

The **NEW CHURCH MESSENGER**



May 25, 1938

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CONVENTION ADDRESSES:

The Church in Social Service

Arthur Wilde

**A Young Man Looks at the
Church**

C. Fred Burdett

Convention Notes

(Council of Ministers Continued)

Report of League Conference

Men's Club Luncheon

Price 10 cents

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The NEW-CHURCH MESSENGER

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The Church in Social Service

By Arthur Wilde

MONDAY NOON ADDRESS

IT has often been stated, and with complete truth, that Swedenborg made no effort to found a religious sect. It was his expectation that the doctrines of the New Church, revealed through him by the Lord, would be accepted by the existing religious communities, and that the orthodox Protestant churches of his day would receive the new truth.

That expectation was not realized. Nearly all the ecclesiastical recipients of Swedenborg's books remained blind to the value of their contents. But a little group of men banded themselves together to study the new doctrines and to worship the Lord in His Divine Humanity. From this movement arose the external organization that we call the New Church. Its founders and their successors for more than a hundred years were imbued with the idea that they were engaged in a divine mission, viz., to spread abroad the new revelation given by the Lord through His servant, Emanuel Swedenborg.

That idea of a divine mission has wrought mightily in the heart and mind of many people. From it has come the existence of our philanthropic publishing societies. For a century and a quarter the writings of the New Church have been sent abroad through the civilized world. Its results are beyond our computa-

tion. But there is little doubt that the more enlightened religious thought of to-day is largely the result of the literature published by the New Church. The hard, savage doctrines of the eighteenth century have given place to a much more human concept of religion. The doctrines of the vicarious atonement, the damnation of the heathen, and of unbaptized infants, the resurrection of the natural body, a far-off judgment day, and salvation by faith alone—these and many other doctrines have either been discarded or have been modified almost beyond recognition. How far this is due to influx from the spiritual world or to publication of the great truths by the New Church none of us can determine. But the Church has played a part and a great part in this beneficent work.

From its early inception down to the present day our organization has been essentially a missionary church. Its work has been to spread abroad a knowledge of the Lord in His Divine Humanity. And this work must go on. Wherever the Bible goes, there too should go a true knowledge of the Lord Who gave the Word, and a knowledge of the internal sense of that Word. The Bible in whole or in part is published in more than a thousand languages and dialects. The writings of the New Church in whole or in part are published in about twenty-

three languages. As a missionary church we have only just begun the work that lies to our hands.

The missionary zeal and enterprise of the Church, however, are manifested by only a part of our church members; and among our younger people are many who desire to see the Church broaden the basis of its activities. They want to see it engage in what they would call the practical works of Christianity. They point to our slow growth, to our numerical weakness; and they ask that the Church devote more of its energy to social service.

I do not believe that New-Church people are in any way neglectful of the works of practical charity and philanthropy. They are generous and sympathetic. The Bible Societies, the Red Cross, the hospitals, and various other charities, command their sympathy and support. In proportion to its numbers the New Church is well to the front in charitable work; but because these works of charity are done quietly and without ostentation they are not recognized as coming from an organization.

There is a widespread desire that the Church should ally itself with some definite activities for social betterment. It is believed, and I sincerely endorse the belief, that if the Church embarked on some great neighborly enterprise, it would not only grip the imagination and arouse the enthusiasm of its present members, but would attract to itself numbers of people who delight in work that is definitely self-sacrificing in character. It is believed that the Church should be not only a teaching church but a working church.

Social enterprise has been the very life-blood of many religious communities. The story of the Salvation Army is too well known to need more than a passing reference. It started in 1865 with two members. To-day it is active in ninety-one countries and carries on work in eighty-seven languages. Its membership runs into millions.

The Methodist Church has thrived on two aspects of service: temperance reform and foreign missions.

The Society of Friends is numerically small, but it lives on service and its representatives

are to-day behind the battle lines in Spain ministering to the distressed.

The Moravians form one of the smaller religious bodies in this country, but they live and thrive on service rendered through foreign missionary work.

The list might be greatly enlarged, but these few will illustrate my point. Churches that engage in social service do not have to lament a falling membership. Nor do they appear to find much difficulty in raising the necessary funds for their philanthropic enterprises. The practical aspects of service have more attraction for the average Christian than do the subtle niceties of theological belief.

It may be urged by some of my hearers that the New Church has a divine commission to teach the doctrines of the Second Advent, and that it has neither strength nor funds to spare for social work. A reply to this may be found in the life of the Saviour. He preached a new Gospel and at the same time did more in the way of social service than any human being of His day. When the disciples of John asked Him, "Art thou he that should come, or do we look for another?" His reply was, "Go and tell John those things which ye do see and hear: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them."

That the Lord attached great importance to the works of healing which He performed may be the reason why the preaching of the Gospel was mentioned last.

An equally effective reply can be made to the possible objection that the Church could not find money for social work. The Church members are not called upon for many contributions for the publishing of literature, most of which is paid for out of endowments left by men and women of a past generation.

I am not suggesting any lack of generosity on the part of our members. The support given to our Augmentation Fund and to the prosecution of home and foreign missions, as well as the fairly heavy burden entailed by the support of the ministry and the upkeep of church buildings are proof of the generosity of many of our people.

Yet the fact remains that in numbers we grow slowly, if at all. We rejoice in the possession of a wonderful system of truth. Yet we do not by our church services and pulpit ministrations make much impression on the outside world. Nor do we seem to arouse much enthusiasm among our own people.

Is it not probable that the thing we lack is a concerted plan of applying some of our doctrines to practical work in social service? If the Church had some definite task, something of sufficient interest to grip the imagination of our members, something that would appeal to their desire for service, we might be able to attract not only the fuller cooperation of our own members but that of many other people who have more interest in practical charity than in creeds.

The New Church should have some definite work that aims at social betterment. Its philanthropic work should not be left entirely to individual efforts. If it could stand before the world as a Church that teaches and a Church that works, its appeals would meet with a much more cordial response from the public. The day of small things might be at an end. Doctrines that ultimate themselves in practical charity would make a much stronger appeal to the world.

In looking for opportunities for service that could be undertaken by the Church as a whole there will be need of great care and circumspection. There are many aspects of social reform that involve political opinions and political action. They are matters on which every New-Churchman should have an opinion, but the expression of those opinions should form no part of our Church life. Nor should any attempt be made to enlist the strength of the Church in any movement that is controversial. But there are some movements for social betterment, some avenues of philanthropic work that are non-controversial and non-political. There are wide opportunities for the Church to help the underprivileged. Take for instance the need for help to the mentally sick, the blind and the deaf, or work on behalf of the slum children in our great cities.

Of these the most inviting field would be work undertaken for the blind. Some effort, small

but promising, has been made in this direction. During the past year the Swedenborg Foundation defrayed the cost of a small book of six chapters for the talking book for the blind, and it proposes to provide another book during the next few months. These books are, of course, based on the teachings given through Swedenborg; but there is no reason why the Church should limit such books to religious subjects. We could supply a vast general literature for the blind.

Further than that, every New-Church Society could aim at being a center of social life for the blind people in its district. It would be practicable for each society to organize monthly social gatherings for the blind in its locality, to arrange for their transportation by automobile, and by these means to bring something of joy into lives that are necessarily restricted. The work should be undertaken free of any desire or attempt to proselytize, and should be a steady attempt to give, not to get. Many blind people are in narrow financial circumstances and are thereby deprived of a reasonable measure of social intercourse. Our New-Church Societies could furnish the means whereby a wider social life would be available to those who are handicapped by lack of external sight.

My suggestion may not meet with general approval. Other forms of social activity may commend themselves. I have made that suggestion, however, in the knowledge that among the blind we could find a wide field of service. The New Church might be known as the Church that cares for the blind.

The time is ripe for a forward movement. We might take that movement in the spirit of the words of the Lord, "I will bring the blind by a way they know not; I will lead them in paths that they have not known."

Sin Against the Holy Spirit

To deny utterly the Lord's Divinity and the holiness of the Word, and to maintain this denial confirmed in oneself to the end of life is what is meant by the "sin against the Holy Spirit which is forgiven neither in this world nor in the world to come."—(P. 98.)

Convention Notes

(Written by William H. Beales)

(Council of Ministers continued)

"Thirty Years Among the Dead," a book written by Dr. Carl A. Wickland, and published by the National Psychological Institute, was the basis of two interesting papers presented before the Council of Ministers, at the public meeting of the Council on Wednesday evening of Convention. The study of this book was divided into two parts, one presented by the Rev. Immanuel Tafel, and the second by the Rev. Charles W. Harvey, both of Philadelphia. The addresses aroused considerable comment, both favorable and otherwise.

As explained by the speakers, Dr. Wickland is a medical doctor residing on the west coast. In the course of his practice, and after many experiments, he discovered that there were many cases of mental disorders which were due to the fact that the patient had been taken possession of by "obsessing spirits," who sought to express themselves on this earth through those they had invaded. He found, also, that it was possible for his wife to act as a "psychic intermediary," into whom these obsessing spirits could be induced to enter, leaving the original patient, and thus paving the way for quick recovery.

When in possession of the body of Mrs. Wickland, these obsessing spirits could be communicated with by Dr. Wickland, and induced to leave his wife, who then quickly returned to normal. In this work of instructing the obsessing or discarnate spirits, and inducing them to leave Mrs. Wickland, assistance is given by spirits of a higher intelligence, who are known as the "Mercy Band." One of the purposes of the review of the book, and of the work outlined, was to bring the light of the teachings of Swedenborg to bear upon it. Copious quotations, principally taken from the "Spiritual Diary" were given, in presenting this aspect of the papers. Mr. Tafel, who spoke first, devoted his time to a rapid outline of the book itself, and of the work. He said, in part:

"In that change which is called death, a great many are unaware that a change has taken place, because they do not know about the spirit world, and are unaware that they have passed into that realm. Deprived of their sense-organs, they are shut off from the physical light, and lacking a perception of the purposes of existence, these individuals are spiritually blind, and find themselves in a twilight condition—the "outer darkness" mentioned in the Bible, and linger in the realm known as the 'Earth Sphere.' Mentally the same as before, they carry with them their old desires, habits, dogmas, faulty teachings, indifference or disbelief in a future state.

"Lacking physical bodies of their own, through which to carry out their earthly yearnings, many of these discarnated intelligences are attracted to the magnetic light which emanates from mortals, and consciously or unconsciously, attach themselves to these magnetic auras, finding opportunity for expression by influencing, obsessing or possessing human beings. These spirits influence susceptible human beings with their thoughts, impart their emotions to them, take away their will power, and often control their actions, producing great distress and suffering. They are the supposed devils of all ages. Purity of life and motive, or high intellectuality do not offer protection; recognition and knowledge of these problems are the only safeguard."

Continuing to explain the contents of the book, Mr. Tafel stated that Dr. Wickland had found that the effects of these obsessions by discarnated spirits were often very serious, leading to many forms of mental disorders. These included apparent insanity, dementia, hysteria, epilepsy, melancholia, kleptomania, idiocy, religious and suicidal mania, as well as immorality, atrocities, and other forms of criminality.

Again quoting from the book under consideration, Mr. Tafel read: "The transference of the mental aberration or psychosis from patient to Mrs. Wickland is facilitated by the use of static electricity, which is applied to the patient, often in the presence of Mrs. Wickland. Although this is harmless to the patient, the spirits cannot long resist this, and are dislodged. The invisible helpers then assist the spirit to entrance the psychic (Mrs. Wickland) and an endeavor is made to bring him to a realization of his condition and higher possibilities. This is done mainly by questions and answers between Dr. Wickland and the spirit.

It was explained that the "higher intelligences" which assisted Dr. Wickland in his work of freeing patients from obsessing spirits, cannot perform their good offices, in many instances, until the "earth-bound" tormenters have come into contact with physical conditions. They can then be compelled to realize their condition, and can be started on the road to progression. The intelligent spirits are able to place about an ignorant spirit a condition resembling a prison—a cell-like room, from which there is no escape. There they are kept prisoners until they become repentant, and show a willingness to conform to the new conditions, and to the spiritual laws of progression.

Concluding his part of the review, Mr. Tafel declared that "with some of Dr. Wickland's findings, the Writings of Swedenborg seem to agree,

while with others they seem to differ." He realized that the full force of the Church teachings was directed towards warning of the danger of seeking communication with the spiritual world, but he urged that if it was found that a new avenue of service to suffering humanity had been opened by Dr. Wickland's experiences and work, the Church could scarcely do less than to encourage competent workers to explore it. "For," he concluded, "among the injunctions the Lord lays upon His disciples is there not one which reads, 'In My Name shall they cast out devils'?"

The Rev. Mr. Harvey pointed out that the vast number of cases cited by Dr. Wickland were almost all connected with the abnormal action of spirits from the other side upon the spirits of men, women and children still incarnate in the world. These latter it had been the work of Dr. Wickland to rescue, to free from the possessing spirits and also to free these from their abnormal earthly associations, and to pass them on to those on the other side—relatives and others, who will lead them into the normal life of the spiritual world. He maintained that the statements made by Dr. Wickland concerning conditions in the spirit-world were not materially different from those made by Swedenborg, and he quoted many passages from the Writings to support this position.

Quoting from a number of parts of the Writings, Mr. Harvey read: "All spirits are at first in the world of spirits; they are spirit-men, not yet full spirits; they appear below the heavens as if in a cloud; they do not know yet that they are bound to a society, and hence go hither and thither, that which is in their spirit when they leave the body, and their ideas of natural things, remain with them, and those in knowledge without love are in a frigid life and obscure state. They are presently associated with men who live in the world, evil with the evil, good with the good, and through them men have conjunction with hell or heaven."

Dr. Wickland's statements regarding conditions of spirits is not unlike those of Swedenborg, maintained Mr. Harvey, quoting from the book in review as follows: "Unenlightened spirits often wander aimlessly many years in the earth-sphere; their lack of knowledge of a higher spiritual world keeps them in a dreary condition of confusion, monotony and suffering; they fall into heavy sleep, from which they with difficulty are aroused; many remain in the scenes of their earthlives, continuing their former activities." Still quoting, Mr. Harvey read: "In many cases of revolting murder, investigation will show that the crimes were committed by innocent persons under the control of disembodied spirits, who have taken complete possession of them," and that "a great number of unaccountable suicides are due to the obsessing in-

fluence of earth-bound spirits." When such incarnated spirits come in contact with certain types of men and women on earth, they are able to cause them to feel all of the evil desires and thoughts which they, the spirits, experience, and to cause such men and women to do in the body what the spirits desire them to do. Also, spirits so possessing others, often continue to hold in mind their physical conditions on earth, and thus impart to those they enter, all the sufferings which they themselves endured while on earth, the memory of which is still with them. Such persons so entered, "endure all the pain of the spirit's former physical condition, and when this is the case, all ordinary methods of care fail; for the only permanent relief is found in the dislodgment of the ignorant, possessing entities."

In conclusion, Mr. Harvey urged that all, especially ministers, should be equipped with a greater knowledge of psychology for their work with human souls. Ministers should have at least some knowledge of psychiatry, in order to help those who are suffering from aberrations of the mind; and New-Church physicians should inform themselves in regard to all that is being done in scientific physical research, to see whether a combination of true faith and the disclosure of Swedenborg as to the nature of the spiritual world, and modern psychical methods will not help in solving some of the more grievous forms of mental abnormalities.

(Discussion follows.)

The Rev. Hiram Vrooman, of Toronto, Canada, was most emphatic in warning against placing any confidence in the value of such manifestations. "I do not wish to criticize the speakers," he declared, "but there is not the slightest evidence that these things of which they have told us can be relied upon. We have definite information regarding the spiritual world, in the Writings. Swedenborg tells us of these things. He was permitted by the Lord, to become personally conscious of conditions there, and we know that what he tells us is absolutely true. And he warns us against the danger of such communications as those of which we have heard tonight. We are told that these things are being done in the name of 'humanity.' Why, we know that to-day the most absolute tyrannies are being enforced in the name of humanity. Nothing is true, in these matters, which does not harmonize with the teachings of the New Church. We have been put on our guard against just such practices as these, and I am surprised and shocked that confidence should be placed in them."

The Rev. Andre Diaconoff felt that there was no need for alarm. It was a difficult matter to present such a subject before an audience not familiar with what was being done in matters of this kind, and he congratulated the speakers on

their effort. "We should remember that in this case the law of use applies," he declared. "Dr. Wickland is a physician, and in these things he is performing his use as a healer. This would protect him against any harm. Also, we must not forget that the spiritual and natural worlds are distinct, and that we deal with spirits by means of correspondences, and not on their own plane. This also makes for safety."

The Rev. Louis Hoeck instanced a case coming within his own knowledge, of a little girl who suffered from the infestations of evil spirits, to an alarming degree. She was taken to Dr. Wickland for treatment. Mrs. Wickland was placed in a trance, and the evil spirits were caused to leave the child and enter Mrs. Wickland, and then to leave her also. "The result was, that the little girl was freed entirely from the influence of the spirits who were harming her, and was soon her true self again. And there was great joy in that home. Dr. Wickland declares," concluded Mr. Hoeck, "that his wife suffered no harm from these experiences. She enjoyed perfect health, which is not the case where so-called 'mediums' are concerned. They are exhausted after such experiences, but not so Mrs. Wickland."

The Rev. Louis Dole warned against placing too much confidence in such methods of relieving disorderly conditions. "Baalzebub is not cast out by the Baalzebub," he declared. "I can realize that the results described by Dr. Wickland were real, but there may be other methods and means of securing these ends, which are much better, and which are without the dangers associated with these. Persons may get rid of certain forms of diseases, and think they are alright, but it may be done at the cost of their souls. The inner states of evil resulting may be far worse than the disease itself."

Somewhat the same thought was expressed by the Rev. Antony Regamey. He pointed out that the actual proof of the connection between the natural and spiritual worlds was withheld by the Lord, at this day, and that this was clearly rightly so. All the activity of the Lord through His Divine Providence was directed towards making true men and women, and it was clear that this great purpose could not be advanced by making known the connection between the two worlds. The safest and best method of true advancement lay in learning and living the laws of spiritual development. "Who can say," he asked, "how far we may be casting out devils by living the Christian life." Our job is to live these Christian principles.

The Rev. Mr. Goldsack also struck a note of warning. Great caution should be used in placing reliance upon such manifestations. In his opinion, it was too early to endorse the conclusions of Dr. and Mrs. Wickland, especially as to the effect upon the former, as the intermediary. He would

prefer to wait another ten years, before coming to any conclusion that no harm would result. He instanced a case in Edinburgh, Scotland, where a physician and his wife had had unusual experiences of this kind. The wife was a medium, and apparently got into connection with the spirit of a physician who had passed on some time before. She would diagnose the cases coming under her husband's care, and describe them to the spirit-physician, who would then inform her as to the proper treatment. In this way many cures were effected. "But," continued Mr. Goldsack, "I met the doctor later, and asked him how matters were progressing. He told me that his wife had lost her reason, as a result of her experiences, and it had been necessary to place her in an asylum. He had given up attempting to cure disease in that way." Devils could, indeed, be cast out, but it could only be done "in the Name of the Lord."

In reply to the remarks offered, the Rev. Mr. Tafel declared that he would not advise any "amateur" to attempt this work of getting in touch with the other world. It was safe only in the hands of intelligent physicians and others trained for the purpose.

The Rev. Mr. Stockwell: "If you found that statements of Swedenborg and those of Dr. Wickland did not agree, you would, of course, accept those of Swedenborg?"

The Rev. Mr. Tafel: "Lacking any evidence to prove either right and the other wrong, I would accept what Swedenborg states, because of my faith in the whole body of his teachings."

The Rev. Mr. Harvey, in reply to the comments, admitted that there was an element of danger in following this line of activity. "The greatest care should be exercised in entering upon this splendid field of investigation," he declared. "And it must be done only for the one great purpose of use. Above all, we should keep an open mind upon these matters. If these cures were wrought, as described, they were brought about by the Spirit of the Lord. Dr. Wickland is a man of deep religious conviction, and he realizes these things." He closed by pointing out that the paper was addressed to the Ministers, whose duty it was to keep abreast of what was being done along such lines, and to keep their minds open for all that might prove of use to them in their work.

The One Inflowing Life

THERE is one only life and all live from it, and every one differently from another. The evil live from the same life, and likewise the hells, and the inflowing life is active in accordance with its reception.—(A. 4321.)

Report of League Conference

The National Church and Parish House were alive with animation and industry, bright and early Friday morning, May 5, as members of the American New-Church League gathered from all parts of the country, to attend the fifty-first Conference. From the moment Hayden B. Johnson, "President during the fiftieth year," called the business meeting to order, on through the entire activities of the young people, there was evidenced a spirit of enthusiasm and confidence that was truly contagious. After the usual preliminaries, the Credentials Committee reported eighty-eight Leaguers present, thirty-two of whom were delegates.

For financial reasons, it was voted to dispense with the July issue of the League Journal. The per capita tax was again fixed at seventy-five cents. The Funds Quota Assessment will be one dollar, for senior Leaguers, and twenty-five cents for junior Leaguers. It was decided to devote any surplus from the sale of the League History, towards meeting the expenses of the Field Secretary's coming trip. This will probably be planned so as to include the Summer Camps. The election of officers resulted as follows:

President—WM. J. HAID, JR., Baltimore

1st Vice-President—ROBERT L. YOUNG,
Boston

2nd Vice-President

BETSY SCHELLENBERG, Los Angeles

Secretary—PRISCILLA JOHNSON,
Providence

Treasurer—GLADYS SCHWENDKER,
St. Louis

Executive Member—DAVID JOHNSON,
Philadelphia

After a busy morning spent in discussing the affairs of the League, an adjournment was called, and all trooped off to the Admiral Club, where the Annual League Luncheon was held. At 2:15 the business session was resumed. Then another adjournment. Then a call to order again at eight, for the public session in the Church Auditorium, over which Mr. Hayden B. Johnson presided.

In addressing himself to the task of discussing the question of the relation of the local leagues to the National League, Mr. David Johnson suggested that it might be well if the latter made more clear just what was done with the money contributed by the local leagues. He believed that the local leagues would feel more satisfied and willing to give, if there was "an accounting" from time to time, a sort of report of stewardship. He suggested the issuing of a statement, showing just what was done with each dollar contributed; or what part of each dollar went in this way and

what part in that. True, there was an annual statement showing total receipts and expenditures, but the speaker thought that there should be greater details shown. He believed, also, that the rules regarding the per capita tax should be more flexible. Many Leaguers were unemployed and could not pay this tax, and under present arrangements, they were "out." This situation should be met in some way.

Robert Young, vice-president of the Boston League, outlined the history of the National League. He believed that the *Bulletin* was "the greatest thing that has come from the National League in many years." He referred to the lack of harmony which sometimes existed between the older people of the church and the Leaguers. The fault, he believed, lay to some extent with the older people, but the younger people were also partly responsible. He urged the older people to go back to the churches and let the young people know that they are behind them in what they are trying to accomplish. If they do this, he was sure they would find a marvelous change. And he then urged the younger folks to go back to the societies and invite the older people to some of their functions and activities. This would work out all around for a better understanding. He suggested that the trips of the Field Secretary should be made every third year, instead of every second, as now; also, that it be in the third, instead of the first year, of her office. This would reduce the expense, and would give the Secretary a chance to become better acquainted with her work before visiting the Leagues.

In "looking at the years ahead," Miss Lydia Seymour, the newly-elected Field Secretary, drew a picture of a beautiful tree, with the Church as the earth in which it stood; the League as the roots deeply embedded in that earth; the field secretary's office as the trunk; and the local leagues as the branches. "How can any one of these parts be considered by itself?" she asked. "It cannot. As we look ahead, we must keep all parts in sight, so that the full value may be realized. Food for growth is taken from the earth, up through the roots and trunk, and sent into the branches. Similarly the Church feeds the National League, which, in turn, through the field secretary's office, yields much in the way of stimulation, encouragement and assistance, both material and spiritual, to the local leagues."

The speaker made a strong plea for a greater use of the League Journal, which contained "good, snappy, thought-provoking articles, evolved from purposeful thinking and discussions, "and through which the National League speaks to individual leaguers. She also called for greater interest on the part of the Senior Leagues in their younger brothers and sisters, the Junior Leagues. Cooperation was needed, all around, for the success

of the National League as a whole. In closing her address, Miss Seymour read the following poem which she dedicated to the retiring Field Secretary, Julia Gunther Haid:

THE TORCH BEARER

The God of the High Endeavor
Gave me a torch to bear.
I lifted it high above me
In the dark and murky air.
And straightway, with loud hosannas
The crowd proclaimed its light,
And followed me as I carried my torch
Through the starless night.
'Till drunk with people's praises
And mad with vanity,
I forgot 'twas the torch that they followed
And fancied they followed me.
Then slowly my arm grew weary
Upholding the shining load;
And my tired feet went stumbling
Over the dusty road.
And I fell, with the torch beneath me;
In a moment the torch was out,
When lo, from the throng, a stripling
Sprang forth with a mighty shout:
Caught up the torch as it smouldered,
And lifted it high again;
Till, fanned by the winds of heaven,
It fired the souls of men.
And as I lay in the darkness,
The feet of the trampling crowd
Passed over and far beyond me,
Its paeans proclaimed aloud.
And I learned, in the deepening twilight,
This glorious verity;
'Tis the torch that the people follow,
Whoever the bearer may be.

The Chaplain of the National League, the Rev. Andre Diaconoff, who had been asked to speak on the subject of the "bonds between the League and the Church," declared that it would not be long before that topic would have no meaning. More and more it was becoming recognized that the League was really an extension of the Church. The interest being taken by the young people in the Church put new life in its activities. The Church was looking to the League for those things which it alone could contribute to its life, and the League was looking to the Church. Between the two there was an ever-growing unity in harmony which promised well for the Church and the League in the days to come.

Affirmation

BEHOLD, GOD IS MY SALVATION; I WILL TRUST, AND NOT BE AFRAID: FOR THE LORD JEHOVAH IS MY STRENGTH AND MY SONG; HE ALSO IS BECOME MY SALVATION.—Isaiah xii. 2.

Men's Club

The 1938 Convention was marked by an innovation which will probably become a permanent and popular activity in all Conventions of the future. This was a luncheon, given under the auspices of the Washington Men's Club, to which all of the men of Convention were invited. Over one hundred men were present, and a spirit of enthusiasm was aroused, which culminated in the passing of a resolution asking the Convention Program Committee to make provision on the program of next year's Convention for a similar gathering. As the Rev. Mr. Goldsack expressed it: "The men talk more freely when the ladies are not present." Members of a dozen New-Church Men's Clubs were present, as well as members of two Lions' Clubs, the Lancaster Truth Seekers, and the Mustang Athletic Club of Brookline. The meeting was held at the Admiral Club.

The first speaker, following the luncheon, was Bolitha J. Laws, Esq., President of the Bar Association of the District of Columbia. The speaker took as his subject, "What is written in the Law; how readest thou?" He pointed out how, all down the ages, there had been a constant effort to solve the problem of the regulation of human conduct. We go back, he declared, to the time of Moses, and we find the Ten Commandments revealed through him. And not only these Commandments, but some 593 precepts and statutes, all directed towards telling us how man should live. Yet, in spite of all of this guidance, vice and crime developed, which were rampant at the time of Christ. The Commandments did not solve the problem.

Then the lawyers tried, and the speaker traced the development of the civil and criminal legal structure, all directed to the effort to see how justice could be carried out among men. These laws were broadened, and were being more and more changed in their scope, in the effort to meet a broadening conception of justice. Yet these laws, also, failed. After centuries of effort, it was clear that laws and regulations in regard to civil life had failed, as well as the laws dealing with religious life.

The speaker then pictured the lawyer of old, drawing near to the Lord, and asking Him: "What is the greatest of all the Commandments?" Here was a challenge to the greatest Teacher the world has ever known. And the answer of that Teacher was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength; and thy neighbor as thyself." And the further declaration that "On these two (commandments) hang all the law and the prophets." Here, declared Mr. Laws, was the summing up of all that pertained to true living. All the great body of law and statute, all hang on love to God and the neighbor. "Here is the practical solution of

the whole problem," he declared. "We must have an ideal, and work to that ideal. I have often told my lawyer friends, that when they get away from the idea of the mere obedience to the law, and begin to see that it must be *fulfilled*, so that justice may prevail, then we will begin to solve our problems."

The speaker also pointed to the Lord's parable of the Good Samaritan, uttered in reply to the question of the lawyer: "Who is my neighbor?" There, he declared, was an ideal, set up by the great Teacher, for men to follow. True life, whether individual or collective, must be built upon an ideal. "There was a great building being erected, once, upon which many men were working. One group of workmen was asked what they were doing. The reply was, 'Earning a living, so that we can travel and enjoy life.' A second group was asked. One of these replied, 'I am laying one brick upon another.' Then a workman was approached, and asked the same question. He replied, 'I am building a cathedral.'" And so it must be with us. We must build, both inside and out, according to great ideals. Not merely the obeying of laws whether promulgated by God or formulated by man; this was not enough; there must be the living of high and noble ideals.

The second speaker, Mr. C. Fred Burdett, of Boston, delivered a strong stirring address on the subject: "A Young Man Looks at the Church." Mr. Burdett said:

IN order to have a spiritual body such as the Church, there must be a sound physical structure in which to house it. It is the management of the corporate structure upon which I wish to dwell. The young man of to-day, despite the depression or recession, whichever you wish to call it, has been taught that management is the important factor in any enterprise. Good management is constantly in the search for new ideas, new viewpoints, new approaches to the old problems. Aggressive management plots its course of action with an eye to the future as well as to the problems of the present. Alternate courses are laid out, should contingencies force the abandonment of the original plans.

But when he turns to the secular branch of the Church, what does the young man find? To begin with, business acumen is not looked for, nor in many cases is it expected. In fact, people seem to think that in some way material substance will be provided for the secular branch of the Church, as is spiritual substance

—that is by influx. Congregations seem to be willing to trust their business affairs to a board whose appointment is largely made on the basis of the acquiescence of those elected. Good sound business men seem to attend business meetings, and park their brains with their cars. No real thought seems to be given to the background of those elected to office, or to their ability to function along the lines of their office. Too often personal prejudices go to make the deciding factor. No, I am not saying that personal considerations are unimportant factors, and should have no weight; they should. But I do not believe that they are so great as to act to the exclusion of others of what I consider of greater importance.

What plans are being made to overcome the obstacles known to be ahead? Very few, I am afraid. "Sufficient unto the day is the evil thereof." Peace and harmony must be preserved at all costs. How much thought and study are given to the preservation of the secular side? How many of the principles of good management are applied to the running of the secular side of the Church as a body politic? Too many members of the congregation expect that the Pastor must include these as part of his duties, yet, when he does seem to take an active interest, they say he is "money-grubbing," and neglecting his duties as a spiritual leader. How often, save at the annual meeting, or at the time of the annual canvass, do those on business committees go before the members of the congregation, and tell the story of what they are trying to do? How many members of these committees know what they are trying to accomplish, other than to conserve the assets of the Church, and to keep it solvent on the little they have? Occasionally, some crisis arises, when the congregation really gets together. But how frequently the differences of opinion are not on the basis of what is good for the Society, but rather, what is good for some individual? Are someone's feelings likely to be hurt? Is so-and-so going to get mad? Is not the Church a bigger thing than the feelings of an individual? Do not the principles for which it stands, and the continuance of a body to promulgate them, mean more to the members than personal prejudices? If the

answer is in the negative, then the future of the Church is doomed, and the quicker its bones are interred, the better it will be for all concerned.

But I, for one, refuse to believe that such is the case. We love the Church too much to see that happen. Yet in some way we must arouse ourselves to a consciousness of what faces us. The crying need of the Church today, as I see it, is a clearly-defined objective on the secular side, to match and coordinate that on the religious side. But pretty words, and a laudatory end, are of no value, unless a very definite plan to reach the goal is put into action. Of what should such a plan consist? It would seem to have to be in two parts at least: the one, the long-range view; the other, the short-range of how to reach the next step. Taking the second part first, our plan must start with an administrative head, which might well be a smaller joint committee, composed of members of both the religious and financial committees. Not the full committee sitting in joint session, but a small committee limited, perhaps, to three members: one each from the financial and religious committees, and a third member elected by the congregation as a whole. Here, then, will come coordination between the religious and business branches.

A thorough study must be made of the functions now performed by each individual member of the financial body. A clear-cut statement of the duties of each will have to be made. Some sort of organization-chart will be of aid to the wise administration of this plan. Once duties and obligations are outlined, and determined upon, they should be put in writing. The manual of procedure and jurisdiction ought to be available to every member of the congregation, so that there may be eliminated all chances of friction due to misunderstanding of function.

Next, a thorough study should be made of the financial set-up. The adequacy of the records and the up-to-dateness of the accounting system should be challenged. The Committee may even have to seek outside aid in determining the proper procedure. This is a very justifiable expense, for if the correct system is established, it will save many times its first cost

in presenting a true picture on which to base decisions. Very probably some of the budgetary control will have to be inaugurated. Controls which will work in practice as well as in theory. The treasurers of the various societies should welcome a change of this nature, for it would relieve them of a lot of responsibility, as well as a lot of unjust criticism; criticism based upon ignorance of the facts, due to an antiquated system, rather than to unwise judgment of an individual.

Having cleared the decks, and having secured a factual basis for action, as well as having a smoothly-running organization, the Committee is then ready to outline what its next step will become. Neither I, nor anyone else, can tell what specific acts will be necessary in any individual case, for the facts are not now evident, nor is the machinery installed to function properly. All through this program, there must be coupled with the desire to accomplish the end in view, the unswerving insistence on the part of the Committee that the principles of management shall control their very action. This I regard as of paramount importance, for otherwise the movement will become one of those things, merely another good idea bogged down in the mire of human lethargy.

Moreover, the problem of displacement of individuals, the human resistance to new modes of conduct, are lessened when those directly affected know that some purposeful, logical and business-like plan is being put into operation. No one minds momentary discomfort if his eyes are fixed on the goal ahead. It is only when there is no incentive, and the end seems to be day-to-day existence, that the change is unwelcome. But before any forward-looking plan can be considered, there must be a desire on the part of the individual societies to put their house in order. This can only come about by those in whom the congregations have faith, facing the facts courageously, and pointing out to the others the needs *noblesse oblige*—on the nobility rests the obligation—is the immediate watchword. Such action as few forward thinkers must take cannot be thrust upon them from above; it will have to be spontaneous in that it must arise from their aware-

ness of the situation, and their selling of the idea to the societies. It is not an easy task to arouse action in a group long accustomed to sliding in a nicely-grooved rut.

However, once such a need is clearly seen, the very need itself acts as a sort of generator. Action begets more action, and to the surprise of itself, the society finds that its new purpose has revitalized its members. Problems that seemed unsurmountable suddenly offer a challenge to the initiative. Immediately a different sense of purposefulness becomes evident. Outsiders are conscious of this, and say to themselves, "There is a wide-awake group of people who are aware of their destiny." Members who have been apathetic and absent from the body, suddenly find new reasons for re-associating themselves with the group. Internally, also, the young people sense a keen, shall I say, *joie de vivre*. They begin to look upon the Church, not as a collection of old moss-bags and has-beens, but as a vital and living force with which they wish to become identified. Truly, the movement feeds upon itself.

But upon the leaders, a new responsibility is placed. It is up to them to so guide the once dormant energy, that the latent possibilities are fully brought out, and skilfully directed towards the common goal. Such leadership demands tact, forcefulness and foresight. It also demands the best in wise management. Intrepidity has long been an outstanding American characteristic; let us assert it once again, and prove that we are worthy successors of our forefathers.

Gentlemen, I appeal to you as the leaders in your societies to lead in this movement to carry through and to prove that we are worthy of the place we should rightly occupy in society.

(Additional Convention reports in next issue)

Loving Kindness

By George Henry Dole

IF one should sincerely say to you, "I love you," the words would penetrate, and arouse a response. The Lord says to you, *I have loved thee with an everlasting love: therefore with loving kindness I have drawn thee*. This

declaration, unsurpassed in tender appeal, should warm the heart and call forth a like love in return. Long before we think of the Lord, it is He who is seeking us.

But said one, I am afflicted unto death. I can never arise. I do not believe that the Lord has anything to do with it. There is no justice in it.

Do not so think. The Lord rules and overrules. He with the same loving kindness draws all unto Him by favors and afflictions alike. We know how in many ways losses discipline. In resisting temptations strength is gained. The loss of the temporal impresses the superior value of the eternal. Suppose one suffering the most agonizing affliction that the hells united can inflict, finds joy and peace in the Lord and eternal life. Then by his suffering, he has gained a power mightier than the united hells can wield. He has won the most glorious victory, the victory of eternal life. After the battle, though it be unto death, what matters the suffering if by it the happiness, peace, and glory of the everlasting life are won! Let us expel despair, depression, and gloom in the unswerving faith that by the events of this life, whatsoever may be our lot, the Lord is leading us to Him with naught but loving kindness.

Nothing but loving kindness goes out from the Lord. Every affliction saves us from something worse. With the faithful, the sufferings of this world are temporary. The Lord rules with the eternal always in view. We would not have Him do otherwise, for what is time compared to eternity! Let us with an everlasting love, surrender humbly and gladly all to Him, and abide in the confident assurance that our misfortunes as well as our favors may bring heaven continually closer, make it more real, and draw us nearer to the Lord.

Fryeburg

At the General Convention just held in Washington, D. C., a get-together of Fryeburg Assemblies was held around a supper table, and much enthusiasm was shown by these lovers of beautiful Fryeburg at the thought of getting together once more.

In just about three months the Assembly opens

again, Sunday, August 7th, and the Woman's Auxiliary is planning to have a Sales Table again this summer. Last year over \$100 was raised, and it is hoped that we will not fail to go over the \$100 mark.

All the many useful and attractive articles sent last year were sold, so we must have a new supply. Contributions may be sent to the President of the Woman's Auxiliary, Mrs. Horace Blackmer, care of the Assembly, Fryeburg, Me., after August 5th; or may be given to anyone who is going to attend the Assembly. Money is needed to pay off the debt of the Assembly, and all donations will be most thankfully and gratefully received.

If you haven't been to Fryeburg, it isn't a bit too soon to plan now for your trip to that beautiful place. You'll have such a good time you won't want to leave, and you'll acquire Fryeburgitis, which is truly a delightful annual experience. Come and see for yourself.

R. E. L.

NEWS OF THE CHURCH

ST. PAUL, MINN.

The usual Good Friday service was held in the Virginia Avenue New Church of St. Paul and a large congregation attended both the Palm Sunday and Easter Day services. There were, during this season, five confirmations, two adult baptisms and one infant baptism. There were also six persons received by transfer and the Right Hand of Fellowship.

The deeply spiritual and ever helpful sermons of the pastor are a continual source of inspiration to his congregation. The sermon text on Palm Sunday was: "Out of the mouth of babes and sucklings thou hast perfected praise," *Matt. xxi. 16.* The subject "A Great Tribute and A Great Prophecy" was developed to show that the various tributes paid by the multitudes represented all that must, by regeneration, become subject to the Lord's own glorified life, the highest tribute being that which is offered from the wellsprings of innocent hearts.

The sermon text on Easter was: "We know that his testimony is true," *John xxi. 24.* The subject "The New Life and Work" set forth the invitation to "Come and dine," given by the Lord to the Disciples on the shore of Tiberias after his resurrection, as a summary of the whole work of the Divine provision for man's redemption. The Lord's invitation and commission to Peter, "Follow Me" and "Feed my sheep," summarized man's work for the neighbor. The new life and work engender that living knowledge which is the true testimony.

Much appreciation was expressed for the fine Easter music by the vested choir which is trained under the capable leadership of Mrs. Broomell. The special anthems were: "Ye Bells of Easter Day," by Louis R. Dressler, and "When It Began to Dawn," by Charles Vincent. As a Prelude, a talented young violinist played "The Slow Movement" from a Mendelssohn concerto. The violin was also used as an obligato to the Easter Bells Anthem.

The week-end following Easter, the St. Paul Society had the pleasure of entertaining the Illinois Association for the first time. The large delegation from Chicago, St. Louis, LaPorte and other places was grati-

fying and inspiring. The meetings of the Association were interesting and helpful and the delightful reception held at the home of the pastor and his wife, the Reverend and Mrs. Clyde Broomell, and the luncheon in the Parish House Sunday noon furnished an opportunity for pleasant social hours.

CHICAGO, (KENWOOD)

On Saturday, May 21st, the Women's Alliance of Kenwood Parish held a Spring Breakfast, to which they invited the men of the church. Breakfast was served at noon, and during the afternoon bridge and other games were played. The program was under the direction of Mrs. Eric Bergman. An attractive Buffet Supper was served by the Choir for those who planned to stay for the League Dance which was held on the same evening. Proceeds from this were devoted to the purchase of some new music for the Choir.

The Kenwood League had the distinction of sending a delegate the greatest distance to Convention. She reported a very optimistic spirit and many plans for activities for the coming year.

ILLINOIS WOMEN'S ALLIANCE

At the Illinois Women's Alliance Meeting held in St. Paul recently, Miss Gladys Dickinson of St. Louis was elected President and Mrs. Herman Kitzelman of Kenwood, Chicago, Secretary-Treasurer. The term of office is three years.

BOSTON

It has been planned that as part of the worship on Children's Sunday, June 12th, a Service of Confirmation will be held in the Boston Church.

The Annual Meeting and Luncheon of the Ladies' Aid Society of the Boston Church was held on May 19th. The business meeting took place at twelve o'clock, and luncheon was served at one o'clock. The program after the luncheon included vocal selections by Mrs. Bidwell, and an interesting talk was given by Miss Annie Cobb on "Esquimaux Land and Life."

Essayist at the Annual Guest Night of the New-Church Club on May 18th was the Rev. Everett K. Bray.

At the last meeting for the season of the Men's Fellowship, which took place in the Vestry on Tuesday, May 17th, the Rev. Antony Regamey, speaker for the evening, gave a talk on "Modern Biblical Scholarship." The topic was chosen at the request of the members and was very much enjoyed by those present. The meeting was preceded by supper at 6:15 p. m.

BROCKTON, MASS.

On Sunday, May 1st, a special Vesper Service was held in the Brockton Church at 4:45 p. m. Haydn's great oratorio, "The Creation," was sung by soloists and a chorus of twenty-five prominent vocalists under the direction of Miss Grace A. James.

NEWTONVILLE, MASS.

On Monday, May 9th, the annual meeting of the Newtonville New-Church Society took place at 7:30 p. m. This was preceded by supper served in the Church Parlors at six o'clock.

NEW YORK

The Rev. S. J. C. Goldsack, official British visitor to Convention, accepted an invitation to preach for this Society on Sunday, May 15th.

Erratum

In the news item entitled "Easter at Urbana" in the May 4th issue the statement that "Miss Alberta Carver, a student from Missouri at the College" was confirmed is incorrect. It should read: Miss Alberta Keller, Wilmot, Arkansas, daughter of a former New-Church teacher at Urbana Junior College, and of a devoted New-Church family, was confirmed on Easter Sunday.

Coast-to-Coast Program

We are requested to inform our readers that on Sunday, June 12th, 10:00 to 10:30 A.M. daylight time, a New-Church broadcast will be given under the auspices of the Columbia Broadcasting Coast-to-Coast "Church of the Air" network program. It is planned to use selections from the new Cantata, "The Glorified Christ," by Dr. Rollo F. Maitland. The Rev. Charles W. Harvey will read the Scripture lesson and the Rev. John W. Stockwell will give an address on the subject "Swedenborg and World Peace."

New-Church people in various cities should ask their local station to secure a hook-up with this interesting broadcast.

Station WCAU, Philadelphia, Pa., will feed the program to Station WABC (the key station of the net-work) in New York City. WCAU, however, has another commitment for that period, so far as its own transmission is concerned. Therefore, the readers of THE MESSENGER are advised to tune in on WABC, New York City or the Columbia System Station in some other city but not on WCAU, Philadelphia. This, of course, is important as we do not want people trying to get WCAU and being disappointed..

OBITUARIES

DODGE.—On Easter Sunday, April 17, Miss Mary E. Dodge quietly slipped away into her new home at the age of ninety-nine.

On graduation from the Salem Normal School in 1858 she immediately embarked on her career as a teacher. After 14 years of service in Chatham, Mass., and Richmond, Va., she was called to Waltham in 1872, serving first as a teacher, then as matron in one of the boys' homes in the New-Church School.

Those of us who knew her intimately for many years always respected, then admired, and finally deeply loved her. Particularly was this true of her old pupils who look back upon her in sincere gratitude for her example and instruction which always mirrored her steadfast loyalty to the highest ideals of womanhood and a rigid obedience to Divine law. She dealt with her boys as a real mother.

May 25, 1938

The underlying principle that guided her is well expressed in *Proverbs* xxix. 17: "Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul." Her own genuine humility would prevent her from saying what I am sure her pupils would gratefully quote—"A woman that feareth the Lord, she shall be praised." Popularity she never courted, and she was genuinely surprised at the many tokens of affection which came spontaneously to her in her declining years.

During the closing years of her life her chief joy seemed to be in reading and meditating upon the Word, especially upon the Gospel of *John* and *Revelation*. At her own request the resurrection services were of the simplest type consisting of readings from the Word by a minister she dearly loved, the Rev. John Daboll.

CURTIS.—At her home in Ithaca, New York, on Tuesday, May 3, Elizabeth Talbot Curtis passed into the spiritual world.

Miss Curtis had maintained a life-long devoted interest in the New Church, and many years ago formally united with the church in Buffalo, New York. For many years she attended the Convention and only ceased doing so when her enfeebled condition made the journey an impossibility. THE MESSENGER and *The Helper* and other publications of the New Church were always her companions.

Miss Curtis was the great-granddaughter of Dr. Lewis Beers, the organizer and for many years the minister of the Church of the New Jerusalem at Danby, New York. She is survived by two brothers, Charles E. Curtis of Ithaca, New York, and Arthur M. Curtis of Oneonta, New York, and nieces and nephews.

Services were held in Ithaca on May 5 and burial was made in the family plot in Danby.

Age in Heaven

In heaven there is no inequality of age, nor of rank, nor of wealth. As respects age, all there are in the bloom of youth, and remain in it to eternity.—(M. 250.)

CALENDAR

June 5.

Pentecost

THE HOLY SPIRIT

Introit Hymn 213: "Blow on, thou mighty Wind." or 210: "Lord, send Thy Spirit from above." Sel. 256: "The Spirit of the Lord Jehovah is upon me."

Proper Psalms; 48, 68, sung, with Doxology after each.

Lesson I. Ex. xxxiv.

Responsive Service XV. The Gift of the Holy Spirit.

Gloria, Benedictus and Faith, the latter sung, to Mag. no. 777, or B. W., p. 388.

Lesson II. John xiv, 15-31.

Hymns (Mag.) 205: "Come, Thou holy Spirit, come."

211: "Peace of God which knows no measure."

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