



THE

# NEW-CHURCH MESSENGER

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## Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

# EDITORIAL

## The Non-Conformist

**W**E HEAR MUCH today about what is called the deadly pattern of conformity. More and more, we are told, everyone is being molded into the same shape by mass suggestion and mass communications. The free spirit is being stifled and life is becoming increasingly drab. Maybe we would be alarmed were it not for the fact that we see so much of the spirit of rugged individualism. It is not only that illegal acts continue to be performed, that no one can predict what a juvenile gang will do next, that the strange phenomenon of beatniks flourishes, but in the quieter and less exciting atmosphere of everyday life the individual is by no means taking a back seat.

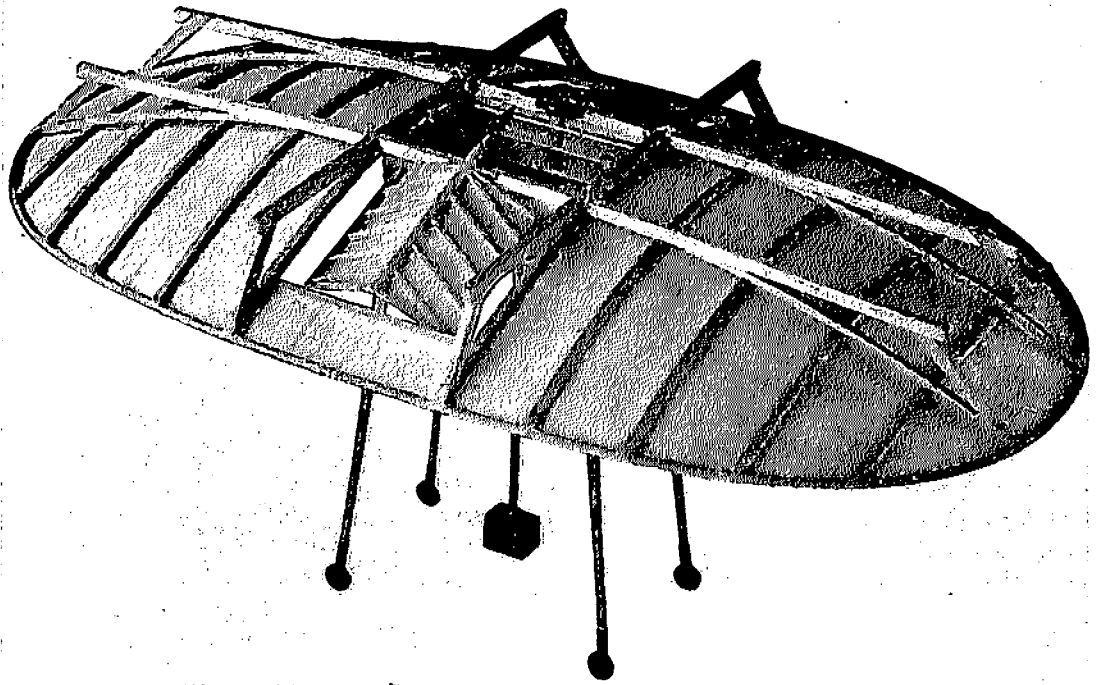
Whenever a group gathers for practically any purpose other than a funeral we see individualism go into action. Even if the general aims are fairly well defined debate ensues quickly about the means. We applaud this. We would rather see free men behaving sluggishly, chaotically, and even selfishly than to see slaves driven by the lash to carry out a worth-while purpose. In the long run we think the victory will go to the free man.

However, not all conformity is bad. We are social beings and many of our objectives are social. Teamwork is necessary. The individual must learn to adjust himself, to subordinate his own personal desires to the greater ends, even to compromise. When each one does only what is right in his own eyes the results will be disastrous. Life calls for the sacrifice of self no less than it calls for an expression of the free spirit.

## CONVENTION DATES ANNOUNCED

Convention meetings begin on June 21 and end June 26.  
A list of the *opening dates* of various Convention bodies follow:

- |        |         |  |
|--------|---------|--|
| Tues.  | June 21 | Council of Ministers, 2:10 p.m.  |
| Wed.   | June 22 | National Alliance Executive Board,<br>1:30 p.m.<br>Board of Missions, 8:30 p.m.  |
| Thurs. | June 23 | General Council, 9:30 a.m.<br>National Alliance, 9:30 a.m.<br>Board of Education, 9:30 a.m.<br>Sunday School Association, 3:00 p.m.<br>Swedenborg Philosophical Centre,<br>9:30 p.m.<br>Opening session of Convention, 8:30 p.m. |
| Fri.   | June 24 | American New-Church League, 9:30 p.m.  |
| Sat.   | June 25 | Pension Board, 2:00 p.m.<br>Board of Managers of the Theological<br>School, 2:00 p.m.<br>Trustees of the National Church,<br>2:00 p.m.   |



## Pioneer of flight

Translated from the German by Waldo C. Peebles

*Editorial Preface: The calendar of the Swedish Flight Society for 1960 bears the title "Man's Wings" and is dedicated to the great pioneers of flight. The page for the month of April features Emanuel Swedenborg. Colored illustrations and drawings supplement the interesting statements which we reproduce below.*

**E**MANUEL SWEDENBORG IS KNOWN to us as a Swedish philosopher and founder of a religious movement. But above all he was an engineer, scientist and author of a voluminous treatise on the metallurgy of iron. His interests embraced wide areas.

At least twice he worked on the problems of flight. We come upon his idea for the first time in one of his letters written from England in the year 1710. He describes fourteen inventions in which he was interested. Among them are listed a submarine, a machine gun and a steam engine—half a century before Watt!

Another of the fourteen projects was "a machine for flight through the air". Six years later he constructed an airplane. It is described in an original manuscript to be found in the library at Linköping in Sweden, and also in an article published by him in a scientific journal "*Daedalus Hyperboreus*". There he outlined the same principles that many years later contributed to the solution of the problem of human flight.

The early pioneers based their constructions chiefly on the movement of the wings of birds, as did the German Otto Lilienthal in 1890. Swedenborg based the principle

of ascent for his machine on the effect of the wind on kites. He constructed firm wings, or rather a single suspended wing. The machine had a stabilizer, a steering mechanism, and a turret for the pilot, landing wheels and a propeller-like apparatus for furnishing the power of propulsion. The power of propulsion was his greatest problem, for he could rely only upon human muscles. His idea was that the airplane should be started by pulling with ropes.

We know that two models of his airplane were built. One, a miniature model to be sure, but complete in every detail, can be examined in the Technical Museum in Stockholm. The other model was full size, built in 1897 by Jesse A. Burt of Glenview, Illinois. According to eye-witnesses, whose written statements are in the library of Columbia University in New York City, about fifteen men and boys ran with the machine pulling it to a start as is done with a kite. It went up about 50 feet and flew 100 feet before it plunged to earth—but it flew!

Swedenborg might have hastened man's conquest of the air by many years, for he was on the track of the correct solution of the problem. But, like the pioneers of earlier times, he did not find the necessary light propulsive power.

‡From *Offene Tore*, published by the Swedenborg Verlag Zurich.

## THE SANCTITY OF SILENCE

by Clayton Priestnal

**I**N THE NEW CHURCH the truth is enforced upon us, and rightly too, that worship consists primarily of a life of obedience to the Commandments. The teachings also make clear that there is internal worship and external worship. The latter includes the rites, rituals and sacraments of the church; the other is concerned with inward thoughts and affections. Quite properly our emphasis is placed upon worshiping the Lord "in spirit and in truth" rather than on the observance of prescribed ceremonials. For this reason there is a tendency to overlook or disparage the values to be found in external worship. Each has its place: internal worship needs outward forms through which it can express itself, and the singing of hymns and reciting of prayers depend upon an inner spirit to give them the qualities of true worship. The relationship between internal and external worship must be understood in order to promote the Christian life. From such a study we can all derive benefits which will improve the quality of our worship.

The very first words we hear each week as our service begins are these: "The Lord is in His holy temple; let all the earth keep silence before Him". This is an invitation to turn from the cares, the concerns, the labors and the pleasures of the world, and lift one's thoughts to things of eternal value, things which pertain to the life of the spirit. As we enter the doorway of our church a hush should descend upon the soul, a quietness, a pose; there should come over the spirit a sphere of worship and of communion with the Lord. We should upon entering our church close the door on the earthly life and dwell for a time in a realm so vast, so wonderful, so full of the spirit of truth and righteousness that our very being is uplifted and we find a fountain for renewal of mind and body and we can return to our work-a-day world fortified by heavenly grace.

This detachment from the outer world (which the Lord speaks of as entering the inner chamber and closing the door) cannot be successfully accomplished without adhering to certain definite techniques. To rush hurriedly to one's pew at the last possible moment, or to enter breathlessly while the service is in progress does not provide the most favorable conditions for this complete surrender of the spirit to worship of the Lord in His temple.

Ralph Waldo Emerson once wrote that the silence of the church before the service began moved him more

than the hymns, the prayers and the preaching. This profound philosopher found something which most people hardly know exists, namely, that during those still moments of repose in the sanctuary of the Lord echoes of eternity can reverberate in the soul. There is deep wisdom in the Scriptural injunction, "Be still and know that I am God." How few have learned the truth expressed by the sage of Concord so many years ago. Rarely do we pause in our feverish search for contentment and sit down with ourselves in order to find some meaning in life's mad scramble, often for the unattainable, sometimes for the undesirable. In the silence before the service begins there is an opportunity to get to know ourselves by communing with the inner man who is a stranger quite forgotten in the hurly-burly of the world. The thoughts which drift through the mind in these moments of solemn meditation are not vagrant thoughts, nor are they idle dreams; these thoughts are the warp and woof of the past and the past is what has made us what we are.

Try on some Sunday morning to see how right Emerson was. Come early enough to church so that there will be time to sit and allow reverent thoughts to pass leisurely back and forth through the door of consciousness. And if this quiet meditation is not for us but for mystics, poets and dreamers, then let them have their silent prayers uninterrupted by the loud, discordant voices of the world. Do not intrude upon their cherished hour of contemplation. At least such a regard for the spiritual needs and desires of others will bring us more fully into the proper sphere for divine worship.

The common abuses of external worship have led us to depreciate perhaps the uses it has in the spiritual growth of an individual. People have boasted of their unbroken chain of attendance stretching over a considerable number of years, yet they have been petty and self-centered and intolerant in daily life. Others have been led to the belief that their fervent prayers and generous contributions to the church have guaranteed them an exalted place near the throne of God. Hypocrisy, unfortunately, is not unknown among professing Christian men and women. Yet in spite of these abuses of external worship man needs outward forms through which to express his devotion to the Lord.

There is in the writings of our Church an excellent statement regarding the indispensability of ritual in

worship; "Man, during his abode in the world, ought not to omit the practice of external worship; for by external worship things internal are excited; and by external worship things external are kept in a state of sanctity, so that internal things can flow in. Moreover, man is hereby imbued with knowledges, and prepared to receive things celestial. He is also gifted with states of sanctity, though he be ignorant thereof, which states are preserved by the Lord for his use in eternal life; for in the other life all of man's states of life return."

How much truth is compressed into these few words. Our hymns, our prayers, our attentive listening to the readings from the Word, all help to prepare the soul for the reception of heavenly gifts and blessings from the Lord. There is so much in this excerpt to give us pause. States of worship, hours spent in rendering praise to the Lord, moments of religious exaltation, moments of humility, moments of regret and sorrow for wrongs committed, are all stored up in the deepest recesses of the soul for future use, if not in this world then in the world to come. "... In the other life all of man's states of life returns". So there can be no wasted hours in our worship of the Lord when we come into His presence with true humility and with grateful hearts to give thanks for manifold divine blessings received. Those fleeting moments when the mind catches a glimpse of some great truth or feels the warm breath of angels upon his soul, are experiences which are never lost. The beneficial effects of a good resolution made while quietly sitting in a pew waiting for the service to begin may not be fully recognized or appreciated until long after the eyes have opened to the wonders of a new and exciting world created by our heavenly Father as our eternal home.

The jaded spirit of man needs a break in the ever accelerating tempo of life. The Bible days of ancient Palestine seem peaceful and uneventful to us when compared to the present-day din of traffic, the monotonous hum of industry, and the almost incessant drone of air transports winging their way from east to west and from north to south. But even in the relatively humdrum life of long ago, the Lord Himself needed to get away from the confusion and turmoil of life. Often He followed the well-worn foot-paths which led to the crest of some neighboring hill in the vicinity of Jerusalem. And there in solitude He pondered crucial problems relating to His ministry; He acquired new perspectives on the decisions to be made in order for the world to recapture the great vision of truth and righteousness, the vision of the Kingdom of God, which had vanished somewhere in the wilderness of man. The disciples sometimes shared with the Lord these quiet hours of isolation on a wooded knoll or in a boat on the Sea of Galilee.

#### *Inviting eternal realities*

If the Lord required frequent interludes of rest from the distractions of the world, how much more we need to shut out for a time the insistent demands of the natural man and thoughts of earthly things. The rapid pulse of life needs to subside for a while. Man needs to remember

something he so easily forgets, namely, that he is above all a spiritual being. This spiritual nature has its own needs, apart from the necessities demanded by the physical body. There is an inner hunger of the spirit which cannot be assuaged by earthly food. Money cannot buy such nourishment, pleasure cannot counteract spiritual malnutrition, success by itself cannot fill the soul with fatness. The soul can assimilate only things of the spirit—and silence is a state which invites the presence of these eternal realities upon which the soul feeds.

As we prepare to come to church to worship, we put aside the clothes we wear for work and play and put on garments in keeping with the solemnity of the occasion. It would be unthinkable for us to attend a service of worship attired in clothing designed for leisure hours on the beach or at the country club. The same kind of preparation needed to make one outwardly presentable should be taken to bring the mind into harmony with the high purposes of worship. The church is a house of prayer and the worshiper should put off the mental garments of every-day life and clothe the soul with the becoming vestments worn in the courts of the Lord. Sitting silently in the pew makes it easier to effect this oftentimes difficult transition from the world of nature to the world of the spirit, this process of putting aside the habiliments of daily toil and putting on the fineries of spiritual worship.

In the stillness of these moments before the service begins there are prayers which can be said; there are opportunities for strengthening some weakened resolve. One can make the quiet corner of the church where he may be sitting a confessional where transgressions can be acknowledged and where assurances are received that with true repentance will come certain absolution. And there are blessings to be counted and thanks offered for the life which has past and for the life which is to come. Gazing pensively at the beautiful window in the chancel, with its distinctive symbolism, should serve as a reminder of the many truths that constitute our New-Church faith. The Lord's innocence, His mercy which is from everlasting to everlasting, and many other divine qualities are represented in the figures embodied in brilliant, hued glass. In the beauty of the Church we know the Lord is in His temple, therefore, "let all the earth keep silence before Him."



## SPRING

THE SNOWY WORLD is white  
The setting moon is silvery bright,  
The deep blue sky  
A contrast is  
That sharpens the brilliance of Mercury.  
Is it that all yet is right  
In this toiling, boiling busy world?

—ALICE LEWIS



## Urbana's "Traveling Seminar"

by Janie Lewis

Urbana College Sophomore

**W**E STUDENTS at Urbana College have always felt ourselves part of an exciting experiment in education. For fifteen of us this exciting experiment became vividly real last month when we decided to go to New York City for a first-hand study of mass communication—a topic we had been studying in sociology. We proposed to learn about book publishing, magazine and newspaper publishing and radio-television.

In order to keep the costs as low as possible we travelled in three cars. Leaving Urbana at about 7:30 a.m. on Friday, March 20, we arrived at our hotel somewhat after midnight that night. The plans for the trip had been carefully made and we seemed to be very busy all the time. We had interviews scheduled with Eleanor Roosevelt; Charles Bolte at the Viking Press; Russell Lynes, author of *The Tastemakers* and many other books and articles and an editor of *Harper's Magazine*; Carey McWilliams of *The Nation*; John McAllister, News Editor of *Newsweek*; Norman Thomas; Dick Heffner and Jack Reynolds of CBS television; Frank S. MacGregor, Chairman of the Board of Harper and Brothers, Book Publishers; Philip Horton, Executive Editor of *The Reporter*; and Henry Christman, a leading professional writer and editor of the papers of Chief Justice Warren.

### *A highlight of the trip*

For most of us our interview with Mrs. Roosevelt was the highlight of the trip. Our initial impression of her was very favorable because she entered the room with a friendly "good morning," as though we were a group of old friends. She told us that one of the most serious weaknesses of newspapers and mass circulation magazines is the inadequate attention given to the relationship of the United States with other countries, particularly the "non-committed" areas such as parts of Asia and Africa. Pointing out that many of our domestic policies concerning race relations and agricultural production have an important and often unfavorable impact on other countries of the world, Mrs. Roosevelt suggested that many of these unfavorable impressions could be avoided if we had more information about the particular problems of other countries. She told us that . . . "one of the things that is not done and should be done is to really evaluate for people more carefully the meaning of the world in which we live, of the repercussion between what happens here at home and its relationship to what happens in other areas of the world . . . I think that it is essential that if we are . . . to lead people and win the

areas of the world that are non-committed . . . we should know about those areas on a much broader scale . . ."

Mrs. Roosevelt spent more time with our group than her schedule allowed, and was somewhat late when she left our conference room. She had put her coat in the room of Austin Lynn, our sociology instructor, on the tenth floor of the hotel before coming to our twelfth floor conference room. When Mrs. Roosevelt entered the elevator with Mr. Lynn and Urbana College President Ralph Gauvey they instructed the elevator operator to stop at the tenth floor. The operator, however, apparently assumed that Mrs. Roosevelt wanted to leave the hotel and ignoring the other passengers took the elevator directly to the lobby. The other passengers of the elevator were excited by the presence of "the first lady of the world" and were somewhat slow in leaving the elevator. The operator at last understood that Mrs. Roosevelt also wanted to go to the tenth floor and finally succeeded in getting her there. By the time Mrs. Roosevelt had put on her coat and overshoes, however, it seemed that everyone on the tenth floor had learned of her presence and from all directions maids, porters, and guests gathered at the elevator entrance. When Mrs. Roosevelt arrived at the elevator, people began asking for autographs. The first in line handed her a small, wrinkled piece of paper and she asked if he had a pencil. He hadn't. She then asked the Urbana faculty members who were with her if they had pencils, and neither of them had! At this point she opened her very commodious purse and began digging through it. After diligent search a pencil was unearthed and for several minutes she signed autographs. Mr. Lynn, who had accepted the responsibility for maintaining some semblance of a time schedule for her became somewhat concerned and with considerable difficulty succeeded in navigating her into an elevator, through the lobby and into a taxicab.

### *Book publishing*

We were surprised to learn that publishers generally lose money on eight out of ten books which are published. In order to break even, about 10,000 copies of a book must be sold, and few books sell that well. Often subsidiary rights such as book clubs and paperbacks make the difference between profit and serious loss. Most regular hard-bound book publishers have now gone into the paperback book business, but they specialize in higher quality books than the older paperback houses

that reprint books of variable quality at very low prices.

Book publishers are much more willing to treat controversial issues than are most magazines, partly because they carry no advertising and are thus not subject to pressure from that quarter. Charles Bolte, at Viking, told us that, "the general run of publishers will do books on controversial subjects as long as there is merit in the presentation. We have published books where most of the editors haven't been sympathetic with the point of view, where it was well argued and reasonably expressed and when we thought the man had a right to express his view." Harper's indicated that they sometimes actually seek out controversial titles, particularly on current affairs where they feel that an important point of view is not being given adequate attention.

Book publishers apparently are rarely exposed to pressure about controversial books, except the sort of negative pressure that takes the form of non-purchase of books. Letters occasionally come in, but often reflect a gross lack of information on the part of the letter writer. One recent example of this at Viking was a letter from an irate Democrat who criticised the company for publishing William Costello's recent book about Richard Nixon, apparently completely unaware of the fact that the book is extremely critical and certainly not likely to help the political fortunes of the Vice President.

One of the most serious problems faced by the book industry is the declining number of book stores. According to Frank MacGregor, the number of book stores has declined while the population has increased.

Most publishers could not continue in business if it were not for what they call "bread and butter" titles, the most important of which are often children's books. Very often even the most important new books, both fiction and non-fiction, stop selling after about a year. This is usually not the case with children's books which often continue selling for many years. Bolte said that . . . "the children's books go on selling year after year." Viking, during its twenty-five years in business has published 500 children's books of which 420 are still in print and selling. The total sales of Robert McCloskey, an author of children's books, are about to surpass the total sales of John Steinbeck's works!

#### *Magazine publishing*

Our object in studying magazines was two-fold: to find out what we could about magazine publishing generally, including the mass circulation "slack" magazines and to make a more intensive study of a limited number of serious, high-quality publications. Henry Christman told us that a magazine has to be either a quality publication or it has to reach for a mass market.

We discovered that the mass circulation magazines such as *Life* and *Saturday Evening Post*, in order to maintain circulations which run to five or six million must appeal to an audience of widely different tastes, interests, and backgrounds. In order to do this, they usually avoid controversy and subjects that are difficult to understand; also they must sell their magazines at a very low price.

The price of the magazine bears little relationship to the cost of production, often not even covering the cost of paper, ink, and mailing. Under these circumstances the publishers of these mass magazines must rely heavily on income from advertisers and it is not surprising that they are often accused of permitting advertisers to dictate editorial policy.

Unlike the "slick" magazines, the more serious quality periodicals, such as *Harper's* and *The Reporter* are usually willing to deal with controversial issues. Their

## The Bible in a changing world

At its meeting on February 12, the 1960 Convention Business Committee, with the approval of the Council of Ministers, adopted the theme, "The Bible in a Changing World." A pamphlet discussing the theme will be mailed to Convention Members in May. The committee hopes that various class and discussion groups throughout Convention will use the pamphlet during May and June as a basis for their study sessions, so that persons attending Convention will come prepared to enter fully into the theme discussion groups to be held on Friday, June 24. The groups will be divided into four topic areas: The Bible in Church Worship, The Bible in the Home, the Bible in the School, and the Bible in our Occupations.

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income is much less dependent on advertisers; consequently they have more freedom. Further, they often seek to illuminate the "zones of silence." Some magazines such as *The Reporter* seek considerable depth by devoting several articles to one topic in an attempt to explore a variety of points of view and to put the topic in better perspective than would be possible in any one article. We learned of many instances where articles in the quality magazines had enormous influence, sometimes resulting in action by the Congress or the President.

We found this surprising in view of the very small circulation of some of these magazines. *The Nation*, for example, has a circulation of only some 30,000, yet it is one of the most frequently quoted national magazines in newspaper editorials and wields influence far out of proportion to the size of its circulation.

Although the quality magazines pay very low rates for articles and stories compared with "slick" magazines, they experience no difficulty in getting an abundance of quality material. *Harper's* uses about forty unsolicited manuscripts a year which they select from the 20,000 which are received.

#### *Broadcasting*

We came away from New York with the feeling that the networks are really trying to do a good job of presenting quality programs. The job they face is a difficult one, primarily because the public has a disconcerting tendency to watch westerns, quiz shows, and soap operas with the result that advertisers insist on presenting the sort of programs that the largest number of people watch.

Under these circumstances it is perhaps surprising that we have as many fine quality programs as we do. Both the representatives of CBS and many of the other people with whom we talked agree that the careful and selective viewer and listener can find reasonable good fare. Perhaps the greatest weakness of present day radio and television is the fact that many times local stations may not carry the best of the network programs. Another serious problem at present is the lack of extensive

news analysis. Although a few good news commentary programs remain on the networks they often fail to appear on local stations.

Most of the people interviewed agreed that television has failed in its responsibility to help develop a taste for better programs. All too often TV stations have appealed to the lowest-level audience. While the networks might not agree, many people believe that the FCC should be more effective in carrying out its mandate to insure that all stations devote a considerable amount of time to public service broadcasting.

#### *Our reaction to New York*

Having been told that New Yorkers are traditionally unfriendly, we were very pleasantly surprised to discover that this is not true. On our one free morning, when three of us visited the Empire State Building and the New York Stock Exchange, we encountered numerous New Yorkers who were willing to be friendly and help us out. We traveled by way of the subway and, being novices, we became somewhat confused at times. *En route* to Wall Street we were informed over the loud speaker that we must proceed to the front of the train. We asked a fellow sitting next to us what was happening. His face lighted up as though he was anxious to give an explanation, but unfortunately he didn't speak English. All we could understand was that we were at the Brooklyn Bridge station, which of course didn't mean a thing to us. We smiled and thanked him and got off the subway at the Wall Street station, but upon proceeding to the street level we had no idea where Wall Street was. We decided that the best thing to do was simply to ask someone. We approached a shoeshine stand to ask directions of a customer, but the shoeshine man was also so anxious to give us directions that the two practically fought over who was going to do so. After leaving the stock exchange we discovered that we had only twenty minutes to get back to our hotel. We boarded the first subway going uptown and soon found that we were on an express which didn't stop at the station where we wanted to get off. But a New Yorker came to our rescue again. We weren't exactly sure what to do next, until an elderly lady sitting between two of us overheard our troubled conversation and offered assistance. She told us that we could get off at the next stop and board a local subway going the opposite direction. She led us off the subway and up to the next level and showed us where to get on. What surprised us most was that she evidently had gotten off before her station because she went back down the steps where only the express could be boarded. We were pleased to find that people really are willing to be helpful.

When we had to ride in taxis, we rode in groups of four. Several groups encountered some interesting taxi drivers. One group's driver was very talkative; he shut off the meter and gave them a short sightseeing tour, which of course, he was not obliged to do.

We all feel that this trip has been one of the most significant experiences we have had in college. As a result of conversations with leaders in the field of mass communication we not only understand the nature of the worlds of publishing and broadcasting better, but will probably be more perceptive and intelligent "consumers" of books, magazines, radio and television.

*The author of the above article is a sophomore in Urbana Junior College. This article is printed not only for its no little intrinsic value but also to give our readers a glimpse of the live and exciting educational program of our New-Church college in Ohio.*

## LAYMEN'S QUESTIONNAIRE

by Thomas M. Walton

A questionnaire was devised by the Laymen's Fellowship to ascertain:

Data relating to the laymen membership in the New Church in the United States and Canada, so that laymen may be more fully informed on the nature of that membership.

What purposes and objectives the Fellowship should have.

### METHOD

A one page sheet of questions was made up having 21 questions and a possible 210 combinations in answering. The main objective of the questionnaire was to find out what the program of such a Fellowship should be.

The National list of Convention has a seven percent, plus of names that do not represent members for one reason or another.

The questionnaire has a 13 percent answer to a one-time mailing. Above 10 percent usually is considered a good reply.

The geographical distribution of the answers were as follows:

Eastern United States.....	53 percent
Western United States.....	16 percent
Middle United States.....	15 percent
Canada.....	5 percent
National Association.....	3 percent
Isolated.....	8 percent

The figures show that 73 percent of our adult members are married, widows or widowers, which is approximately 11 percent above the national average.

The largest occupational group in the Church is: housewives, 26 percent of the group. Next come teachers with 9 percent and retired with 9 percent. The farmer-labor group is next with 5 percent. The rest are scattered. The balance was predominately white collar.

The Church today is composed of 57 percent plus of those born of New-Church parents and 42 percent plus converts.

The converts to the New Church at the present time have come from:

Methodists.....	17 7/10ths percent
Lutherans.....	10 percent
Presbyterians.....	8 percent
Congregational.....	7 percent
Episcopalian.....	6 percent
Baptists.....	5 percent
Catholic.....	5 percent

The study shows that Christian Scientists, Evangelical, Mennonite, Quaker and other Protestant groups furnished the balance.

The *modus operandi* by which the converts came in were:

Reading.....	27 percent
Friends.....	22 percent
Marriage.....	14 percent
Parents' Conversion.....	9 percent
Ministers.....	1 percent
Unanswered.....	27 percent

80 percent owned books and 95 percent have read some of the writings. Some 4,736 books were owned by those answering. That shows an average of 11 books



per person. This, however, is not true; a further analysis shows an average per person of about 2 books.

48 would answer further questions.

23 percent would like to have questions they would ask, answered.

27 percent of those answering have attended summer camps.

15 percent would like information on summer camps.

The women outnumbered men; they are 62½ percent of the membership. This is, of course, above the national average for the population.

25 percent of the answering group indicated they would like to join the Layman's Fellowship.

The sampling indicated that the vast number of adult members have an age range between 45 years and 75 years.

Divorce amounts to 3/10ths of 1 percent, showing a percentage greatly below the national trend.

A wealth of material is yet to be gleaned from the answers, and it proves that much may be learned by direct mail contact.

It is indicated that further questionnaires and statistical analysis would open new avenues of Church use.

A large part of the present Church membership is made up of converts. The most important single factor contributing to that conversion is reading. The other factor contributing greatly to conversion was the activity of friends. The Fellowship should develop a layman's campaign to bring in more members from the friends of its members.

Since 1-4/10ths percent of those answering were ministers, but this represented 10 plus percent of the ministers, a general ministerial interest is indicated. Because of our high percentage of adult married persons, the program developed locally and on a national basis in the Church should utilize the services of both husband and wife. However, they should be treated as separate individuals in the undertaking, since in every instance in which they answered questions, they sent separate answers, and had differing points of view.

Less than 3 percent of the church membership is in the upper middle class earning brackets. This means that the general income of the average New-Church member will be below \$7000.00. This means that a trend that is already manifested will continue—that of shrinking purchasing power of Church income and use of invested capital.

**The Philadelphia New Church Book Center** will have a display for the first time at the 1960 Convention. Miss Betty Stine will be on hand day and night to sell publications, take orders, and take subscriptions for "Our Daily Bread." Be sure to visit the display and see what new and old publications are available, at Convention, or by order from Philadelphia.

**NEW CHURCH BOOK CENTER**  
2129 Chestnut Street  
PHILADELPHIA 3, PA.

## PROGRAM OF PRESIDENT'S VISITS

**MAY 1—AUGUST 25, 1960**

Because of the uncertainties of a possible meeting of the Hosanna Committee, plans especially for the week beginning Sunday, May 15, are very tentative at this moment. However, if the current plans for the meeting of the Hosanna Committee do not work out, other commitments will immediately take its place. Further, if the committee does not meet on the 19th and 20th, then either the week of May 29 or June 5 will be taken up by another commitment.

Sun.	May 1	Congregational Meeting, Kitchener
†Tues.	May 3	Cleveland, Ohio
†Wed.	4	Cleveland, Ohio
†Tues.	May 10	Cleveland, Ohio
†Wed.	11	Cleveland, Ohio
Thurs.	May 12	Re. National Council of Churches, Philadelphia
Fri.	May 13	National Council of Churches, Dr. Fry, New York
Fri.	May 13	Public Relations Bureau—evening, Wilmington
Sat.	14	Public Relations Bureau, Wilmington
Sun.	May 15	Preaching in Wilmington—tentative
†Tues.	May 17	Cleveland, Ohio—tentative
†Wed.	18	Cleveland, Ohio—tentative
Thurs.	May 19	Hosanna Committee—tentative
Fri.	20	Hosanna Committee—tentative
Mon.	May 23	Board of Missions, Philadelphia
†Tues.	May 24	Cleveland, Ohio
†Wed.	25	Cleveland, Ohio
Thurs.	May 26	Board of Education, Cambridge, Mass.
Fri.	May 27	Board of Managers Theological School Cambridge, Mass.
Sat.	May 28	Urbana Board of Trustees, Urbana, O.
†Tues.	May 31	Cleveland, Ohio
†Wed.	June 1	Cleveland, Ohio
†Tues.	June 7	Cleveland, Ohio
†Wed.	8	Cleveland, Ohio
†Tues.	June 14	Cleveland, Ohio
†Wed.	15	Cleveland, Ohio
Sun.	June 19	Communion Service, Kitchener
Mon.	June 20	Travel to General Convention, Chicago, Ill.
Tues.	June 21	through
Mon.	June 27	General Convention, Chicago, Ill.
Tues.	June 28	Travel from Chicago, Ill.
Sat.	July 9	Wedding, Kitchener
Sat. & Sun.	July 23-24	Western Canada Conference—tentative.
Thurs.	Aug. 25	California Association, Portland, Ore.
Fri.	26	California Association, Portland, Ore.

†Mr. Johnson may be reached at the Sheraton-Cleveland Hotel, Public Square and Superior Ave., Cleveland, Ohio, on these dates.

On Tuesday, Mr. Johnson is available between the hours of 12:30 and 3:15 p.m.

On Wednesday, up to 11:30 a.m. and from 3:30 p.m. to 5:30 p.m.

If you are unable to reach him here, please call the Church Office, Kitchener, Sherwood 3-3845, and ask for Mrs. Rosenberger for information.

Copy deadline for June 4 issue  
of *THE MESSENGER* is May 16.

## ANNUAL MEETING

### The New Church Board of Publication

Notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held in the rooms of the Board on Wednesday, May 18th, 1960, twelve-thirty in the afternoon for the election of officers and five directors to serve in place of Marie Warner Anderson, Adrienne Frank, Irene Lister, Elizabeth F. Rowe, Rev. Immanuel Tafel. To adopt the annual report to the General Convention; and for the transaction of such other business as may be presented.

Preceding the corporate meeting, there will be a meeting of the Board of Directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly-elected Board will organize for such business as may be brought before it.

### LUNCHEON WILL BE SERVED.

R.S.V.P. ADRIENNE FRANK, *Secretary*

*Take Note:* We will gather in the new headquarters at 79 Orange Street (off Henry Street). Luncheon will be at a neighboring restaurant, so please be prompt.

### TO ALL ASSOCIATIONS AND SOCIETIES OF GENERAL CONVENTION

During the past few years we have experienced an increased interest in the life and work of our beloved Church. This has been due to good leadership and also to the increased participation of individual members, who have felt renewed inspiration and reawakened aspirations. The annual Convention meeting has become the place where we no longer just carry on business, but where we gather together to activate the plans of the year.

Because of the importance of these annual meetings, the Council of Ministers is stressing the importance of the attendance at General Convention of every minister, minister's wife and society delegate. In order to make this possible, the Council is sending a letter to the various bodies of the Church, asking them to make possible the attendance of these representatives at the Convention meetings at Chicago this year. Last year we all worked together to send them to the California Convention, and we did a good job. We hope the result this year will be as gratifying.

IMMANUEL TAFEL

*Secretary, Council of Ministers*

### ANNUAL MEETING OF THE CORPORATION OF THE NEW CHURCH THEOLOGICAL SCHOOL

The annual meeting of the Corporation of the New Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held at the Theological School, 48 Quincy Street, Cambridge, Massachusetts on Friday, June 3, 1960 at 5:00 p.m. Daylight Saving Time.

Stewart S. Perry, President  
Fred R. French, Clerk

## NOTICE FROM BOARD OF MISSIONS

*The following are verbatim excerpts from the Minutes of the Executive Committee meeting of the Board of Missions—the Minute here reproduced being No. 27:*

The secretary reported on his recent 5-day visit to the South Eastern Association. The chair was also in receipt of considerable correspondence in the matter. A long discussion ensued as to just what action, if any, the Board should take. The Board finally decided by unanimous vote on the following:

- a It being reported that Mrs. Vivian Kuenzli had made missionary visits to Jacksonville and E. Palatka, it was VOTED that the secretary send her the following letter:  
"The Board of Home & Foreign Missions has learned, with surprise and regret that, despite her resignation as a worker of the Board, Mrs. Vivian Kuenzli has recently conducted services in Jacksonville and E. Palatka, Florida. The Board feels that such visits, in a quasi-official capacity within territory assigned to a missionary minister of the Board are disorderly and trusts they will not be repeated".
- b In the same matter the following also was VOTED:  
"That the Board of Home & Foreign Missions requests the President of Convention to inform Mrs. Kuenzli that her authorization as Lay Leader is confined to work with her radio audience, and does not extend to work within established centers in the South Eastern Association which, since her resignation, are now in charge of the Board's two missionaries in the Field, Revs. Messrs. Leslie Marshall and Ernest Frederick".
- c The recent amendment to the Charter of the S. E. Association Inc. making its Directors or Trustees a self-perpetuating body was discussed with concern by the committee. It was voted that the following be sent to Mr. Louis K. Benedict, acting president of that body:  
"It was MOVED AND UNANIMOUSLY CARRIED that the Board of Home and Foreign Missions inform the officers of the South Eastern Assoc. Inc. that it strongly disapproves of the action taken by those members of the Incorporated Association who voted to amend Article VI of the Charter originally granted on October 31, 1945, to make the directors of the Incorporated Association a self-perpetuating body, considering such action as contrary to the best interest of its work in the southeast, and to the policies of the General Convention. It hopes that the directors will reconsider and rescind the action".

### ST. PETERSBURG'S ACTION

Probably for the first time in the long history of the Church in the South circumstances have required a Society to act on the removal from its roll of three of its members. Such was the position of the St. Petersburg Society at its recent annual meeting. It voted to

drop the names of the Rev. and Mrs. Edward B. Hineckley and Mrs. Charles H. Kuenzli for cause as required by the Society's Charter.

#### FROM THE S. E. ASSN.

The Southeastern Association of the Church of the New Jerusalem at its March 5, 1960 Executive Committee meeting suspended Dr. and Mrs. E. B. Hineckley and Mrs. Charles Kuenzli "from all the rights and privileges of membership in the Southeastern Association. . . . This suspension shall remain in effect until such time as the Southeastern Association shall, at one of its annual meetings, rule further on the matter."

#### RELIEF WORK IN AFRICA

In response to an urgent request from the Christian Council of South Africa, the World Council of Churches has made available \$10,000 to support relief work in the emergency in South Africa, following the recent demonstrations against the government's policy of apartheid (racial segregation). A continuation committee of a South African conference comprising English and Afrikaans-speaking churches in the Union of South Africa have been informed that the World Council is ready to help financially if the committee can carry out the administration of relief.

The World Council of Churches is presently seeking ways in which it can help in the reconciliation of the South African crisis. Dr. W. A. Visser't Hooft, the general secretary of the Council, has sent a message to the Union's eight World Council member churches asking for information about their actions and assuring them of the Council's thought and prayer on their behalf. Answers to the message are now being studied at the World Council headquarters in Geneva, Switzerland.

The World Council of Churches has also received letters and telegrams from other member churches asking it to use its contacts in South Africa to promote the development of a just solution to the problem. These requests are being studied.

Dr. Visser't Hooft said that any World Council decision as to action would probably come after consultation with South African member churches.

#### CHURCH ACTS ON SOUTH AFRICA

The World Council of Churches has decided to send an associate general secretary to South Africa immediately "to consult personally with leaders of member churches" there about racial tensions in South Africa.

The announced step had already been decided in advance of a meeting held April 12 at the World Council headquarters in Geneva, Switzerland, between the WCC general secretariat and Archdeacon Cecil Wood, personal delegate of Anglican Archbishop Joost de Blank of Capetown.

Archbishop de Blank heads the Anglican Church of the Province of South Africa, which is a member of the World Council of Churches.

A communique issued after the meeting by the World Council's general secretary, Dr. W. A. Visser't Hooft, said that Dr. Wood in a personal message from the archbishop proposed that the "World Council of Churches reaffirm its stand against discrimination taken at its 1954 assembly" and that it "should send to South Africa a small commission to investigate the underlying causes of the present outbreak and disturbances from the Christian standpoint."

## LETTERS <sup>to</sup> the EDITOR

To the Editor:

I have just read Rev. William R. Woofenden's letter to the Editor (p. 59, Feb. 13 *MESSENGER*, commenting on Rev. Ernest Martin's article in the Jan. 2nd issue.

I am in agreement with Mr. Woofenden's position that we already have available through the Sunday School Association "excellent material for all age groups." This material is perhaps more extensive than many people realize. There are 160 lessons in all (40 lessons per year) and each lesson includes separate notes; Supts', teachers', parents', beginners', primary, juniors', intermediates', seniors', and adults', plus handwork for beginner and primary classes. In addition, there is introductory material for the teachers explaining the program and discussing teaching methods. There are periodic doctrinal and review suggestions.

The Newtonville Sunday School has used this course of lessons in all classes (including adults) for the five years that it has been sponsored by the Sunday School Association. Our teachers are unanimously in favor of the program, and the Society as a whole has endorsed it by formal vote upon several occasions at open meetings of the Sunday School Committee. It is a known fact in Convention there are two approaches and each is entitled to choose the one that meets his or her needs.

I feel that it should be brought to the attention of those who have criticized the physical appearance of the Sunday School course, that the Association is keenly aware of this problem, and has been trying for several years to obtain the necessary financial backing to make its notes more attractive. Some Convention assistance was finally obtained this year, but it came too late to be used for the first half year, and the grant was too small to allow any improvement in the maps and pictures. I am sure that as soon as the Sunday School Association receives adequate support, either from Convention or from interested smaller groups and individuals, the format of its course will be brought up to better standards.

Thomas A. Reed  
Newtonville, Mass.

#### CARNEGIE HALL SAVED

To the Editor:

It may interest you and may not, to know that the plan to destroy Carnegie Hall has been completely changed and that instead of destroying this veritable shrine of music, it is to be retained and renovated. This by order of Mayor Wagner of New York City and our Governor Rockefeller.

A week or so ago great crowds gathered at night before Carnegie and protested vigorously. I dare say untold thousands have written in and certainly millions have felt real heartache when contemplating the destruction of this beloved place. Such men as Rachmaninoff, Arturo Toscanini, Heifetz and names of the great too many to mention will always be unified with old Carnegie. It was here that our dear Edwin Markham held his audience spellbound by a recitation of his vital poems.

I feel that not only New York City but music lovers all over America and the world must want to thank Mayor Wagner and Governor Rockefeller. For this is a deed to be remembered.

Marie Lusie  
Kingston, N. Y.

# 1960

## 1960 LEADERSHIP EDUCATION INSTIT. FOR SENIOR HIGH SCHOOL STUDENTS

Place: Blairhaven, South Duxbury, Mass.

Dates: August 10-24

See your minister for applications or

write to: E. Ellsworth Seibert  
7309 Gladys Avenue  
El Cerrito 6, Calif.

### NEWSPAPER CONFUSES TWO WRIGHTS

The Oakland *Tribune* as quoted in the Evidence Notes in *THE MESSENGER* (Mar. 12) is mistaken in its statement that the late Frank Lloyd Wright was planning a glass and gold structure for the El Cerrito church. Mr. Wright's son, Lloyd, who designed the Wayfarers' Chapel, is the architect who is planning the new building for the El Cerrito Society. The Oakland *Tribune* also mentioned murals in the San Francisco New Church, and we learn from the pastor of that Society that there are no murals in the San Francisco Church, but that the *Tribune* is probably referring to oil paintings by William Keith, owned by the church.

### Youth for Ecumenicity

One of the largest and most representative meetings of European Christian youth ever held will take place this summer.

The event will be the first Ecumenical Youth Assembly in Europe scheduled July 13-24 at Lausanne, Switzerland. The 12-day meeting will be the first major gathering of European young people across denominational lines and national borders ever held under auspices of the churches.

Attending will be 1,400 youth from more than 15 European countries and approximately three hundred others from Asia, Africa, the Far East, the Middle East, North America and Latin America. The European group is expected to include delegations from the USSR and other Eastern European countries.

North American churches have been invited to send 180 delegates. The Rev. Andrew J. Young, United Christian Youth Movement, 475 Riverside Drive, New York 27, N. Y., is in charge of the U. S. delegation.

### FLORIDA APARTMENT

**For Rent at the New-Church Center  
St. Petersburg**

After March 15 this view-of-the-lake apartment will be available. Off-season rate begins May 1. Large bedroom, twin beds; Florida-type living room, kitchen, bath, all modern.

For Further Information

Write Rev. Leslie Marshall  
Box 386, St. Petersburg.

ON FEBRUARY 26, 1810, the Swedenborg Society was founded.

On February 26, 1910, the Society's centenary was celebrated by a dinner for the Council given by David Wynter at his home, Bishopswood.

On February 26, 1960, the Society's One Hundred and Fiftieth anniversary was celebrated by a dinner in Swedenborg Hall, Bloomsbury, attended by 50 people.

The Hall, which was newly decorated last summer and in which portraits of famous Swedenborgians, cleaned, and refurbished, had been newly hung, was transformed for the occasion. Tables were arranged across, in front of the platform and down each side of the Hall. On a small table on the platform, a vase of red and white carnations stood under the portrait of Swedenborg. These were given by Miss Jessie Wynter, recalling the 1910 dinner at Bishopswood, when this same portrait, then the property of her father, was decorated with red and white carnations. At each corner of the platform were large vases of red gladioli and white lilac, while the tables were decorated with spring flowers.

Members of the Council, the Advisory & Revision Board and past members of the Council, together with the wives of most of the members, and seven guests formed the company. The guests were Miss J. Wynter, the Rev. Eric Jarmin and the Rev. Alan Gill, representing the two organizations of the New Church in this country; Honorary Life members and Past Presidents of the Society, Mr. F. G. Colley Pryke, Mr. O. E. Prince and Rev. Clifford Harley; and Mr. D. J. Mothersill, a director of the company which does most of the Society's printing. Mr. Fred Chadwick, I.S.O., and Mr. Harold Gardiner, M.S., F.R.C.S., Honorary Life members, were unfortunately unable to be present.

A printed Menu and Toast List was given to everyone; the actual Dinner Menu was printed in Latin and honoured the names of Clissold, Wynter, and Gardiner. The Toast List was adorned with two quotations from the Writings:

"... dinners are held among those who are at once in love and in charity, conjoin themselves in spirit, and mutually share the emotions of happiness which come from love and charity" (*Arcana*, 2341).

"Wine signifies the good of mutual love and faith". (*Ibid.*, 6377).

After the dinner, the President, Mr. Roy H. Griffith, proposed the toast to the Queen. A large number of messages had been received and these were now read. Pride of place was given to a printed scroll from the Swedish Royal Academy of Sciences, of which Swedenborg was an illustrious member. There followed greetings and good wishes from the Office Staff, the General Conference of the New Church, the Swedenborg Foundation, the Swedenborg Scientific Association, the Swedenborg Institute, the Swedenborg-Verlag in Zurich, the Italian Swedenborg Society, the Academy of the New Church, the New Church in Australia, the General Convention, the Federation of French-speaking Societies in Lausanne, two Societies of the New Church in Stockholm, the South African Mission and the Society in Mauritius.

The President called on Rev. Claud Presland, whose great-great grandfather, John Presland, was one of the founders of the Society, to propose the toast of the Swedenborg Society. Mr. Presland, after some witty comments about his ancestors, spoke of the importance of the Society to the New Church, and of the New Church to the Society, and of the good relations which

have always existed between the Society and the New Church. The President, in responding, referred to some of the highlights in the Society's history and illustrated by quotation, the consistent policy and experience of the Society, for example, in the problems of translation, advertising and finance.

The President went on to propose the toast to "The Guest" and said a few words about each:—Miss Jessie Wynter, the only person present who was present at the Anniversary Dinner at Bishopswood on 26th February, 1910, and daughter of the man who, more than any other, was responsible for the premises in which we were meeting; the President of the General Conference of the New Church, and the senior minister of the General Church of the New Jerusalem in Great Britain; both of them honoured in their office and for their own qualities; Mr. Colley Pryke, a member of the Council for 20 years, twice President of the Society and for 12 years Chairman of the Advisory & Revision Board; Rev. Clifford Harley, a past President and almost the Society's official lecturer; Mr. O. E. Prince, also a past President and having business associations with the firm of another past President, Colonel Bevington; Mr. D. J. Mothersill, the only printer for the Society of recent times who pronounced correctly the Latin titles of our publications! The President referred to the two guests unable to be present, Mr. Fred Chadwick, a member of the Council for thirty years, twice President, Honorary Secretary for twelve years and in that office responsible for the celebrations in 1938 of the 250th Anniversary of Swedenborg's birth; Mr. Harold Gardiner, M.S., F.R.C.S., five times President and the author of a number of learned addresses, two of which were published as Transactions of the Society.

The President of Conference, the Rev. Eric Jarmin, responded to the toast to the guests and said how happy they were to be present on this important occasion. He spoke of the great gifts which we in the New Church had been given in the Writings and of the important uses that the Society is fulfilling in respect of those Writings.

The President then called upon a number of people for a few impromptu remarks and toasts. Mr. Colley Pryke proposed the toast "The New Church", Miss Wynter gave her personal recollections of the 1910 dinner, Rev. Clifford Harley expressed his pleasure in the occasion; from the General Church, Rev. Alan Gill thanked the Council for inviting him and conveyed good wishes for the Society, and Sir Thomas Chadwick thanked the organizers for the very pleasing arrangements for the dinner.

Inevitably on this most memorable evening, there was much looking back to the events of the past and the devoted work of our predecessors. The President hoped that when the Society celebrates its Bi-centenary in the year 2010, those then responsible for the Society's work will feel that they are building on foundations well and truly laid.

**THE FIRST MEETING** of the Swedenborg Society in its 150th Anniversary year augured well for the success of the meetings to be held throughout the year. Nearly one hundred and forty members and friends gathered at Swedenborg House for the Swedenborg Birthday celebrations on January 30.

Tea was served from 4:30 p.m. and provided that opportunity for conversation which is such an agreeable part of all New-Church gatherings. At 6 o'clock the President, Mr. Roy Griffith, opened the formal part of the proceedings. He began his remarks with a quotation

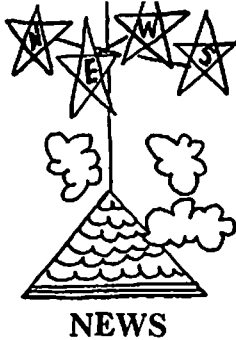
from Professor Dingle writing on Swedenborg, "In the field of practical science his contributions were both topical and profound" but said that it was unlikely that we should be meeting today to celebrate Swedenborg's birthday if his contribution to the world had ended in natural philosophy. The importance for us of his scientific achievements lay in their illustration of his development for his later work and it was because of his work as a revelator that we were holding this celebration. The inspiration of his theological works brought together a number of gentlemen who met on February 26, 1810, to establish what we now know as The Swedenborg Society.

After a piano interlude, in which Miss Madge Crane played works by Chopin and Scarlatti, the Rev. John E. Elliott, B.A. gave an address on "About the Doctrine of the Sacred Scripture; or When will it be". Mr. Elliott traced the various attempts to interpret the Scriptures from early Christian times, through the Middle Ages to the middle of the eighteenth century; he gave lucid examples of the different types of interpretation, the allegorical, the typological, the tropological or moral, the anagogical or celestial, and so on. Then he showed how with the rise of Protestantism the different theological outlook had brought a different approach to the Bible, and by the middle of the eighteenth century only the literal sense was accepted. Mr. Elliott went on to describe the ways in which the Writings are unique among Scriptural interpretations: First, that they have in the doctrine of correspondences a key by which the spiritual sense may be unfolded, the laws of interpretation being not man-made but the same laws which govern Creation; second, that the spiritual sense is not just here and there, as in former attempts at interpretation, but is continuous in the Word, in every sentence, in every word, in some cases in every letter; third, that the spiritual sense is spiritual and reveals what cannot be known except by revelation. Finally, Mr. Elliott indulged in a little speculation as to when the time would come that this revelation of the spiritual sense would be generally accepted in the world and suggested that it might not be as far in the future as most of us at present imagine it to be.

Miss Crane gave a further selection of piano solos and then the President, remarking that no doubt members had noticed that the Hall had been redecorated and the portraits cleaned, called on Mrs. Griffith to say a few words about the subjects of the portraits. Mrs. Griffith gave a brief sketch of the services to the Society of Robert Hindmarsh, Samuel Noble, Thomas Goyder, J. J. Garth Wilkinson, Henry Butter, Charles Higham, J. F. Potts, W. A. Presland, Arthur Wilde and S. J. C. Goldsack.

The President then expressed the thanks of the meeting to the speaker and pianist, the ladies who had prepared and served the tea, and said how glad we all were to see Miss Piper (just out of hospital) at the meeting, and how much we had missed her in the last few months.

**David Mack**, New York, was one of the speakers at the White House Conference on Children and Youth, held in Washington, D. C., the end of March. His topic was "Youth at Work." This conference was first called by President Theodore Roosevelt, in 1909, and has met since then every ten years, this year marking its observance of a "golden anniversary." The conference, discussing needs and problems of the nation's young people, was attended this time by over 7,000 persons who, at President Eisenhower's call, came to represent many organizations and communities and to take back to them the recommendations resulting from the several days of meetings.



## NEWS

by Merle Haag

**Easter** is probably the second most important celebration for Christian churches. All of our churches try to do something particularly nice around this season of the year. The Cincinnati Society had Mrs. Thomas V. Morrow as guest harpist on Palm Sunday, and on Easter Sunday a quartet consisting of James Chapman, Janet Kimery, Ann Tipton, and Norman Meyer. The societies in Portland, Ore., and El Cerrito, Calif., had sunrise services on Easter Sunday. El Cerrito had an additional service at 11:00 a.m. at their Sunshine Camp. Afterwards everyone participated in a picnic.

**The Wilmington, Del., ladies** used a project which should be of interest to members of other societies. They made Easter displays featuring Mary, Mary Magdelene, and an angel standing in front of a backdrop which represented the open tomb. These Easter displays were put up for sale. If you are interested in obtaining one, contact Leonore Poole.

**The St. Louis Society** is considering the formation of a day nursery for pre-school children three years of age and older. It has been suggested that the hour of service be changed to 8:00 a.m. for the duration of the hot weather. If this is done, parishioners will be encouraged to dress informally, and the service will be over before the heat of the day becomes oppressive. The Society gave a farewell party for Col. and Mrs. Arnold and their daughter, Kay. They are leaving soon for Teheran, Iran, where they intend to reside.

**The Philadelphia Society** enjoyed a dinner prior to the spring meeting on April 25. The Rev. Owen Turley was guest speaker.

**The Elmwood, Mass., Society** desires our help in raising funds to repair their church. They are compiling a Super Cook Book with recipes sent to them from all over the United States and Canada. If you have a favorite recipe, please send it. The cook book (\$2.50) will be available soon.

**The Lakewood, O., Altar Society** held a bake sale on Apr. 23.

**Congratulations to Mr. and Mrs. Fred Geissler** who recently celebrated their 60th wedding anniversary. They are members of the Los Angeles Society.

**The Los Angeles Society** held a rummage sale on Apr. 9 With Frances Lilly, Marcelite Kline, and Marion Courtney in charge.

**Officers elected at Wilmington's Annual Meeting**, on Mar. 17, are: Stewart Poole, president; Stewart Ayton, vice-president; Ira Vandegrift, treasurer; Peter Greeley, Kent Hyatt, and Alderson Lynch, Board of Trustees.

**News from Kansas:** The names of Mr. and Mrs. P. D. Schmidt have been inscribed upon the purple altar hangings given to the Pawnee Rock Church by the

Schmidt children as a memorial. The Executive Board of the Pawnee Rock Society voted to invest the funds contributed by Mr. and Mrs. Tobias Boese in U. S. Government Bonds and to request authorization for Al Kroeker to serve as Lay Leader while Galen Unruh is attending Theological School in Cambridge for the year 1960-1961.

**The membership survey** conducted by the Western Canada Conference last year showed that it had 248 active members, an increase of 44 over the largest number responding in any former year.

**Miss Cora Morton** gave a book review on *The Ring of Truth* by Josephine Lawrence at the Apr. 28 meeting of Cincinnati's Club of Good Cheer.

**Our warmest wishes** to Miss Annie Cobb of the Boston Society who celebrated her 96th birthday on Apr. 27.

**In the Cincinnati Society** a dramatic club is in the process of formation. The recreation room of the parish house, which is equipped with a stage and with scenery, has been cleaned and refurnished. Already over twenty members, mostly students in an art school and in the Conservatory of Music, have joined the club. It is hoped that before the school year ends that at least one play will have been given. Leader in this dramatic work is Sylvia King. Assisting are Mr. and Mrs. Horst Heldt and Mrs. William Sprigg, the last a former teacher of dramatics.

## EASTER SERVICE AT GULFPORT

"Jesus saith unto him. Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." At Swedenborg Memorial Church in Gulfport, Miss., this scriptural text was the basis of a Sunday morning topic by the Rev. Owen T. Turley, visiting minister and Consultant in Church Expansion of the General Convention of the New Jerusalem Church. Giving his Bible reading from *John*: 20, his sermon related to the effect Christ's rising from the tomb has had on men throughout the centuries. He pointed out that it is the "empty" tomb that gives man hope, proving the truth of Christ's own words as recorded in *John*: 10. "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Climaxing the morning service, the Sacrament of the Lord's Supper was administered, and the Communion Table was dedicated as a memorial to the late Rev. P. Peters, pastor of the Gulfport Church at time of his death in October, 1959.

At noon, the assembly gathered in the reception room where lunch was served by the church ladies. The Rev. Mr. Turley presided over an afternoon business session, held in interest of Church expansion.

The children were entertained with an Easter egg hunt on the estate of Mr. and Mrs. Robert Loper, near the church property.

Accompanied by Capt. A. W. Higgins, president of the Gulfport Society, and several of the members, the Rev. Mr. Turley visited Wm. C. Stewart and family in Ocean Springs, Miss., serving Communion, and giving a brief talk on the significance of Easter. Mr. Stewart is confined to his bed by illness. Mr. Turley's visit was greatly appreciated by the entire Stewart family.

—MRS. HOMAN E. MATHIEU

## BIRTHS

**FORRESTER**—Born Mar. 9, in Alton, N. H., to Mr. and Mrs. Peter J. Forrester, a son, Paul David.

**SWITAJ**—Born, Mar. 24, in Wallingford, Conn., to Mr. and Mrs. Frank D. Switaj, a son, David Donald.

**GREGORIUS**—Born, Mar. 25 to Gene and Sylvia Fatland Gregorius, Detroit Society, a daughter, Gale Ann.

**SAWYER**—Born to Evan and Sheila Sawyer, El Cerrito, Calif., Society, a daughter, Noreen Elizabeth.

**BURKART**—Born, Jan. 8, to Mr. and Mrs. Donald P. Burkart, North Wales, Pa., a daughter, Carol Diane. Mrs. Burkart is the former Charlotte Diener of the Baltimore Society.

## BAPTISMS

**DAILEY**—Roger Dailey, son of Mr. and Mrs. David Dailey, Pittsburgh Society, baptized Apr. 17 by the Rev. Leon Le Van.

**ALLSBROOK**—Michael Munro, son of Mr. and Mrs. Wm. Allsbrook, Washington, D. C., Society, baptized Mar. 27 by the Rev. Ernest O. Martin.

**BROWNING**—Buddy Browning, Wilmington Society, was baptized and confirmed Apr. 10 by the Rev. David J. Garrett.

**EUKER**—Emily Jo, infant daughter of Mr. and Mrs. Roy Euker, was baptized Apr. 10 by the Rev. William Woofenden in the Detroit Church. Maternal grandparents of little Emily are Mr. and Mrs. Vincent Bergman.

## CONFIRMATION

**JACKSON, PETERS**—Mrs. Olive A. Jackson and Mrs. Leora M. Peters were confirmed into the New Church at Riverside, Calif., Mar. 20; the Rev. Henry K. Peters, officiating.

## ENGAGEMENT

**JUNGSHOVED-NEUNHERZ**—Mr. and Mrs. Jungshoved, Cincinnati, Ohio, have announced the engagement of their daughter, Lise to Robert K. Neunherz, Gardner, Mass. A June wedding is planned. Lise, it will be remembered, was active in the Young People's League of our Church, serving for a time as national secretary and later as president. She is a graduate nurse and at present on the staff of the Newton-Wellesley, Mass., Hospital.

## WEDDINGS

**SAENGER-SEYB**—Judy Seyb, daughter of Mr. and Mrs. Geo. Seyb, Pretty Prairie, Kans., Society, was married in Newkirk, Okla., to Donald LeRoy Saenger, son of Mr. and Mrs. Clarence Saenger, Sylvan Grove, Kans., on Mar. 12.

## MEMORIALS

**REXFORD**—Resurrection services were held for Mrs. Laura Mary Rexford on Mar. 3 in St. Petersburg, Fla. by the Rev. Leslie Marshall.

**MORRILL**—Mr. John Barstow Morrill, a long time member of the Boston Society, died Feb. 18 in Honolulu, Hawaii, while on a vacation. A memorial service was held for him on Mar. 26 in Oak Park, Ill. —his last residence.

**LONG**—Fred Long of the Lakewood, O. Society died on Apr. 1.

**FLOOD**—Freeman W. Flood passed into the other life at the Foxboro Hospital, Mar. 13, in his 45th year. The Resurrection Service, conducted by the Rev. Warren Goddard, was held in Bridgewater, Mass., and the committal service, at the Central Cemetery in East Bridgewater. The many beautiful flowers, and many friends at the service, were a testimonial to the goodness of the life of this loved one and friend.

**WERTHEIM**—Madeline George Wertheim, beloved wife of Edward L. Wertheim, passed away suddenly on Apr. 4. While on her way to be of help to a new neighbor, she was stricken with a heart attack and died instantly.

Since her youth, Mrs. Wertheim had known that she had a bad heart. She was constantly aware that she might be called home suddenly at any time.

She lived with the conviction that this life was only the beginning of the eternal life with her Savior. She was very close to her family, and her passing leaves a great void in its members' lives, but their own sense of personal loss is not as great as the joy of knowing that she has found the happiness that cannot be found on earth.

Mr. Wertheim writes to us:

"We wish to thank the many relatives and friends who were so kind in so many ways. Your condolences, floral tributes, visits and assistance did much to ease us through our time of trial. We are most grateful to you all.

"We covet your prayers for our future. We have a big adjustment ahead of us, for we depended on her in so many ways. Please pray that the Lord will make our future paths clear, and that He will grant us the strength and courage to follow without faltering."

Both Mrs. Wertheim and her husband are well known to many in Convention. They worked for Convention for some years doing publicity. Also both have helped the Swedenborg Foundation in publicity matters. It was due to efforts of these two that such extensive radio and TV coverage for the celebration of the birthday of Johnny Appleseed was brought about. Mrs. Wertheim's graceful poems sometimes appeared in the MESSENGER, and will be remembered by many. Her home was in Douglaston, N. Y.

The Washington, D. C., Society listened to Dr. Thra Chit Maung from Burma as guest preacher on Apr. 24, while the Rev. Ernest O. Martin was conducting services in Baltimore. Dr. Chit Maung is a Baptist minister, president of Burma Divinity School and Karen Theological Seminary.

The Samaritans—Women's Auxiliary of the Kitchener Society held a dinner on Apr. 27.

The Brockton, Mass., Ladies Circle had Miss Hertha Bergner as guest speaker. She gave an illustrated talk on the Mediterranean countries on Apr. 7.



*The following is an advertisement which is suggested for publication in the Religious Section of a daily newspaper. It is one of a series of similar advertisements to appear at semi-monthly intervals. These, also, will appear in subsequent issues of The Messenger in the hope that friends will send in their suggestions and criticisms, or even complete substitutions preferred. Your comments will be very helpful in the project.*

*Just address them to: Advertisement Project, c/o The New Church Messenger, Cincinnati, Ohio. Please state whether or not you will permit the publication of your views in The Messenger.*

## True Christian Religion

For your consideration it is submitted, that the essentials of the Church are:

- To acknowledge the Divinity of the Lord Jesus Christ;
- To acknowledge the Holiness of the Word;
- To lead the life called Charity.

Also that the essence of Religion is that:

- One should shun, as sins against God, evils such as murder, adultery, theft, false witness, and covetousness.

• • •

It is believed that the doctrine of the present Church ascribes to God human properties; as, that He viewed man from anger; that He required to be reconciled; that He is reconciled through the love He bore the Son and through His intercession; and that He required to be appeased by the sight of His Son's sufferings, and thus to be brought back to mercy; and that He imputes the justice of His Son to an unjust man, who supplicates it from faith alone, and that thus, from an enemy, He makes him a friend, and from a child of wrath, a child of grace.

• • •

In the realization that Christian progress will be impeded so long as errors are permitted to remain in doctrine, this advertisement is sponsored by the New Church (Swedenborgian) to call attention to these matters. Some such are known as:

- A Godhead consisting of three divine persons;
- Original sin;
- Justification by faith alone;
- Imputation;
- Predestination.

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# NEW-CHURCH MESSENGER

MAY 21, 1960

THE

## NEW-CHURCH MESSENGER

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MAY 21, 1960

## Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

## SHARING— a psychological sermon

by David J. Garrett

**H**AVE YOU EVER had the experience of feeling incomplete, wanting the kind of relationship with people where through giving to others and receiving from others you hope to become more complete? I'm sure most of us have. And how many of us, having this urgent need, have thought we might find what we were looking for by joining some kind of organization, club, or group?

So we joined a group. Our expectations were high. Our spirit was optimistic. We were prepared to give of ourselves and to welcome into our hearts the gifts of others.

But within a short time, we found things lagging. What was happening in the group we joined was not meeting our expectations. The inner longings we hoped would be satisfied were still an irritating frustration.

The reacting to our disappointment, we probably found fault with some member of the group. The chairman might have been a likely target. Or it might have been someone who did a lot of talking and was always planning what people should do. Perhaps we were critical of the group's program or its procedure. Maybe we decided we didn't like giving up every Thursday for just one interest in our lives.

An overwhelming feeling of boredom came over us and we conjectured a host of reasons why the group didn't satisfy. But the real reason why our interest waned escaped us, and we felt embarrassed to admit to ourselves our true feelings about the experience. We felt silly admitting that what was really lacking was not a capable chairman, or a good program, or a stimulating crowd of people. What we actually missed was an experience of self-fulfillment, a personal involvement where we would share ourselves, and others would share themselves with us. The things we cared most about had not been drawn out and discussed. In fact, it seemed as if everyone in the group was going through motions that were entirely inappropriate to what they deep down inside themselves wanted.

### *Getting personally involved*

Do you know the kind of situation I'm describing? I don't think it's exaggerating to say that this sort of thing goes on in people's lives in many areas and at various levels.

As a typical example, let us look at a modern suburban development. There is always lots going on among its members, morning coffee among the wives, evening get-togethers among the men, talking over the fence, conversations on the phone, civic association meetings and socials, and couples visiting in each other's homes. There is a great deal you can do with people and many opportunities for sharing thoughts and feelings. But busy as you might be with social comings and goings, life lacks depth and permanence. It is hard to find real and lasting friendships. Everyone is nice to each other, but no one wants to get personally involved.

In marriage, we often run into the same problem. People expect so much out of it. It is the most intimate human relationship with tremendous possibilities for sharing. And yet marriage partners can be strangers to one another, and find it hard to reveal themselves as they really are. At first sight, the kind of dilemma we have been talking about may not seem so unusual because we are used to it. It happens all the time. After awhile, we resign ourselves to things as they are, and as we

## Writers in this issue . . .

**S**OMEONE HAS SAID that this is the Century of Psychology. Only time will prove whether historians will agree with this. But there is no doubt that psychology has had a tremendous impact on the last fifty years. In recognition of this, this issue of the MESSENGER is devoted to psychology and its effects on religion and life.

We have attempted to find writers for this issue who are conversant with our subject and in positions to perceptively observe the currents of the contemporary scene.

Dr. Charles Raebeck is a professor of psychology at Wittenberg College, Springfield, Ohio, and Urbana Junior College, Urbana, Ohio. He is a member of the Advisory Council at the latter school, and has been familiar with the New Church and Swedenborgians for several years.

Dr. John Peters is a professor of English at Muskingum College, New Concord, Ohio. Having taught for many years, he has witnessed the changing attitudes of college students as the social sciences gained increased attention in the curriculum and affected student-life on the campus. Dr. Peters is an "isolated" Swedenborgian whose brothers, Peter, Henry, and Klaas entered the New-Church ministry.

Dr. George Walker is a child-psychiatrist in Boston. His family has been in the New Church for several generations, and one of them, Mr. George Lee, was a prominent layman on the West Coast. Dr. Walker is deeply interested in relating present schools of psychology to Swedenborg's work in this field.

The Rev. David Garrett is minister of the Church of the Holy City (Swedenborgian) in Wilmington, Delaware. As a member of the MESSENGER Editorial Advisory Committee, he was asked to serve as guest-editor for this issue.

Mr. Garrett wishes to extend his warmest thanks to the writers, the editor, and the assistant editor for making this MESSENGER a live issue! Their glad response to the idea of an issue on psychology has made the guest-editor's work easy and gratifying.



(ED's NOTE: In turn, the editors of the MESSENGER wish to express to Mr. Garrett their warmest thanks for all the work he has done in writing and in obtaining from such authoritative sources the material that goes into this issue. The subject is a difficult one, but it has surely been dealt with here with gratifying competence.)

say, "learn not to expect so much".

But let us take a second look at this human situation. Let us look at it from the view of what the Lord hopes for us and knows is necessary for our happiness—from the view of what He provides so that we can have genuine brotherhood and love one to another. When we take this second look, we find that what we have come to accept as normal is not what the Lord intends for us at all.

"This is my commandment", the Lord said, "that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends". One of the greatest stories of brother-love is the story the Lord told of the Good Samaritan. The story is saying this to us: there are so many human needs crying out for help within ourselves, in the heart of a friend, in a marriage partner, in the life of a friend in your church, and we pass by on the other side like the priest or Levite saying, "This is normal. This is life".

Is this a normal state of affairs? Is this the way life is intended to be?

In the book of Genesis, there is a parable about this dilemma. It goes: "Now the whole earth had one language. . . . And as men migrated in the east, they found a plain in the land of Shinar and settled there. . . . Then they said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad on the

face of the earth'. And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, 'Behold they are one people, and they have all one language; and this is only the beginning of what they will do. . . . Come, let us go down and there confuse their language that they may not understand one another's speech'. And so the Lord scattered them abroad from there over all the face of the earth. . . ." We might say, and so goes the story of our aspirations for communion with one another. We have one common language in our yearnings for sharing. But as we reach out to each other for mutual aid and attempt to work together, symbolized in the building of the city and the tower, we become divided, we fail to communicate, we misunderstand, and we become scattered, torn from each other's succor and support.

If not in a life context, then in a Biblical context, can we not see that this kind of dilemma is not a normal state of affairs? It is not what, deep down, we desperately want and expect. Nor is it what the Lord desires for us. A good deal is being written today by religious thinkers and social scientists on the theme of the lonely man and the lonely crowd. While some of it may be overdone, the fact that so much thought and painstaking research has been devoted to it is evidence of the overwhelming effects of divided lives and human separateness.

Dr. Charles Stinnette, Jr., Associate Director in Union

Theological Seminary's new Program in Psychiatry and Religion, writes:

"The search for that adequate community which embraces both the unity between man and man, and yet provides for the unique difference between I and Thou, is still going on! . . . 'But', you may protest, 'we are forever involved in meetings, and all we ever get is fatigue and an empty feeling'. It is a curious irony that in our meetings, we seldom meet! So often this is true in our intimate meetings in the family, the school, and the church."

He analyses this further. "Loss of selfhood, and anxiety about conforming, drive us into our fruitlessly busy ways. . . . We talk, but in our endless talk, the one thing never mentioned is panic of lost direction which we all share."

"The inevitable result of this human impoverishment through atomism and herd conformity is to invite manipulation, rather than genuine interpersonal relations. One can test his own involvement in the spirit of manipulation by asking himself, how many people there are with whom he feels it is safe to remove his mask. With most, we are content with token relations. So we operate from behind a screen and make sure that we manage every relationship. We never 'visit with' people any more. We 'cheer them up'. We don't give of ourselves. We are either 'fixing up' someone or being 'fixed up'. Adlai Stevenson said recently that 'we are not in danger of becoming slaves any more, but of becoming robots'."

What is it that at rock bottom we are all looking for and need to have in our lonely journey through life? Can we not recognize at least four things upon which there will be almost universal agreement.

1. We need to feel intimately related to God, having a live, mutual relationship with Him in which we feel we know Him and we are known by Him.

2. We want an awareness of ourselves as "persons", having individual worth in God's sight and in the eyes of our fellowmen.

3. We have the desire to fulfill ourselves, wanting to be whole within, and wanting the fulfillment that comes from sharing in other people's lives, and from their sharing in our lives.

4. We want to feel free, freed of unnatural restrictions, free to love and to be loved, free to understand and be understood.

But notice, none of these needs can be filled in isolation. Each of these needs requires community with the Lord and community with people. And it is on this dimension of reaching out to share with others that we humans encounter much of the difficulty that dampens our hopes for genuine community.

Among the problems we meet in sharing ourselves with others is an inner feeling of "holding back" that we have learned from years of being rebuffed. It is hard to give ourselves and to expose ourselves when we have been hurt. Accompanying this is a fear of looking foolish, of being misunderstood, of being rejected again.

Then, too, there is much in our cultural patterns that holds us back. It is socially correct to talk about trivial tidbits in a light, off-hand manner. But it is out of place to speak of what you feel deep down inside. Our culture doesn't encourage person-to-person encounter. We mustn't be too serious or too personal. The universal longings for belonging, identity, self-worth, and for the freedom these bring, are hemmed in and frustrated.

And yet, if there is one institution which should be able to minister to these yearnings, it is the Church. For the Church has sprung up and circled the globe from the conviction that self-fulfillment and genuine community are man's God-given heritage. They are for him to have and enjoy. They are both the motivation and goal of his existence. The Church has always maintained these principles and defended them.

We, as members of the Church, can do something about laying hold of this heritage. We can first:

1. Be sensitive to the dilemma in which we all have a part of building walls rather than bridges between people. We can recognize the restrictions on sharing, self-imposed or imposed by our environment, which hold back our learning how to love.
2. We can consciously come to terms with and work through the blocks that stand in the way of openly communicating our feelings and concerns.
3. With the Lord's help, we can vigorously seek to create that community in which people feel safe, wanted, and respected. We can do this in our homes, among our friends, in our churches, in our schools, in all the groups to which we belong.

As a concluding guide-post, our Lord reminds us that there are no shortcuts to true community. Especially, it cannot be attained by external pressure or maintained by external controls. We are not looking for coerced community, but for communion—the communion that springs from laying down our lives for our friends—from listening to the unspoken yearnings of our fellowmen—from self-forgetfulness—from actively sharing in the lives of theirs, and inviting them to share our lives with us.

## **TALKING WITH GOD— THE HEALING POWER OF PRAYER**

**by Gwynne Dresser Mack**

Published by the New-Church Prayer Fellowship.  
May be purchased at New-Church book rooms, at \$1.00 per copy, or ordered from Prayer Fellowship headquarters—send orders and make check payable to:

**GWYNNE D. MACK**

Route 1, Box 295

Pound Ridge, New York

# PSYCHOLOGY AND REGENERATION

by John W. Peters

**J**UST WHAT is the Psyche? Swedenborg defines it (*Arcana*, 6054) as man himself who lives in his body. To New Churchmen who take it for granted that man is the product of his love and wisdom in interaction, and that he carries on after graduating to the spiritual world, there is no difference between the terms mind and soul except that it is useful to think of the latter as ourselves after leaving our bodies. Unfortunately, my experience with college students has given me the conviction that to many of them the soul is something completely unrelated to themselves—something that floats off in some unexplained way when they die. One of the difficulties my young friends have is caused by the confused use of the word “mind.” Mostly they think of it as their intelligence—a keen mind is one that can solve problems quickly. I feel that in part, at least, this confusion is caused by those psychologists in recent years who have been so busy with the study of our physiological structure and with the observation of animal behavior that they have made little contribution to the understanding of the soul, the existence of which, ironically enough, some of them deny. To know the difference in function between the rods and cones in the eye may be very interesting, and certainly the study of animal behavior is enormously useful in helping us to understand ourselves. But a student of Swedenborg can hardly avoid the position that such study does not touch the essence of the human mind, for man does not become man except in proportion that he leaves what is animal about him behind. “Man is man from the fact that he can think what is true and will what is good.” (*Ibid*, 5302) Here is the stuff of psychology.

And here is where the youth of our church may make a greater contribution to the interpretation of Swedenborg than has the aging generation of the present writer who was born into the New Church, attended Urbana as a student, and later taught there. Throughout this time, it just did not occur to me to question anything that Swedenborg wrote. I was vaguely aware that certain passages had caused bitter quarrels in what should have been the least quarrelsome branch of Christianity, but I did not enquire beyond the assurance of my elders that the other side was completely wrong. Also, in spite of articles in the *MESSENGER* by some of our deepest thinkers, calling attention to certain discrepancies and contradictions in Swedenborg's writings, I unconsciously assumed that some day I would understand them, and in the meantime they were certainly nothing to worry about. But when, some years ago, I was asked to teach a Sunday School class of college students who had never even heard the name of Swedenborg (sic), I was forced into the realization that I had never really made a

critical examination of much that he talks about. Had I done so, I would unquestionably have made a more fruitful contribution to the thinking of my young friends.

To illustrate, let us look at the most fundamental concept of our psychology. Swedenborg says that our souls are ourselves, and that we consist of our thoughts and desires. He also says that we derive our soul from our fathers. But does not common observation amply confirm what our biologists tell us concerning the inheritance of our characteristics? Manifestly, our souls are derived in roughly equal proportions from both our parents. Immediately a host of problems clamour into our minds. Among them is that of the nature of the divinity of our Lord. Another is—are we born with souls, or are they developed later?

Before we can consider these questions reasonably, we must first examine critically some of the assumptions that many of us have been carrying around for far too long. Prominent among these is that man is born evil. More, each succeeding generation is born twice as bad as the preceding one. Evils are derived successively from parents, and they increase by the accumulations of one after another . . . (*Divine Love and Wisdom* 269). But does not common observation confirm the suggestion of history that man as we know him must have been very much the same as he is today since long before the dawn of recorded history? Of course, just what constitutes “evil” is, as usual, partly a matter of definition, but I prefer to think of little children as innocent in accordance with what Swedenborg tells us: “While man is in the womb, he is in innocence. Hence his first state after birth is a state of innocence.” To think of our own and the other dear little children we know as innocent, even though we recognize that it may be an external degree of innocence, is also more in consonance with what Jesus Himself tells us of them.

In my own recent thinking, I have grouped all these problems under the heading of the psychology of regeneration. Ever since the idea occurred to me, only a year or two ago, it has proved a most fascinating and highly rewarding field. Among the points involved in trying to establish how our minds develop is that of just where our thoughts do come from. For many years I have vaguely accepted the idea that many, if not all, my thoughts and desires are suggested by angels or devils. I know a few young persons who are convinced that their evil desires are directly instigated by evil spirits. For a Swedenborgian, it is quite easily possible to picture his own spiritual conflicts as a battle between attendant good and evil spirits, with himself as an interested spectator with the ability to influence the turn of battle. Moreover, perhaps many adults would join me on the basis of personal experience in acknowledging that the possibility

is more than academic. But the question we must ask ourselves before we accept the idea too completely is: "If we have angels in constant attendance on us, would not that mean that they would be at the mercy of every telephone bell jangle?" Let us not overlook the fact, either, that Swedenborg was preceded in his idea of guardian angels by his father, who also believed in the presence of angelic visitors and claimed that he lived in the society of one of them with whom he had conversations at times (*Swedenborg, Life and Teaching* by Trobridge, page 12).

It is logical to accept the simpler of adequate explanations. Would it not, then, be more reasonable, instead of assuming that we are born either innocent or evil, to assume that we are born simply natural? For this position, we have not only the authority of Swedenborg (*Arcana*, 10156), but also the powerful evidence of common sense. If we are born with natural capacities and tendencies or desires, if you prefer, there can be no question of good or evil until our natural desires come into conflict with other people's equally natural desires. Does this conflict of interest first manifest itself when the infant (particularly if it is a first one) discovers that a piteous cry will bring both parents running to him? Is it when a sweet little girl of three hears her equally sweet little visitor in the face with the first available instrument because the latter attempts an unauthorized ride on the tricycle of her hostess? It would be hard to establish precisely when, but whatever the point may be at which a conflict of interest first arises between a given individual and his neighbor, surely that must be the point at which regeneration begins.

An incidental point that has recurred to me from time to time in this connection is the possibility that, when we speak of temptation in relation to regeneration, do we not mean really that we are tempted not to do evil? Ever since the idea first occurred to me some years ago, I have found at least as much confirmation for the thought that our temptations are to do good as they are to do evil.

Moreover, this concept is quite in keeping with Swedenborg's suggestion in *Divine Providence* that the Lord is constantly seeking to lead us in good. Theoretically, the older we grow the more completely we have learned to overcome certain evils. But what about all those opportunities that come our way to make our lives more worth while? I am growing more and more convinced that the Lord is constantly holding out to us far more than we are willing to accept. The joy we have in life is but a pale reflection of what that joy might be if we took advantage of what we are tempted to do.

However all that might be, a less speculative point is that of the role of our body in relation to the process of regeneration. Though I had thought of myself as a student of Swedenborg for almost half a century, I did not realize until I made the study of the resurrection, which appeared in the *MESSENGER*, April 13, 1957, that I had all this time been carrying around only confusion on the subject, owing to the failure to distinguish between the "natural" and the body. When I finally realized that the body is as distinct from the "natural" as it is from the "spiritual," many points suddenly became clear. Perhaps the most important of these was the realization that the physical body is merely a vehicle for both our natural and our spiritual—the battleground, as it were, between our two natures.

Swedenborg has made an incalculable contribution to the spiritual welfare of the world, and I join with all my heart in the joyful praise that Helen Keller sings to his name in her wonderful book *My Religion*. I believe, too, that the world will gratefully accept the glorious truths revealed through Swedenborg. But to invest everything he wrote with the authority of direct divine revelation is to reduce our Lord to a revealer of inconsistencies. If our Church cannot withstand the closest scrutiny of its keenest minds, it can surely not merit our continued support; and I am convinced that the coming generation will make a greater contribution to the spread of Swedenborg's enlightening doctrines if it will concentrate on that which is vital in them, and discard what is not. ❧

## Love, Morality, and Education

by Charles Raebeck

LOVE AS A fundamental human emotion has long been recognized as an inherent ingredient in human relationships. Yet with the advent of science and scientific methodology the complex dynamic of love has been increasingly undervalued in favor of "objective" thinking or "unemotional" analysis of empirical evidence. As a human need love has, until recently, remained unrecognized in terms of being a legitimate area of investigation by the so called objective scientist and scholar. Fortunately the danger of omitting the study of the nature and dynamics of love and its effects upon the individual and society is being acknowledged by a growing number of contemporary scientific thinkers. (See, for example, the writings of men like Sorokin, Fromm, Suttie, Sinnott, Symonds, Overstreet, Maslow, Montague, May, Stace, Blanton, T. V. Smith, Lindeman, Menninger, Hutschnecker, Spitz, J. Huxley, English, Pearson, Baruch, Freud and the neo-Freudians.) The subjective life of man has not only become a legitimate province of

scientific inquiry but an urgent one. This, coupled with the insights made by Freud into the emotional life of man, makes imperative the inclusion of the emotion of love in any analysis of man's nature today.

The incipient dangers involved in the use of traditionalized concepts of science and scientific method must be reckoned with. We must guard against the habit of resorting to a mechanized methodology (quantifying, measuring, comparing and standardizing) in evaluating the nature of love for, if we mechanize that which is in essence non-mechanistic or "vital," we may severely delimit our immediate understandings and eventual expressions of love. In the following passage Rollo May states his concern about psychological procedures that have become pseudoscientific or too mechanistic:

On the practical side, there is considerable danger that psychoanalysis, as well as other forms of psychotherapy and adjustment psychology, will become new representations of the fragmentation of man,

that they will exemplify the loss of the individual's vitality and significance, rather than the reverse, that the new techniques will assist in standardizing and giving cultural sanction to man's alienation from himself rather than solving it, that they will become expressions of the new mechanization of man, now calculated and controlled with greater psychological precision and on the vaster scale of unconscious and depth dimensions—that psychoanalysis and psychotherapy in general will become part of the neurosis of our day rather than part of the cure.<sup>1</sup>

#### *More than technique*

Love is not discussed here as a technique that can be conveniently formularized with a set of simple instructions and put into mass use. This, as Rollo May indicates, would only increase "man's alienation from himself." To know love one must feel love and the feeling of love or the lack thereof cannot be understood or modified by the intellectual use of a "technique" that demands no personal psychological identification on the part of the user. This may be as dangerous as the Marxian principle of the ends justifying the means. If a technique of love is used that does not incorporate a growing feeling of love, human relations may be expected to disintegrate to the level of "technical" relations; the means become the end and the psychological or human dimension of love is lost. The end product of such technical use of love is seen in the smiling, socially agreeable individual whose feelings are repressed and who is psychologically alienated from himself and his fellow man, love starved and deeply anxious. Love is not simply an idea. Love is an attitude, a dynamic way of life, an integral aspect of human motivation.

Fisher and Hawley in their very readable book, *A Few Buttons Missing*<sup>2</sup> suggest that the child's greatest need is to love and be loved without reservation. Few of us seem to be fully aware at this time of the catalytic effect that warm human responses from the immediate adult world have upon the infant. It may well be that a healthy physiological relationship between the central and autonomic nervous system is maintained to no small degree by stimuli originating in trusting and positive human relationships.

#### *When love is lacking*

The strength of the love experiences of an individual as a determining element in the growth of the human psyche may be seen in the following observations: (a) neuroticism in its mild and deeper forms is inevitably accompanied by gross disabilities or perversions of the love relationships, (b) emotional and neurotic (and in some cases, perhaps more than we choose to recognize, mentally retarded) children reveal inadequacies in their love relationships with their parents and others, (c) delinquency studies almost unanimously indicate background factors lacking in family love and affirmative emotional continuity, (d) various degrees of ego security or feelings of self-worth are found to be inseparably related to the satisfaction derived from original emotional ties with others.

Just as our feelings are in some measure a reflection of our physical needs so do they mirror our love needs. That is, if we have had early and satisfying love experiences, our psycho-physical selves will be "tempered" differently than if we did not. Through our feelings we become disposed toward certain ideas and behavior. Such dispositions lead to the solidifying of attitudes later in life, attitudes which cannot be modified by ideas alone but which yield only to the modification of the feelings that sustain them. Since these feelings are

## REPRESENTATION AT CONVENTION

The provision in the By-Laws of Convention, Article VII, section 3, calling for the publishing in *THE MESSENGER* of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures based in part on data of the preceding years, as some of the membership figures, as of December 31st last, have not yet been submitted.

<i>Association or Society</i>	<i>No. of Members</i>	<i>No. of Delegates</i>
California.....	504	12
Canada.....	247	6
Illinois.....	685	15
Kansas.....	208	6
Maine.....	167	5
Maryland.....	256	7
Massachusetts.....	823	18
Michigan.....	160	5
New York.....	276	7
Ohio.....	254	7
Pennsylvania.....	465	11
Southeastern.....	122	4
Western Canada Conference.....	456	11
National Association.....	56	3
Connecticut.....	9	2
Gulfport Society.....	32	2

Horace B. Blackmer  
*Recording Secretary*

Boston, Mass.  
April 29, 1960.

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colored by the love experiences of the individual, love becomes an essential part of psychological growth and, therefore, education itself.

When adults communicate feelings of trust based upon an unreserved faith in the potential dignity and good will of their child, a love relationship is created providing the child with a pleasurable psycho-physical experience. Such an experience may be seen to enhance the child's ability to survive since not only are positive physiological feelings created but the basis for pleasant and trusting social interaction with others is formed in the feeling tendencies of the child. The child, having experienced love, feels love and thereby becomes predisposed to develop a positive attitude toward others who in turn may become similarly disposed. Social relations then become integrated positively through the feelings of mutuality which are generated and which can stimulate moral development of the individual. Obviously, to live lovingly is to live morally.

The individual who has experienced love is poised, so to speak, to develop and to act morally. He is reinforced by love "to be." That is, to affirm in the most significant manner conceivable, his own essential nature. His social acts reflect the goodness (love) he feels.

Education that ignores the drive toward loving self-expression in its curriculum content and methodology may unwittingly contribute to the development of a—moral man. . . . The man who responds coldly to the legalistic or social commands of his culture but who is



unaware of any essential feeling toward others or toward life itself.

How ironical, that man who has lavished his love on so many ideas, acts, writings, art and gods, has been so reluctant to love his own kind.

Tillich,<sup>3</sup> the existential theologian, reminds us today of the importance of a personal encounter with one's own "ground of being." Surely to express the richness and goodness of self is to experience eternity, yet without love (given or received) this experience of full moral existence may remain forever beyond our grasp. Here then is where psychology and religion meet. Here then is where faith, faith in the unqualified acceptance and expression of love can make for vital education, significant living and continuously enriched (moral) human interrelationships.

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3. P. Tillich, *The Courage to Be*, Yale University Press, 1952

### Supplementary Readings

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### ALMONT SUMMER SCHOOL

July 31-Aug. 14

As in past years the New-Church Summer school held in that delightful part of Michigan near Almont, will again have a session under the capable leadership of Miss Dorothea Pfister. The date is set for July 31-Aug. 14. Plans are not complete, but it is known that William Armstrong will again be recreation director, that the faculty will have on it the Rev. William Woofenden, Mrs. Henriette Zehner, and Mrs. Pear Franks.

The cost is still modest. Weekly rates as follows: adults, \$20; Children under eight years of age, \$7.50; under 10, if not attended, \$15; for those between the ages of eight and 11, \$9; between ages of 12 and 15, \$12.

Miss Pfister advises: "If you are planning to come to Almont this summer, please keep in mind that it is a church summer school. There is always a great deal to learn and new friends from other New Churches to meet." For further information write to:

Miss Dorothea Pfister,  
1838 E. 101 Street, Cleveland 6, O.

# Probing to THE NEW JER MODERN DEPTH P

by George L. Walker, M.D.

SWEDENBORG could see in the middle of the eighteenth century that out of the spiritual darkness of the time a profound change was beginning to take place in mankind. In the symbol of the New Jerusalem coming down to earth he perceived the *reality* of the process which it represented. He foresaw the gradual and eternal establishment of a "new" type of humanity in which all men would love and respect each other as brothers and would worship God in the visible form of our Lord Jesus Christ. He also saw the recapitulation of the phases of mankind's spiritual development as potential in each man's individual life. Visions do not belong to any one person—indeed, the vision of the New Jerusalem came first to John and in varying forms to many other prophets and mystics before and after him. Swedenborg, by virtue of his own experience of all these phases of development, was able to share this vision and to perceive in it a transcendent *meaning* for mankind.

Swedenborg's perception of the encompassing spiritual reality which is eternally and inexorably moving toward maturity and unity of mankind is little known in its original form today. To the modern man of our scientific-materialistic Western culture, theological and supernatural arguments are not convincing. They just do not give him firm anchors by which to live in this confusing world. Much as he wishes to believe in something to which he can cling in the upheavals and frenetic activities of his world, all the old social and religious symbols are inadequate for him. He feels cut off from the relative security of the past, from deep and meaningful relationships with others in the present, and from worthwhile goals in the future. Because of his lack of connection to life he is filled with a dreadful emptiness. More and more he considers himself neurotic. He may try to rid himself of it by psychoanalysis or Zen. He may try to overcome his feeling of insecurity by driving for prestige and financial security in the business organization. He may try to blot it out in the cocktail party and incessant talking. At the same time the individual Western man fights his feeling of emptiness, mass movements of oppressed people arising in protest are reaching epidemic proportions all over the world. In any bookstore you can find literally dozens of books describing one or another aspect of this world unrest. Truly we are in a period very similar to that of the last days of Rome when people frantically tried every exotic doctrine and sect to replace their own traditional beliefs which seemed no longer meaningful to them.

### *New humanity emerging*

Where is the New Jerusalem in all this turmoil? My purpose in tying up Swedenborg's New Age with our modern situation is simply this: Many depth psychologists have seen that *this period of history is a crisis out of which a new type of humanity will eventually arise*. Swedenborg himself, probably the greatest depth psychologist of all, describes these transitional periods throughout history in terms of the night of the old church and the morning of the new. He not only saw the vastation and



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regeneration process molding mankind, but he saw the form of mankind that the process was creating. In the New Age mankind for the first time since the Fall will live in the light of conscious perception of spiritual realities.

Depth psychology has arisen in the last sixty years out of the original discoveries of Sigmund Freud. His three most famous associates, who all left Freud to develop their own concepts, were Alfred Adler, Carl Jung, and Otto Rank. The lives and culminating concepts of each of these four men are integrated in a most compellingly scholarly manner by Dr. Ira Progoff in *The Death and Rebirth of Psychology* (Julian Press, 1956). He shows how each of these psychologists, *out of the depths of their personal inner experience* were able to see the unconscious forces in man that brought out the need for the psychotherapeutic age of the twentieth century. They each were able to proceed to the edge of man's self-knowledge and see the coming New Age. Freud, though he "discovered" the unconscious, was severely limited by his logical positivist intellectualism, and could only see that somehow reason would triumph over the evils lurking in man's unconscious. Adler, a brooding Socialist in his earlier years, came to a type of religious experience of "wholeness" and "social feeling". He spent his last years as an extrovert trying to spread the gospel of "social feeling" and "wholeness" against the darkening shadows of pre-World War II.

Jung undertook a vast study of the development of man's psyche, collectively and individually, through their symbols in the myths and religions of the ages. He describes the present age as one in which man has lost his religious beliefs because of his lop-sided development of the intellect. This breakdown of beliefs has released the psychic energy of the unconscious formerly attached to the belief in God to demonically attack from below the vain intellectual attempt of man to be his own God. Individually this is experienced as the pain and emptiness of the modern neurotic and collectively in mass psychoses such as Naziism.

### *Finding the help*

But Jung is optimistic. He sees that out of this situation (Swedenborg's night of the dying church) man is forced to find directly within himself what has always been growing and operating there . . . the Soul or Self. (This is definitely *not* the self or natural man of Swedenborg's terminology.) He says, "The descent into the unconscious suddenly becomes an illumination from above." The individual who comes to this discovery within himself experiences it in strange dreams, visions, or voices. He then has access to this deep energy to go on to develop his own Self in a useful life in the world. Jung sees the New age as the coming era of the Self consciously operating in mankind. This is the new God that man will discover and serve.

Rank also saw that the psychotherapeutic period was called into being because of man's need for a crutch to hobble through this transitional over-intellectualized,

despairingly courageous, revolutionary age. Rank had spent his life studying the varying forms of the heroic type through the ages. His endeavors in depth psychology brought him to a deep spiritual experience which he scarcely had time to bring to fruition before his death in 1939. From his own experience he realized the possibility of man's opening himself directly to the irrational depths of his own being and coming into direct contact with the Divine Influx. From this point the individual can then go on to *live* out his own destiny in a consciously spiritual manner; he then becomes a modern representative of the hero-prototype. Rank says, "The new type of humanity will only become possible when we have passed beyond this psychotherapeutic transitional stage." "Man is born beyond psychology (i.e. his own conception of himself) and he dies beyond it but he can *live* beyond it only through vital experience of his own . . . in religious terms, through revelation, conversions, or rebirth." Progoff clarifies this vital experience, "He (Rank) was speaking not in terms of a specific theology but of experience at a psychic level deeper than rationality. It comes of its own volition from a deep source not directly accessible to the mind, and therefore seems to be a 'revelation'. It results in a sense of connection to life in all directions of time and a more-than-personal participation in everlasting life" in which the individual "lives in the light of immortality."

Each of these psychologists describes in his own way the process which Swedenborg experienced and described in religious terms . . . the death of the old intellectual self and the rebirth of the new man. The present age is one in which regenerating men all over the world are contributing with their very lives to the new era of "social feeling", "Self-hood", "vital experience" . . . the New Jerusalem. The new Depth Psychology is attempting in the scientific spirit to probe to the center of this process in the soul of man and to develop it. It is one of the central areas of the Lord's work in our times. Someday, when it is no longer needed, it will be seen as a central process by which the Lord revealed himself as the "visible God."

## FRYEBURG NEW-CHURCH ASSEMBLY

The theme of the 1960 Fryeburg New-Church Assembly is to be New-Church Stewardship. During the first week a special program featuring a Sunday School teacher training course is planned. Those taking this course will have one or two extra scheduled hours per day in addition to the regular lectures. It is hoped that as many societies as possible will send both teachers and others interested in participating in this training program.

The three weeks will feature, as well as this special session, the usual lectures geared to teenage through mature adult level, New Church study classes for all children's age groups, varied recreational activities and facilities for family groups to enjoy a full Maine vacation in a New Church atmosphere.

The session starts Saturday, Aug. 6, with the luncheon-meal and extends through Monday, Aug. 29 after breakfast. For further information and reservations, communicate as early as possible with Mrs. F. Gardiner Perry, 105 Pine Street, Needham 92, Mass.

Ernest Haskell, Jr. *Secretary*

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Copy deadline for June 18 issue  
of *THE MESSENGER* is May 30.

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## THE NEW SETTING

by David J. Garrett

**T**HE SCENE is a church at Christmas time. The minister speaks in glowing words of the season's meaning for Christians. To all appearance, the congregation is attentive and responsive. But if an impartial observer could look into the hearts and minds of the worshipers, he would be rudely shaken. He would find, reports a national magazine, "that a startling percentage of these dutiful churchgoers do not completely believe what the pastor is preaching. He might even find that the pastor does not believe it himself. 'The magazine goes on to say that a former Congregational minister has coined a name for what is allegedly happening in the churches. 'Pastors and laity are playing a solemn game of 'Let's Pretend'".

A recent issue of a widely read news journal carries an article on religion in the '60's. It sums up the mood of church leaders who were interviewed: "In the Sixties, the churches will have to assert, even more firmly, their ancient and austere views about good and evil in a world where the distinctions have been blurred". Referring to scandals in the field of entertainment, the Rt. Rev. Richard Emrich, Episcopal Bishop of Michigan, is quoted as stating: "Everywhere I travel I hear arguments, but I never hear a moral argument, with someone saying, 'This is wrong, or unjust, or dishonest, and I will have nothing to do with it'. I think we are floundering as a people". The Rev. Dr. Henry P. Van Dusen, president of Union Theological Seminary, is reported to have commented: "How can the Church remain enmeshed in a culture that is going rancid? . . . Sooner or later, there must be a period of self-examination, a critical appraisal of Christianity, and a new emphasis on individual morality. It may well lead to such reforms as a temperance movement, or even a revival of Puritanism".

Christianity has reached another decisive point in its history. On the surface, it may seem that the time honored doctrines of the Christian Church are unable to withstand the scrutiny of the modern mind. There is certainly evidence that traditional concepts of salvation, the trinity, the atonement, revelation, and the divinity of Jesus, are not acceptable to persons unafraid to inquire beyond the bounds of traditional Christianity. But the religious dilemma of our time is not only an intellectual one. It is not a case of simply substituting old beliefs with new. We live in what might be called a "psychological climate" which lacks many of the ingredients that motivate people to seek and find a faith that is their own.

### *Born of death?*

The emergence of the psychological sciences, which have ably served to relieve men of anxieties attributable to the old-time religion, has unwittingly contributed to this. Ira Progoff, a psychiatrist-writer of some note, takes up this theme in his book *The Death And Rebirth Of Psychology*. He particularly treats it in a chapter about Otto Rank, one of the greats of Freud's original circle, and a disciple who eventually took issue with many

of Freud's basic assumptions. Some of the passages from this book are so pertinent to our subject, we quote the author's words at length. "As Rank interprets it, the emergence of psychology represents a new point of view, a new era in man's development. It is not, however, an era born of strength, but of weakness. Psychology, one can say, was born of death, the death of old beliefs that once gave meaning to man's life. The negativity of psychology is most clearly shown in the fact that it 'explains' man's beliefs—man's ancient ideologies that recur still in the modern mind—but it has no beliefs of its own. . . . It proceeds on the basis of a pervasive skepticism that is, on the one hand, a studied and deliberate attitude toward the acquisition of knowledge; and on the other hand, simply a chronic incapacity to believe. Since man in the psychological era is not able to accept any of the old ideologies in their own terms, he interprets traditional beliefs 'symbolically' or 'psychologically' since that is the only way he can talk about them at all. He experiences himself, then, as an outsider with respect to the older, once strongly established ways of life, and he is led to a severe self-consciousness that culminates in doubts of the most fundamental kind. In the psychological era, Rank says, 'the necessity of tormenting self-awareness became the virtue of therapeutic self-knowledge, whose results were esteemed as truth'. But the 'truth' that comes from psychological self-analysis does not bring with it any new conviction as to the nature of the individual's life. The new psychological truth remains essentially an absence of belief, and its negativity extends even to man's fundamental ideology, the belief in the immortality of the soul, which is his oldest heritage."

If there is relevancy in the claim that intellectually and emotionally the ground of religious experience has become barren, what can the Church, which has the biggest stake in this, do about it?

It would appear that a return to orthodoxy, examining and interpreting the doctrines of the past from a contemporary vantage-point, will not supply an answer. Attempts at this in the neo-orthodox movement seem like forced feeding of old wine into ill-fitting new bottles. Liberalism, and its ally psychology, have performed their task of liberating religion of its many mysteries and paradoxes, but leave a vacuum they cannot fill.

Has the time come for a new religion and a new psychology that will provide a spiritual motivation, a metaphysics, and an understanding of man's psyche that affirmatively reply to the cautious yearnings and skeptical hopes of an increasingly "areligious" world?

Swedenborgians, who might vigorously assent to this question, will find a kindred spirit in Ira Progoff, who writes: "In the modern age, man needs an ideology capable of strengthening his will in a creative way. He needs a point of view through which he can experience his immortality in a believable and livable form, as an enduring and productive connection with life. More

important than a therapy to quiet his illnesses and soothe his old wounds, the modern person requires an affirmative ideology of education capable of drawing forth the latent 'genius' of the individual and inspiring a new 'collective vitality' in a tired civilization".

Ira Progoff seems to be saying that the Church is in need of both a "new ideology" and a "new education" to meet the challenges of the mid-twentieth century. Swedenborgians may feel they have a new ideology to offer. But what about a new education—have they that?

We must certainly recognize new developments in education that have originated within the New Church, or have been borrowed and given a New-Church imprint. We refer to the distinctive educational system of the General Church of the New Jerusalem, to the new program at Urbana Junior College (affiliated with the General Convention of the New Jerusalem), and to recent use of 'Group Dynamics principles' in the General Convention. The interesting features all of these developments have in common are:

- 1) A willingness to go out on a limb, and try something new
- 2) An experimental approach to education and religion based on the philosophy that lasting growth is in "freedom according to reason"
- 3) A built-in self-evaluation which tests the effectiveness of operating methods, makes changes, and seeks out new insights.

We are not suggesting that these educational experiments are the answer to a need for a "new education", nor that they are the sort of answer Ira Progoff has in mind. We mention them, first, because they are conscious efforts by Swedenborgians to meet the spiritual crises of our time at an educational level based on new psychological concepts. And secondly, we draw attention to them because the three features they have in common have implications for the Church as an educational and religious institution. And if we really mean business, we mean the Church at the local, community level.

The implications they raise have to do with the outlook and methods of the local church in serving the inner needs of a congregation. Can not the Church, at the local, grass-roots level incorporate the above features of originality, experimentation, self-evaluation and self-correction into its religious education and education for life? Can it not utilize these features to evolve, as Ira Progoff puts it, "an affirmative ideology of education capable of drawing forth the latent 'genius' of the individual and inspiring a new 'collective vitality' in a tired civilization"?

Somehow, the Church, at the level where people live and hunger, must answer the twentieth century's agnosticism, religious banalities, moral relativity, and frequent sense of futility. The New Church feels it has an ideology to meet these needs of the inner man. Will its component parts, the grass-roots churches, venture into new educational media to share this ideology where it can do the most good?

## ILLINOIS ASSOCIATION MEETS

The annual meeting of the Illinois Association was held in La Porte, Ind., on May 5-8. The Sunday services were conducted by the Rev. Ellsworth Ewing of St. Louis. Fuller information about this meeting will be given in a later issue.

## CONVENTION NOMINEES, 1960

The Nominating Committee, acting in accordance with Article XVII of the By-Laws of General Convention presents the following Nominations:

### General Council:

Rev. Ernest Frederick, (So. East)  
Mr. Roger Unruh, (Kan.)  
Mr. Stewart Ayton, (Md.)

### Board of Managers—Theological School

Rev. Ernest Martin, (Md.)  
Rev. Eric Zacharias, (Calif.)  
Dr. George Walker, (Mass.)  
Dr. Waldo Peebles, (Mass.)

### Board of Home and Foreign Missions:

Rev. Antony Regamey, (Mass.)  
Rev. David Garrett, (Md.)  
Mr. Talbot Rogers, (Md.)  
Mr. Robert Tafel, (Pa.)

### Augmentation Fund:

Mr. Stewart Poole, (Md.)

### Nominating Committee:

Mr. John Smailer, (Pa.)  
Mrs. William Woofenden, (Mich.)

### Board of Education:

Dr. Dorothea Harvey, (Mass.)

—John King, *Chairman Nominating Committee*

## Thumbnail Sketches of Nominees

### General Council

#### Stewart M. Ayton

This person with his magnetic personality and warm smile, known to his friends as 'Stew', is vice-president of the Atlantic Aviation Corporation and responsible for all flight and sales activities. He has been a member of Gen. Council and chairman of the building committee, is a trustee of the Wilmington Society, and has served as its treasurer for 10 years. Despite the heavy schedule of work he carries he finds time for such hobbies as gardening and boating.

#### Ernest L. Frederick

The youngest son of Salvation Army officer, Mr. Frederick, at the age of forty, was attracted to the New Church through Swedenborg's writings. After graduating from McMaster University, Harvard Divinity School, and the New Church Theological School, he became minister to the Brockton, Mass. Society until September 1955. Since then, the Rev. Ernest Frederick has been active in Florida, where a new society was started in April 1957, which now has 35 members. In addition to serving the Miami Society, missionary work is carried on by Mr. Frederick in other parts of Florida and in Georgia, and North and South Carolina. He is a member of the Executive Committee of the Council of Ministers, the Board of Trustees of the Pension Fund, and is President of the Southeastern Association.

#### Roger R. Unruh

Roger R. Unruh was born July 21, 1911, near Pawnee Rock, Kansas. In 1932 he received his B.S. Degree in Education from the Kansas State College at Fort Hays, Kansas. After teaching for four years in Western Kansas he returned to the farm at Pawnee Rock and operated the farm and dairy for twenty years. During this time

on the farm at Pawnee Rock he served his church in various capacities which included: Sunday School Supt., Secretary of the church and one term as President of the Kansas Association.

From 1941-43 he taught in the Pawnee Rock Public schools; then was appointed a Director of the School Board. While serving on the School Board he was appointed to the Kansas Association of School Boards Planning and Research committee which worked with the State Legislature on school legislation.

#### *Board of Managers—Theological School*

##### **Ernest O. Martin**

Ernest O. Martin, minister of the Church of the Holy City in Washington, D. C. Chairman of the Board of Education. Presently serving on the Executive Committee and Visiting Committee of the Board of Managers.

##### **Waldo C. Peebles**

Education: A.B., A.M., Ph.D. Harvard, also A.M. Columbia.

Occupation: Chairman of the German Department, Boston University, 40 years on the Faculty.

Church positions at the present time:

President of the Boston Society, Secretary of the Mass. New-Church Union, Member of the Standing Committee of the Union, Chairman of the Board of Managers of the Theological School with three terms of service on the Board.

##### **George Walker**

Dr. George Lee Walker is a member of a California New Church family. He has participated in Convention's Human Relations training programs. Dr. Walker is a practicing psychiatrist on the staff of the Boston Floating Hospital. He is completing his first term of service on the Board of Managers of the Theological School.

##### **Eric J. Zacharias**

After graduation in 1950, Rev. Eric J. Zacharias tilled the Kansas field—serving our good people in Pretty Prairie, Pawnee Rock and Montezuma. During this time, he served two terms as President of the American New Church Sunday School Association. In 1958 he was called to the El Cerrito, California parish where he is now minister. He is on Convention's Pension Board and is President of the El Cerrito Ministerial Alliance.

#### *Board of Home and Foreign Missions*

##### **Robert Tafel**

Mr. Robert Tafel grew up in the Philadelphia church. He is a graduate of Drexel Institute. His profession is mechanical engineering, and he works in research and development for naval photography. Mr. Tafel is married and has a son and daughter. He has served as secretary of the church committee of the Philadelphia Society. For the past three years he has been chairman of that committee and is now serving as vice-president of the Philadelphia Society. His newest responsibility is as president of the American New Church Tract and Publication Society. Born: Haverford, Pa., Jan. 19, 1909. B.S. Princeton University 1929. Studied painting under Howard Giles, (grandson of Chauncey Giles) for a number of years. Also architectural studies and M.A. Art Education, New York University 1939. Engaged in architectural work since 1940. Registered Architect Washington, D. C. and in private practice.

Has been connected with the New Church as an organization since coming to Washington in 1946, serving

in various capacities in the Washington Society: as member of the Board of Trustees, Chairman of the Church Committee, Superintendent of the Sunday School, Lay Leader and, for the past two years, President of the Society.

##### **David J. Garrett**

"I was born in London, England, and spent my early years living in England and Venezuela. I was in England when the war began, and my family were among the lucky ones able to leave the country. For the next ten years I lived in Canada, attending Ridley College at St. Catharines, Ont. (an Anglican boys' school) and the University of Toronto. While a college student in Toronto I became interested in the teachings of Swedenborg through a classmate, Ken Knox, now the minister at The Wayfarers' Chapel. Eventually I joined the Toronto Society, and soon after this, Ken Knox, Ernest Frederick, and myself, all Toronto members, entered the New Church Theological School as seminarians. I graduated from N.C.T.S. and Harvard Divinity School in 1954, and took my first parish in St. Louis, Mo. While in St. Louis, the congregation relocated to the beautiful and unique Garden Chapel, which is now a growing, community serving church. Since the fall of 1959, I have been with the Wilmington, Del. Society, whose particular challenge is to serve the community in a midtown location. My present interests are in developing the usefulness and stature of the New Church through inter-denominational contacts, cooperation with the Council of Churches, the Wilmington Society's radio program, Convention's public relations work and publishing activity. I am keenly interested in the recent extension work of the Board of Missions and believe our outreach is moving in significant and sound directions."

##### **Antony Regamey**

Rev. Antony Regamey is pastor of the Boston Society of the New Church. He is chairman of the Council of Ministers' Committee on Worship, chairman of the foreign section of the Board of Home and Foreign Missions, and an active member of the Hosanna Revision Committee of the New Church Sunday School Association. For several years Mr. Regamey has been teaching courses at the New Church Theological School in the fields of worship and homiletics.

#### *Augmentation Fund*

##### **Stewart E. Poole**

We received no sketch of Mr. Poole, but everyone knows this active, energetic man, now serving as vice-president of Convention so that he hardly needs any further introduction to the ministers and delegates of Convention.

#### *Nominating Committee*

##### **Mrs. William (Louise) Woofenden**

"I was born and brought up in Maine, was a member of the Bath Society for about ten years. I graduated from Wellesley College in 1949; while in the Boston area I entered into the activities of the Newtonville Church, where I taught Sunday School for a short time. In 1952, I left the Boston area and moved, (with my husband and small son) to New York City, and was there for five years while Bill held the pastorate of the New York Society. In 1957 we moved to Ferndale, when Bill received a call to the Detroit Society. I'm currently on the staff of the Detroit Sunday School as an intermediate teacher (not the—we have two intermediate teachers,

each of which takes the class for a period of time) I'm on the executive committee of the Sunday School Association, and am publications chairman for the National Alliance."

#### John Smailer

John Smailer, a native of Philadelphia, attended the Frankford Church as a young boy. He later joined the Philadelphia Society and has taught in the Sunday School many years; at present he teaches the teen-age class. He has served on the church committee and Board of Trustees; at the present he is president of the Philadelphia Society. He is employed by the Sun Oil Co.

#### Board of Education

#### Dorthea Harvey

This personable young lady sends us the following sketch of herself: "Received B.D. degree from Union Theological Seminary in 1952. Have taught Bible at Wellesley College five years, and am now Assistant Professor of Religion and Philosophy at Milwaukee-Downer College in Milwaukee, Wis. Am serving now, on the Board of Managers of the Theological School the Board of Education of the Church, and the advisory Board for Urbana. Major interest: Old Testament Studies."

## The Swedenborg Student

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

### ARCANA CLASS I—June, 1960

#### Volume VI, 4602—4677

June 1—7	4602—4621
8—14	4622—4638
15—21	4639—4660
22—30	4661—4677

**T**HE CLOSING verses of the thirty-fifth chapter of Genesis, with which this month's reading begins, are an enumeration of the sons of Jacob and an account of the coming of Jacob to his father, Isaac, and of Isaac's death and burial.

The statements in numbers 4603-4610 of the reason why the twelve sons are here named in a different order from that of their birth is important, as they are later named in still other orders. Different faculties come into dominance at different stages of our development. And it is also noted that the twelve tribes have different meanings in the different internal senses of the Word.

Jacob himself first represents the Divine truth natural, and his sons all the goods and truths which come forth in and through it and belong to it. The birth of eleven of Jacob's sons in Padan-aram represents the period of acquiring natural truth and good. The exposition here given supplies a very clear picture of what the natural is, and the order of its development until it can be conjoined with the spiritual. Everyone is born natural, and at birth we are farther from regeneration than at any other time. The reason given is that "the natural receives its quality from the things that flow in from the world through the senses." It is into this degree of life that we first come, and the things of the world together with the love of the world dominate. Sometimes we say of an infant, "I wonder what he is thinking about." The answer is that he isn't thinking; he is only experiencing sensations. So at first we come into the opposite of Divine order, and this natural must be regenerated before it can be conjoined to the spiritual. This conjunction is represented by Jacob's coming to Isaac; and the death and burial of Isaac picture the coming into a new state.

Jacob returned to the Holy Land, reconciled to Esau, and reunited to Isaac symbolizes a regenerate state in which the natural has become a receptacle of good and truth from the Lord. With reference to the Glorification it represents the period in the Lord's life on earth when

through His own power He acquired the truth and good of this natural degree.

After the death of Isaac, Jacob represents the Divine good natural. With reference to the Glorification Jacob is the Divine good natural which comes in by an external way, which the Lord procured for Himself as He overcame in temptation, while Esau represents the Divine good natural which flows in by an internal way, thus the good which was in the Lord from His birth. This makes the distinction between the Lord and man. In the Lord the Divine good, the Father, was within; with man what is within is internal evil from his natural father (4644). This should be remembered in connection with thought about the Virgin Birth.

#### Notes

4621. How often we hear someone say, "The teachings of your church about life after death are very beautiful. I wish I could believe them!" Here we are given the reason why such a person does not believe: "He would indeed like to know, but when told he still believes nothing, because at heart he denies the existence of such things."

4623. Note the distinction between the "real" and the "not real." Good and evil spirits, and men on earth, see things differently. The angels who are in the light of truth see things as they are. Evil spirits see things in inverted and distorted forms because they are in evil and falsity. A diseased eye distorts the vision.

4623. Note this warning, and keep it in mind in connection with the reports of spiritists and others.

4652. The spirit spoke with the prophets "not as man with a man, but as a spirit with a man, that is in him."

4658. Aristotle was one of the great geniuses of the human race. He believed in one God, and he believed that spirit would live after death.

4671. "A feeder of the flock or 'shepherd' denotes one who teaches." Read *John* 21:1.

### ARCANA CLASS II—June, 1960

#### Volume XII, 10467—10557

June 1—7	10467—10492
8—14	10493—10518
15—21	10519—10543
22—30	10544—10557

**WE RECALL** that when Moses came down from the mountain with the two tables of stone on which the commandments were written, he found that Aaron had made a golden calf and the people were worshipping it. Aaron's excuse was that the people had demanded this of him and that he had but cast the gold given him into the fire and "it came out this calf." The explanation of this shows the nature of the people of Israel, and it also applies to us today. Aaron would not assume any blame; he laid the blame upon the fire. The fire represents our natural loves and inclinations. Aaron blamed the conditions in which he was placed. It is as if one said, "I cannot help being what I am. The furnace of life made me what I am. I have no personal responsibility." Moses broke the two tables of stone, ground the calf to powder, strewed it upon the waters, and made the people drink it to picture the state of the people at that time: they would not accept anything of spiritual life.

The writing of the commandments a second time on stones taken from the foot of the mountain instead of from the top teaches us that the Word had to be given in a form such that people would receive it. The writing was still the work of God but the inner truths were veiled. In this form it would reach all men. The Divine wisdom in this should be evident; we know that there are people in all states of regeneration today, and the Word through its own power has won a unique place among books and is read by the child and by the wise man with delight and profit.

The penalty imposed—"And slay ye a man his brother, and a man his companion, and a man his neighbor"—is a severe one. It pictures the complete closing of the spiritual with that nation, so that only the natural remained. There were two reasons for this, one that there might be conjunction with heaven by means of external things devoid of what is internal, and the other in order to prevent the holy things of the church and heaven from being profaned. Slaying, in the Word, means to deprive of spiritual life—the slaying of a brother the destruction of charity, the slaying of a companion the destruction of the truth or faith that goes with charity, and the slaying of the neighbor the destruction of all goods and truths related to these. So the penalty was the complete closing of their minds to the influx of good and truth so that they could neither receive nor communicate these (10490).

In number 10523 the internal meaning of the thirty-third chapter of Exodus is summarized. It tells of the quality of the Israelitish nation and its worship. It was purely representative in its character and through representatives, apart from the people, the Lord could be present.

There is always in Scripture a present application. Evil and falsity, which are from the loves of self and the world, close the mind to influx from the Divine. We are familiar with the principle that no one is admitted interiorly into truth unless he can be kept in it. Truths may indeed be learned by the evil as well as by the good, but with the evil they are received only in the external memory and not into the understanding or into the will.

### Notes

10483. Explanation of how spirits from hell are permitted to come out when needed.

10492. On the complete closing of the internal with the Jews as well as with Christians who do not live according to the truths of faith. This takes place more with the intelligent than with the simple, because the intelligent are in the lusts of eminence and gain.

## BIRTHS

**GUTMAN**—Born in Long Island, N. Y., to Mr. and Mrs. John Gutman, a son, Thomas Mark.

## BAPTISMS

**BYER**—Connie, Richard, and Bart, children of Mr. and Mrs. Richard Byer, were baptized Apr. 17 in the La Porte New Church, by the Rev. Franklin Blackmer.

**CRANDAL, FURNESS**—Mrs. June Crandal and children Kevin Leroy, Lana Rae, James Lee, and Janice Nanette; Mrs. Joan Furness and daughter, Kim Elaine, were baptized in Portland, Ore. by the Rev. Paul Zacharias.

**WILHITE**—William Joseph, son of Mr. and Mrs. Robert P. Wilhite, Pawnee Rock, Kans., Society, was baptized Apr. 10 by Lay Leader Galen Unruh.

**PENNABAKER**—Hoyt Alan, son of Mr. and Mrs. Hoyt D. Pennabaker, Detroit Society, was baptized Apr. 17 by the Rev. Wm. R. Woofenden.

## CONFIRMATIONS

**CHAPIN, McCREIGHT, REECE, HILL, BLUE, LUCAS, WILLIS, HAGEN, MILLER, KEITH**—Nancy and Douglas Chapin, Joy and Nancy McCreight, Susan Reese, Katherine and Ruth Hill, Carol Blue, Cheryl Lucas, William Willis, Michael Hagan, Linda Miller, and James Keith were confirmed into the New Church Apr. 10 by the Rev. Paul Zacharias, in Portland, Ore.

The following adults were also received into Church membership: Mr. and Mrs. Calvin McCreight, Mr. and Mrs. Norman Reese, Mrs. Walter Wrenn, Mrs. Finley Mast, Mrs. Loretta Lorenz, Mrs. Joan Furness, and Mrs. June Crandal.

**THOMAS**—Mrs. Richard A. Thomas, Bath, Me. Society, was confirmed Apr. 17 by the Rev. Louis Dole.

**TROLL, FAIRCHILD, SMITH, UNRUH, KROEKER**—On Apr. 10 Lay Leader Galen Unruh, Pawnee Rock, Kans., confirmed the following: Connie Sue Troll, Annie Marie Fairchild, Marilyn Smith, Randy Unruh, Stanley Unruh, and Robert Kroeker.

## WEDDING

**CHATTLEY-HOLMES**—Kathleen Lois Holmes and James Boyd Chattley were married Mar. 27 in the Bath, Me. parsonage; the Rev. Louis Dole officiating.

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10555. Truth without good is as a body without life, and good without truth is like life without a body.

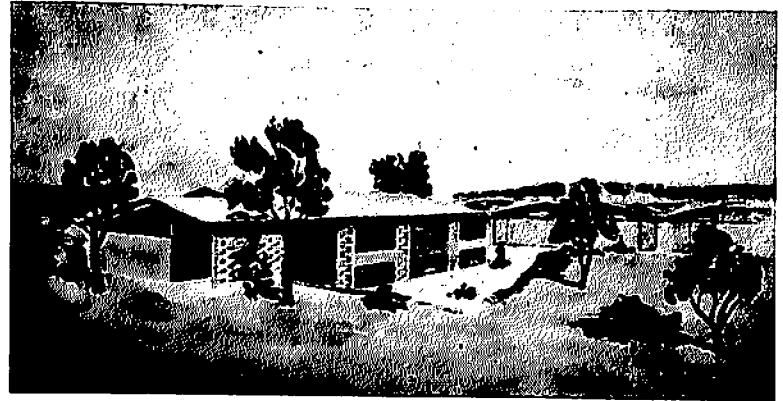
10569. The light that enables our minds to see is a real light from the sun of the spiritual world.

10584<sup>1</sup>. "Those who do not believe in the Word, do not even see the back parts of Jehovah; but they turn themselves backward from Jehovah, and see only themselves and the world."



**Support**

# URBANA JUNIOR COLLEGE



**Proposed Dormitory Units**

Two Associations are currently active in their support of Urbana. The Illinois Association last June voted \$1200. to aid in supporting the new program at the College. In November, the Ohio Association voted to form a committee to raise funds for the construction of a new dormitory on the campus.

**URBANA NEEDS YOUR SUPPORT IN THE CONTINUED GROWTH OF THE COLLEGE.** Write if you are able to help in this drive to build Urbana's future. Write to Rev. Bjorn Johannson, 1107 Elm Park Drive, Cincinnati 16, Ohio.

## **Waltham School to Observe Centennial**

On June 11, 1960, the Chapel Hill School located at Piety Corner, Waltham, Mass., will celebrate its one-hundredth anniversary. This school was founded under the name of the Waltham New-Church School in 1860, and its first sessions were held in the New-Church Chapel which was dedicated that same year and whose property adjoins that of the School. In 1912 the name of the School was changed to The Waltham School For Girls, and again, in 1937, the name was changed—it became the Chapel Hill School, under which title it has continued to operate, with an enrollment this current year of nearly 200 students.

A thousand invitations have already been sent to the Alumni urging them to return for the anniversary celebration and a grand reunion this June. But there are a great many of the thousands who attended this fine old school whose addresses are unknown, and it is hoped that some of these missing persons will read this article and accept the invitation hereby given to make themselves known and, if possible, visit the School on June 11th. And it must be explained that everyone who ever attended the School is considered an alumnus or alumna because for more than half the century of its existence, the School issued no diplomas—graduation consisted of a "June Party" which many of you will remember.

And so, to those of you who have had any connection with the School, either as pupils or as teachers, a warm welcome awaits you. Rooms in the dormitories are available for the weekend of June 10-12 at a minimum

rate, and members of your immediate family can also be accommodated. If you cannot attend in person, letters which could be placed among exhibits of memorabilia would also be welcome. A schedule of the events may be obtained from the Alumni Association Secretary, Miss Helen A. H. Berry, 60 Lunda St., Waltham, or from the Chairman of the Centennial Committee, Miss Ruth H. Worcester, 205 Putnam St., Waltham. And Mr. Wilfred W. Clark, Principal, will be pleased to hear from you at any time.

## **Evidence Society Notes**

Following our recent item in *THE MESSENGER* reporting on A.P. news article dealing with a London scientist's conclusion respecting whether or not the skull in Swedenborg's sarcophagus at Upsala Cathedral is genuinely his, our attention is called to an item in *Science* for March in which that authoritative magazine takes as its leading article, "Blood Groups of the Ancient Dead." We read, "Recent use of paleoserological methods has been made in an effort to distinguish between the rival skulls of Swedenborg. The attempt although unsuccessful because of the occurrence of the same antigen in both skulls, shows an interesting use of these techniques in detective anthropology."

Reports of any public reference whatever to the New Church or to Swedenborg are welcomed by the Evidence Committee, and should be sent to its secretary the Reverend Warren Goddard, W. Bridgewater, Mass.—L.M.



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## NEWS FROM HERE AND THERE

by Merle Haag

• • •

The El Cerrito Women's Alliance had a most interesting meeting on Apr. 28. Their guest speaker, Mrs. Rharani Atarwal from India, is presently a student, along with her husband, at the Univ. of California. Mrs. Atarwal told about her own religion, and about the customs of her country.

**Results of the Washington, D. C. election of April 8** were: president, Talbot Rogers; vice president, August Ebel; recording secretary, Daniel Nielsen; treasurer, Helen Gleason; corr. secy., Janette Somers; nominating off., Robert Somers; Trustees, Gladys West and Job Barnard; Church Committee; Janet Harms, Virginia Edison, Robert Somers, Claire Hirsch, Priscilla Edison, Willie Huggins, Carolyn Somers, Daniel Nielsen, Marilyn Nielsen, and Elizabeth Rowe.

Although Easter is always a memorable occasion one of our societies has a reason, other than religious, to remember this one. Pretty Prairie, Kans., had an uncomfortable day, because of a dust storm the night before Easter, so severe that the ladies had to vacuum their beds before retiring for the night. . . . The Wilmington, Del., Society had several Easter programs—each designed for one particular age group. The children were told about the meaning of Easter by their pastor, the Rev. David J. Garrett. They had Easter music, an Easter "creche", and a flannelgraph dramatization of the Easter story. The adults heard Mr. Stewart Poole tell about Easter through the eyes of a New Churchman.

The St. Louis Society's dream of a pre-school nursery has almost become a reality. A Junior Choir has been organized under the direction of Mr. Lloyd Hunter. Mr. Willoughby is forming a Sunday School Class for high school students.

We are always delighted to hear that one of our societies is helping a less fortunate one so are happy to record that the Brockton, Mass., Society has sent the Miami, Fla., Society enough money for seven chairs.

Belated birthday greetings to the Rev. Wm. H. Beales, who celebrated his birthday on Apr. 11. His address is Box 766, Woodbridge, Ont., Canada.

The Tuesday Guild of Detroit has elected the following officers: Gladys Mosher, Pres., Joyce Fekete, Secretary, and Lois Ross, Treas.

The Baltimore Ladies' Guild held a delicious Smorgasboard Supper on May 20.

The Philadelphia Society held a dinner, and its annual Spring Meeting on Apr. 25.

The Detroit Leaguers held a "Cinderella Ball" in the Church on Apr. 22. Proceeds from ticket sales will go towards defraying the expenses of the Leaguers who attend Convention this summer.

At the annual meeting of the La Porte Society Apr. 4, the following officers were elected: President, Ronald Mrozinski; vice-president, Hoyt Scott; secretary, Mrs. Carl Messman; and treasurer, J. E. Glanders. Three trustees were elected: Forrest Sayles, chairman, three years, Mrs. Robert Coffeen, two year, and Carl Messman, one year. Sunday school superintendent, Mrs. Ronald Mrozinski. Miss Connie Floor is secretary-treasurer.

The Women's Alliance held its annual meeting on Mar. 24 and elected the following officers: president, Mrs. Howard Kleine, Jr.; vice-president, Mrs. Allen Sayles; secretary, Mrs. Forrest Sayles; and Mrs. Carl Messman, treasurer; chaplain, Mrs. Donald Severs, Sr.; Mite Box, Mrs. James McKinney; Cheer Committee, Mrs. Russell Glanders; and publicity, Mrs. Ronald Mrozinski.

The Young Peoples League recently held a Chinese Supper at the church, hoping to swell their summer camp funds. David Messman is president of this group, assisted by Gail Mounce, and Sharon Kleine, Arlen Sayles is now serving as adult sponsor for the League.

The Sunday School is growing and has recently started using a new form of worship, so that all of the children will be able to take part in the service at some time, such as the lighting of the candles, giving thanks, or reading the Scriptures.

Arlen Sayles has served us well as lay reader on the Sundays that Rev. Franklin Blackmer is not in La Porte, and on occasion the pulpit has been filled by Tom Mrozinski.