do it on their own.”

Here, we suggest, in a few paragraphs, are listed problems for which our church offers intelligent and pertinent answers. Take Screwtape's last comment: We are taught in the New Church that man is to act as if from himself, while at the same time knowing that all power to act comes from God. It is exactly this freedom, which is based on law and is therefore the only true freedom possible, which explains the disorderly state of much of our world today. Man is to choose his course—not to be thrust into it by a sort of immortal puppet-master.

The New Churchman also finds a familiar idea in Screwtape's encouraging words to his nephew regarding the “disappointment or anticlimax which is certainly coming to the patient . . . the disappointment” which occurs “on the threshold of every human endeavor.” It is the moment when, to phrase it another way, “the wine fails.”

Those of us who have studied New Church Sunday school lessons are familiar with the interpretation of the Lord's first miracle, when He turned the water into wine at the wedding feast. We have been taught that this is a situation which is common—as Screwtape puts it—to “every human endeavor,” no matter how joyfully it is entered into.

The new activity—the new skill—the new job—looked fine. For a while we were really on top of the world. Then it goes stale—it isn't fun any more.

The wine—the inspiration and enthusiasm which carried us along at first—has definitely failed. This state of mind—for which Mr. Lewis offers only a somewhat limited cheer by explaining that it is because God wishes man to choose his course in freedom—should not to us seem quite so unexpected as it does for those who have not been taught the true implications of the First Miracle.

We have been given a definite procedure to follow at this discouraging moment: Assuming, of course, that the activity which has become tiresome is one which can be carried on in the presence of the Lord—that the Lord is a guest at the feast—we are to obey His commandment and fill the water-pots with water. Six water-pots—one for every working day of the week—to be filled to the brim with the clear and cleansing truth for which water is a symbol. There is none of the joyful inspiration in this water which we found in the wine at the beginning of the feast—of the activity.

But a promise as well as a commandment is included in the story, for when the working days have been faithfully filled with water, we find that the water is truly miraculously changed into wine—a better wine, a deeper joy, a more positive and lasting inspiration—than that set out at the beginning of the feast. This is the part of the problem that Screwtape didn't know, for it is the solution to the problem; the problem which turns up on every level of life.

It is the solution to a part of the problem of churchmanship—when the enthusiastic idea we had, turns out to be quite a chore to accomplish, and we begin finding excuses for cutting down on our efforts, and postponing getting the thing done. It is the solution to the newly organized League Group that starts out with rather vague but definitely hopeful plans for a good time for everyone in the process of learning a little more about religion. It is no get-rich-quick plan for avoiding work, but it is a definite promise that the water will be turned into wine if we do our part and keep plugging.

To deal finally with Screwtape's comment about our criticisms, it seems that a conscious recognition of the nearness and reality of the spiritual world should make churchmanship more meaningful to a New-Churchman. It should make him more active, more consciously aware that he is actually engaged in a struggle, but that it is a struggle where “they that be with us are more than they that be with them.”

“It seems also that a knowledge of correspondences, which unlocks the

(Next page please)

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# SUMMER SCHOOL PROGRAMS READY

## Fryeburg Assembly 28th Session

"The Church in the World" is the theme chosen for this year's session of the Fryeburg New Church Assembly. Its constitution states that its purpose "shall be the study and instruction in the doctrines of the Christian religion as revealed in the Lord's Word and explained in the writings of Emanuel Swedenborg."

Among the faculty and Sunday preachers expected are the Reverend Messrs. Bray, Briggs, Beales, Dole, Hinckley, Marshall and Woofenden; also, Messrs. George H. Quermann, and F. Gardiner Perry who is president of the Assembly. The teachers expected for the Young People's class are Mrs. Louis A. Dole and Mrs. Horace Briggs, and for the children's classes, Miss Florence Whitehead, Miss Gertrude Dole, Mrs. Stewart Perry and Mr. George Dole.

The Assembly has spacious grounds at Fryeburg, Maine, on Route 302 at the border of New Hampshire. It is bounded on one side by the beautiful Saco River across which the White Mountains rise in the near distance. Pine trees and white birches add greatly to the beauty of the grounds.

Each weekday morning, with the exception of Wednesday, is devoted to the two lectures, the first one being for all ages and the second for the adults. During the second lecture the young people have their class under the trees. At eleven o'clock the children's classes are held at New Church buildings in the village. During the morning, provision is made for the care of the younger children so that the young mothers are free to attend the lectures.

Wednesday — being Outing Day,

## CHURCHMANSHIP From page 220

Bible and shows more than ever that it contains practical help for our everyday problems and temptations, should make us more useful members not only of our church, but of our society.

The Church doctrines we have been taught should deepen our regret when we fail to live up to the pattern set for us; "the measure of a man that is, of the angel." But these same teachings, which give us a reason for our faith, give us hope for the ultimate success of conscientious striving.

(This address, slightly condensed, was given from the pulpit of the Boston church on League Sunday, Jan. 25, by the youngest in the three generations presented in this number. He is editor of the League "Journal.")

weather permitting — is given over to all-day canoe trips and mountain hikes for the young people. The older people take automobile tours through the mountains or an all-day steamer trip on Lake Winnepesaukee. Last year an evening "cook out" at the New Hampshire State Park on White Lake for young and old proved so popular that the desire was expressed to have it an annual event.

The Saco River provides swimming for all ages. Nature study for the children is supervised by Miss Florence Murdock of Cincinnati. Informal sketching parties are also enjoyed by those who are inspired to paint the beautiful scenery in the vicinity of the Assembly. The evenings are spent at the Assembly Hall by the older people either playing games or cards, or chatting in front of the big fire place. The young people have fun in Chalmers Lodge, dancing, etc. They also hold treasure hunts, corn roasts, and Stunt Night which comes near the close of the Assembly.

The annual fair and dinner given by the ladies of the Fryeburg Society is an event looked forward to by every one. This is followed in the evening by an auction sale of paintings contributed by Miss Anne Cary Bradley who donates the proceeds to the Fryeburg Society and the Assembly. Miss Bradley also holds Open House during the Assembly when her paintings are on exhibition.

Of recent years a Hobby Show has been held where the handiwork of Assembly members and members of the Fryeburg Society has been on exhibit. In addition the Woman's Auxiliary of the Assembly carries on a sale table, the proceeds from which are used to help supply many needed improvements for the Assembly. Donations for this table are always welcome and can be sent to the President of the Auxiliary, Mrs. Dexter P. Nichols, 31 MacArthur Road, Natick, Massachusetts.

This is the scheduled program, but three weeks of companionship with those of common interest bring informal discussion groups, lasting friendships of such quality that folk return year after year. Come and enjoy a delightful August. The dates set for the twenty-eighth session are from Saturday, August 8 to Monday, the 31st, the first meal being lunch and the last, breakfast.

As this is a non-profit organization the rates, which will be the same as last year, are kept as low as possible. There is opportunity provided for New Church young people to reduce the cost of board, if necessary, by helping with the work of the Assembly.

Write to Mrs. Horace W. Briggs, Fryeburg, Maine, as soon as possible for rates, reservations for cabins, rooms or cots in the tents, and for opportunity to assist with the camp work.

## Almont Summer School

Almont will be in session July 25 to August 9 with Superintendent Dorothea Pfister again at the helm. Although the faculty has not been completed the fact that Almont is a "School" is never forgotten so that there is spiritual and mental refreshment and satisfaction as well as all the recreation and fun.

Miss Pfister advises none to hesitate about visiting Almont for fear of lack of accommodations. It can suit regardless of size, nor does it make any difference whether visitors are single, double, or triplets. One may ask for their eggs hard or soft, it still will make no difference; it's no extra trouble; the camp will give you what it's got.

Here's what you'll find when you come: A pleasant old chapel shaded by fine large maples on one-half acre of ground. Then across the road on one acre: A large 2-story building with large covered front porch. A spacious room with library; a desk where Treasurer Mrs. Edith Ferguson sits at the receipt of customs; amply furnished otherwise with davenport and comfortable chairs, plus card tables. The walls covered with pictures of past notables.

The remainder of the building is dedicated to sleeping accommodations: 3 1-room cottages; a 2-story building containing: dining room seating numerous persons, large kitchen with built-in refrigerator, laundry for visitors' use, bedrooms upstairs; 1 2-story building containing bedrooms, dormitory for boys, dormitory for girls; 1 large building with stage and piano for: dances, parties, theatricals, riots, etc.

And there are facilities for outdoor entertainment to interest all ages: sand box (no age limit), teeters, swings, tennis court, baseball diamond, croquet, horseshoes. And there's always room in the lake for a swim. Just make up a party and take the car.

As to Almont's government, the only  
(Next page please)

## Our Cover

The remarkable photograph reproduced on our cover this week is the artistic work of John C. Perry, *League Journal* business manager, who got the picture under difficult circumstances on Old Jockey Cap in the White Mountains range, overlooking the Fryeburg Summer Assembly. Those "incidental" figures against the skyline are Leaguers on one of their summer mountain treks.

# Final Report

The Annual Appeal has closed its campaign with one of the largest totals in its thirty-one years' history, and topping all results for a long time—\$20,212.72, which is nearly 20% higher than in '51.

In a letter to the Church at large, accompanying the table which follows, Stewart E. Poole, chairman of the Appeal Committee, congratulated the societies which again met their quotas, and expressed great satisfaction that more individual contributions were received in '52-'53 than in any previous year.

	1951	1952	1953	Percent of Quota '53
<b>CALIFORNIA</b>				
Los Angeles	\$ 552.80	\$ 541.85	\$ 442.05	79
Riverside	193.00	253.20	249.20	107
San Diego	124.65	171.60	207.65	73
San Francisco				
El Cerrito	116.00	55.00	75.00	35
San Francisco	381.97	396.00	579.00	160
Temple City	10.00	10.00	20.00	30
At Large	100.40	90.00	92.00	
	\$ 1,468.82	\$ 1,517.65	\$ 1,664.90	98
<b>CANADA</b>				
<b>EASTERN</b>				
Kitchener	674.72	553.62	547.99	71
Toronto	110.36	47.82	42.10	17
At Large			9.88	
	\$ 785.08	\$ 601.44	\$ 599.97	59
<b>CANADA</b>				
<b>WESTERN</b>				
Alberta	279.34	341.24	5.00	2
British Columbia	116.00	90.00	284.00	65
Manitoba	43.00	114.60	77.00	25
Saskatchewan	473.60	589.62	852.55	210
	\$ 911.94	\$ 1,135.46	\$ 1,218.55	80
<b>ILLINOIS</b>				
Chicago				
Kenwood	292.50	512.00	338.90	90
No. Side Parish	55.00	—	105.00	23
La Porte, Ind.	55.00	40.00	50.00	27
St. Louis, Mo.	204.00	310.00	379.00	111
St. Paul, Minn.	47.50	225.00	300.00	124
At Large	225.00	90.00	158.00	24
	\$ 879.00	\$ 1,177.00	\$ 1,330.90	60
<b>KANSAS</b>				
Montezuma	97.00	73.00	120.00	109
Pawnee Rock	928.15	809.45	742.16	100
Pretty Prairie	546.00	744.62	1,345.01	197
At Large	45.00	23.00	34.00	
	\$ 1,616.15	\$ 1,650.07	\$ 2,241.17	137
<b>MAINE</b>				
Bath	155.20	168.40	210.40	137
Fryeburg	550.00	580.00	760.00	143
Portland	254.85	136.00	225.00	180

At Large	50.00	4.00	41.00	
	\$ 1,010.05	\$ 888.40	\$ 1,236.40	151
<b>MARYLAND</b>				
Baltimore	577.40	619.00	547.00	96
Washington	495.00	541.00	351.50	66
Wilmington	241.45	265.00	250.00	103
At Large	134.60	20.00	182.00	108
	\$ 1,448.45	\$ 1,445.00	\$ 1,330.50	89
<b>MASS.</b>				
Boston	1,087.77	1,438.02	813.98	61
Bridgewater	106.00	159.95	207.03	56
Brockton	623.00	552.00	627.00	101
Cambridge	352.35	579.65	624.20	117
Elmwood	67.00	98.51	145.46	64
Manchester	89.87	90.25	127.81	47
Mansfield	71.30	71.40	70.40	57
Newtonville	360.00	360.00	395.00	120
Roxbury	225.00	121.00	37.50	16
Waltham	85.00	75.00	220.00	275
At Large	366.00	615.00	697.00	
	\$ 3,433.29	\$ 4,160.78	\$ 3,965.38	96
<b>MICHIGAN</b>				
Detroit	65.00	400.00	436.00	73
At Large	44.00	70.00	75.00	57
	\$ 109.00	\$ 470.00	\$ 511.00	70
<b>NEW YORK</b>				
Brooklyn	185.20	205.00	373.00	71
Harlem	—	10.00	15.00	100
New York City	672.00	647.00	649.00	74
Orange, N. J.	155.00	96.85	206.00	44
Paterson, N. J.	170.35	189.10	163.50	84
At Large	146.00	280.00	1,083.00	290
	\$ 1,328.55	\$ 1,427.95	\$ 2,489.50	104
<b>OHIO</b>				
Cleveland	87.50	152.00	110.00	48
Cincinnati	408.00	397.00	377.00	48
Indianapolis, Ind.	200.00	153.00	48.00	33
Lakewood	10.00	10.00	30.00	17
Pittsburgh, Pa.	202.00	232.50	262.75	123
Urbana	50.00	72.50	72.50	66
At Large	42.00	3.00	45.00	100
	\$ 999.50	\$ 1,020.00	\$ 945.25	55
<b>PENNA.</b>				
Frankford	125.00	95.00	101.00	33
Philadelphia	1,508.45	1,485.69	1,290.60	77
At Large	30.00	50.00	30.00	14
	\$ 1,663.45	\$ 1,630.69	\$ 1,421.60	65
<b>OTHER GROUPS</b>				
Connecticut Ass'n	94.00	73.00	131.00	196
Seattle, Wash.	142.00	210.00	95.00	50
Portland, Ore.	152.00	110.00	127.00	64
So'eastern Ass'n	256.20	126.50	127.00	72
Texas-Gen. Ass'n	290.00	315.00	73.00	25
National Ass'n	—	—	73.00	25
Unclassified	589.92	535.10	631.60	
	\$ 1,524.12	\$ 1,369.60	\$ 1,257.60	
Grand Total	\$16,927.80	\$18,494.04	\$20,212.72	89

**SUMMER SCHOOLS** *From page 221*  
rules are those of love and friendship. These rules simply enforce themselves, and Summer School achieves its purpose of spreading happiness in every direction as its members pursue their homeward journey at its close, wearing an infectious smile guaranteed to last until the next session.

## Pacific Coast Camps

Summer camps already have opened in California. Below is the remaining schedule:

June 28-July 4: Harmony Hide Out II, for children 7 yrs. old, Betty-Rae Bateman, director;

July 5-11: Harmony Hide Out III, for children 8 yrs. old, Emily Bateman, director;

July 12-19: Oneonta I, for children 9 and 10 yrs. old, Babette Krentz, director;

July 20-27: Oneonta II, for children 11, 12, and 13 yrs. old, Esther Bateman, director.

Camp fee is \$12.50 per week. If further information desired, ask your pastor.

## Blairhaven, Mass.

This account of our summer schools would not be complete without some reference to the beautiful summer re-

creat presented to the Massachusetts Association some years ago by Mrs. Mary Barbour Blair, of Chicago. Here there are accommodations for young and old. The beach and all its recreation facilities seldom are idle during the season, and it is a favored spot of the league groups in that area.

## Rev. Hardstedt Welcomed

The New York Association held a supper and program June 18 at the New York church in honor of the Rev. Jack Hardstedt, pastor in Stockholm, who spoke of his work. The League Players then presented Bruce Brandon's "rollicking comedy," *Out of This World*. Nearly 125 attended.



## Births, Baptisms, Marriages, Memorials

### In Memoriam

**WALTON.**—Mrs. Rosannah Walton, 89, devout New Church woman and early pioneer of Lucky Lake, Sask., peacefully passed into the higher life in the City Hospital May 19. She was born in Blackburn, England and came to Saskatchewan in 1905. A widow, her declining years crippled with arthritis, were spent at Rebekah Colfax House, a home for aged ladies, in Saskatoon. Besides being a woman of many fine virtues, she was intellectual. She often spoke of her childhood associations with Dr. Jonathan Bayley at Brighton, England. He and Chauncey Giles were her favorite New Church authors. She was also well read in the writings of Swedenborg. Her love for the Church, her humble and implicit trust in the Divine Providence, and her happiness in the assurance of eternal life beyond the grave, was an inspiring influence. Mrs. Walton's experiences in the isolated west during the early pioneer days were associated with many physical hardships. Little can be said here, but some which can be mentioned are the weary hours and anxiety of spending many days and nights alone in her sod house home while her husband, travelling by ox team after supplies, would find shelter where he could from the raging prairie snow blizzards. She would care for their livestock alone during the storm, by carrying the feed into the barn, and the drinking water was procured by thawing snow in the house. Services and interment for Mrs. Walton, in the absence of a New Church pastor, took place at Lucky Lake, under the auspices of the Anglican Church.—H. W. R.

**ROBB.**—Services for Miss Edith Robb were conducted on May 11 by the Rev. Frederic Frankenfeld, chaplain of the Emmaus Home in St. Charles, Mo., where Miss Robb had been a resident for four years.

She was in her eighty-fourth year. A brother Dr. Malcolm Robb, St. Louis Society, survives her.

**LEUPEN.**—Mrs. Louis Leupen, 83, a member of the Indianapolis Society for many years passed into the higher life May 4. Mr. [see memorial below] and Mrs. Leupen were married in 1905. They first lived in a cottage on S. Meridian St. until in 1923 they moved to 842 N. Hamilton St. where they remained. About thirty-three years ago the Leupens were directed to meetings

being held at the Swedenborgian church. Here Mr. Leupen began attending doctrinal classes conducted by Miss Frances E. Darracott. Then Mrs. Leupen became interested and accompanied her husband, soon taking an active part in preparing suppers at the church. Funds for church expenses were raised in this way.

The Leupens were much interested in our teachings. Mr. Leupen recalled that the first New Church minister to preach here after he joined the church was the Rev. H. Durand Downward, now in secular work in Boston. Later, the Rev. Mr. Stockton filled the pulpit and, after an interval, the Rev. Paul D. Hammond. He left in 1932. The Rev. Klaas Leo Peters, formerly pastor of the Society, and still residing in Indianapolis, conducted the funeral service at the Jordan Funeral Home and the Committal service at Crown Hill Cemetery.—K. L. P.

**SNOW.**—George A. Snow, father of Mrs. Barbara Conquest, of Cambridge, Mass., passed away May 13. His resurrection service was conducted by the Rev. Antony Regamey, Boston pastor at the Waterman Chapel. Interment was at Mt. Feake Cemetery, Waltham.

**SPENCER.**—A resurrection service was conducted in loving memory of Joanne Eleanor Spencer, infant daughter of Mr. and Mrs. James Spencer of Edmonton, in the Howard and McBride Chapel May 12. Joanne was born October 5, 1951, and passed into higher, spiritual life on May 10, in Edmonton. She had been baptized by the Rev. P. Peters February 17, 1952. She is survived by her parents, two little brothers, James and Guy, her grandparents, Mr. and Mrs. Frank Robock, and Mr. and Mrs. James A. Spencer, all of Edmonton. Interment was in Westlawn Memorial Park Cemetery. Service conducted by Lay Leader Erwin D. Reddekopp.—E. D. R.

### BORN

**ROBOCK.**—Born to Mr. and Mrs. Darrel Robock, Edmonton, Alb., a daughter, Carol Elaine, weighing 6 lbs. 2 oz. May 20.

### Flower Day Observed

Detroit observed June 1 as Flower Day, when the Sunday school children were presented with flowering plants and attendance pins and badges.

### BORN

**HILL.**—Patricia and Susan, twin daughters, were born to Mr. and Mrs. Clerna Hill, Wilmington, Del., Society, May 25. They weighed six pounds one ounce and six pounds six ounces, respectively.

**LAWRENCE.**—Born to Mr. and Mrs. Arthur N. Lawrence, Jr., April 21, a daughter Tonia Rae. They are Bath, Me., members and now are making their home on the Lawrence farm at Pleasant Hill in Freeport, Me.

**CAPON.**—Born to the Rev. and Mrs. Edwin Gould Capon a son June 6. Mr. Capon is pastor in Elmwood, Mass., and administrative assistant at the Theological School.

### BAPTIZED

Baptized in the church of the Fryeburg Society, June 7, the pastor, the Rev. Horace W. Briggs, officiating:

Bernard T. Ballard, son of Mr. and Mrs. Frank Ballard; Daniel G. Ela, son of Mrs. Gordon Ela; Janet E., Jodine L., and Dennis C. Burnell, children of Mr. and Mrs. Millard R. Burnell, Jr.; Cheryl Ann Downs, daughter of Mr. and Mrs. Perley D. Downs; Bernice A. Goldthwaite (Mrs. Hugh Goldthwaite); Ellen F. and Karen L. Goldthwaite, daughters of Mr. and Mrs. Hugh M. Goldthwaite; Kristine Lee Hall, daughter of Mr. and Mrs. Nelson Hall; Robert H., and Kenneth W. Kiesman, sons of Mr. and Mrs. Virgil W. Kiesman; Jane S. Lord, daughter of Mr. and Mrs. Walter E. Lord, Jr.; Erwin B., Errol L., Erland L. McAllister, and Maxine E. Herwey, children of Mr. and Mrs. Burchard F. McAllister; Daniel E., Jr., Terence L., and Conrad McAllister, sons of Mr. and Mrs. Daniel E. McAllister; Cheryl J., Karen E., and Noreen G. Potter, daughters of Mr. and Mrs. Donald E. Potter; G. Earleen Richardson and Harwood W. Perkins, children of Mr. and Mrs. Clayton Richardson; Sandra A. Richardson, daughter of Mr. and Mrs. Francis M. Richardson; David P., and Hilda A. Richardson, children of Mr. and Mrs. Warren Q. Richardson; Henry W., Jr., Frances C., and Ronald A. Ridlon, children of Mr. and Mrs. Henry W. Ridlon; Roseavis Warren, daughter of Mr. and Mrs. W. Wilton Warren.

**GRIFFIN.**—Mrs. James (Shirley) Griffin was baptized May 31 in the church of the Kenwood, Chicago, parish, the Rev. Im. Tafel officiating.

**GODFRED.**—David Godfred, son of Mr. and Mrs. Harold Wiens, Summerland, B. C., was baptized at the home (Next page please)

### Western Canada Conference Meeting Date Is Now Set

Western Canada's annual conference has now been set for July 12-13 in the newly erected church of the Vancouver, B. C., Society, of which the Rev. John E. Zacharias long has been pastor as well as missionary for the Province.

While the program is not yet completed, plans have been made to hold all meals in the parish rooms, and a most inspiring and enjoyable two days is assured. Requests for accommodations should be sent to Mrs. J. A. Leopky, 3989 Oak St., Vancouver.

### Scout Troop 96

Troop 96 of the El Cerrito, Calif., Society (formerly Berkeley) participated in a Council Camporee May 23, 24, and enjoyed a spectacular program, following.

### Alliance Elects

The El Cerrito, Calif., Hillside Church Women's Alliance installed new officers at its meeting May 27. Louise Canifax is president, Babette Krentz, vice-pres., Miriam Grimm, secy., Dorothy Kobnick, treas., June Boblitt, historian.

### Old Soldier's Farewell

Nearly thirty members and friends of the Edmonton, Alb., Society met at the home of Mr. and Mrs. Madill, May 28 to bid farewell to the oldest member of the society, Major Frank Norbury. He will make his home in future with a son, Lt. Hubert Norbury, at Victoria, B. C.

### Miraculous Rescue

Through the quick thinking and acting of those nearby, the five-year-old son in the Eidse family, Yorkton, Sask., Society was saved from electrocution recently when coming in contact with a 13,000 volt transformer. As little boys do, he is already home again, well and happy.

### Chicago Society Elects

At the annual meeting of the Chicago Society, April 29, comprising the parishes in that city, officers elected were, A. L. Marshall, pres., H. D. Belcher, vice-pres., T. O. Smallwood, secy., E. F. Bristown, treas.

### Union Services Planned

Plans for summer union services during July and August in Bridgewater, Mass., already have been completed, the meetings in the New Church there to be July 26 and August 2.

### BAPTIZED

*Concluded  
from page 223*

of his parents May 4, the Rev. John E. Zacharias officiating.

### CONFIRMED

ELY, HEALE, HILL.—Miss Joyce Ely and Mrs. Linda Heale who recently have come into the New Church were confirmed by Lay Leader and Missionary Mrs. Charles H. Kuenzli at the Center in St. Petersburg, Fla., at the Society's closing service for the season June 7. Tabor L. Hill, isolated New Churchman at Newberry, S. C., was confirmed by Mrs. Kuenzli at his home March 22.

•  
GRIFFIN.—Mr. and Mrs. James Griffin were confirmed and received into membership May 31 at the Kenwood parish church, Chicago. The Rev. Immanuel Tafel, pastor, officiated.

### MARRIED

ALDEN-ARMS.—Nancy Joy Arms, daughter of Mrs. Roger Quinten Manning, Bronxville, N. Y., became the wife June 20 of Lt. Philip Merriam Alden, Jr., U. S. Air Force, based at Murfreesboro, Tenn. He is the son of Mr. and Mrs. Philip M. Alden, well known Philadelphia members. Following the ceremony at the former home of the bride, the happy couple left for an automobile trip south along the Atlantic Coast until the end of Mr. Alden's leave July 2, when they will make their home near his base.

•  
WAGNER-REINAUER.—Anna Reinauer was united in marriage to Guy Wagner in the Northside Church, Chicago, May 17, the Rev. Rollo K. Billings officiating. The bride was attended by her daughter, Bernice Lesinski, and the groom's best man was George Kissimis.

### Marriage Announced

The marriage of the Rev. Reynolds E. Becherel, minister at Toronto, to Miss Marisha Judson, is announced to take place in the middle of August.

### Mr. Manning On Tour

Mark E. Manning, well known Riverside Calif., New Churchman, has been making a cross country tour of New Church centers. He has discussed with ministers and others his Swedenborg translating and other activities.

### Cleveland's Program

With June 12 selected for its church and Sunday school picnic, Cleveland commemorated June 14 as Children's Day. There were presentations to the school.

### The Regameys Feted As They Reach Their 25th Anniversary

Friday evening, May 29, more than sixty friends in the Boston and Waltham Societies participated in a surprise party at the home of the Rev. and Mrs. Antony Regamey, Waltham, in celebration of their twenty-fifth wedding anniversary.

Gifts of a silver tray, a pair of silver candlesticks, and twenty-five silver dollars were presented to the pastor and his wife. Together they cut a wedding cake in the traditional manner and the guests enjoyed refreshments. Numerous congratulatory messages were read from those unable to be present.

On the occasion just previously of the Regameys' 20th year with the Society they were presented by the church with a new car.

LEUPEN.—Less than a month following the death of his wife, Louis Leupen, 88, passed away suddenly at the Wildman Nursing Home, Indianapolis, May 30. Particulars of his life are given in the memorial notice of his wife in this column. He is survived by one sister, Linda Johnson and four nephews. The Rev. Klaas L. Peters conducted last services. Interment was Crown Hill Cemetery.

### Admirable Folder

A handsome and admirably produced folder "Our Faith" is being distributed by the Los Angeles Society, mainly the work of its member the artist Kenneth Hultgren. It explains paragraph by paragraph in striking text and diagram the Faith of our church.

### Back From Service

Lakewood's choir recently welcomed home Thommy Tinkler from a term in the armed service. A party was held for him at the home of the Norman Bestors, with Harold Dennis, Jr., furnishing the music.

### Preaches in Los Angeles

The Rev. Henry K. Peters, missionary for the states of Washington and Oregon, preached in the church of the Los Angeles Society June 7. During the local pastor's absence at Convention, services will be conducted by Mr. Jack Odey.

### Watch For This!

Watch for complete news of the Cincinnati Convention in our next number July 11. Elections, addresses, important actions will be fully reported. If you already subscribe at the regular \$3. rate, you may give as many gift subscriptions as you wish at \$1.50 annually.