

FEBRUARY 1, 1961

THE SEED OF WHOLENESS

DEPTH PSYCHOLOGY & RELIGION

ROLL OF SUN

It is yours,

It is mine,

It is ours,

Strength from the roll of sun.

Are we good,

Are we bad,

Are we dead?

Strength from the roll of sun.

Be it cold,

Be it hot,

Be it night,

Strength from the roll of sun.

Radiant Allness

Shines the immeasurable

Vast cosmic vortex in-rushing to earth,

Strength comes from the roll of sun.

On-swinging planets circle our spaces,

Into our chaos flows an emptying Fullness,

In day-warmth and night-black is man creative

And his strength from Christ's roll of the sun.

—MELROSE PITMAN

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ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against God.

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

EDITORIAL

The Free Man

UNINTELLIGIBLE as is much of the material that comes to us about automation and computers—those robots of the future, some believe—we find it very fascinating. Just lately we read about a machine for translating Russian. That a machine can turn a Russian idiom into an equivalent English one passes our understanding, yet we are assured by practical, hard-headed engineers that this is actually being done. Also we read about a computer, for which is claimed the ability to diagnose disease. Into this computer's "memory" there is "programmed" a vast amount of information about the symptoms and characteristics of diseases. A description of the patient's symptoms and complaints is fed into the machine, and the machine then "analyzes" these and comes up with a suggestion of what disease is most likely to produce these. We have even seen on T.V. a "Western" written by such a machine; no worse than other productions of this kind which we have viewed.

So there is actually a machine that "thinks". No, not so fast. The machine has to have "programmed" into it by man everything from which its production is made. The machine has no freedom of its own. In this it must differ from its creator, man.

To man is given the power to think as if from himself, and to make choices of his own free will. He grows spiritually as he exercises these two powers. The two thought-provoking articles on depth psychology which appear in this issue deal, although each writer has a different approach, with the problem of how man by his rationality can direct the raw material of the drives, impulses and desires of his nature to ends that are socially constructive, or as we are more likely to put it, to ends that are good. This is something no mechanical computer can do. It cannot create or select any system of values by which to live.

We would like to see depth psychology explore the question of whether the innate tendencies of man are towards evil rather than good. Traditional theology has held that man's natural inclinations were wholly evil. And Swedenborg has much to say about man when separated from God, i.e. man in himself, as wholly evil.

Personally, we believe that man by nature tends more to what is good, tends to grow in accord with the promptings of altruistic love rather than the love of self. It is the task of the religious community to help provide surroundings which will encourage the development of the altruistic tendencies rather than the aggressive self-seeking tendencies. We await with interest for whatever light depth psychology can throw on this.

In the meantime, especially in connection with man's freedom, it would be well to bear in mind these words from Swedenborg:

When a man becomes regenerate he then first enters upon a state of freedom; before he was in a state of bondage. It is bondage when lusts and falsities have dominion; it is freedom when affections of good and truth have sway.

They who from the Lord are in this state of freedom, when they see, and still more when they feel, the life of lusts and falsities abhor it as those who see hell open before their eyes. But since to very many it is profoundly unknown what the life of freedom is, it is permitted me in these few words to say what it is; namely, that the life of freedom is to be led only of the Lord. (*Arcana*, 892).

The first day in Lent (Ash Wednesday) is February 15.

THE NEW-CHURCH MESSENGER



WINDOW TOWARDS THE WORLD

RELIGIOUS FREEDOM

DO WE REALLY BELIEVE in freedom? in religious freedom? Or do we just believe in freedom for those who agree with us? "Where does opinion stop and bigotry begin?" So queried one minister to his fellow ministers on a radio panel shortly before the national election. It is so easy to call someone a bigot who has an opinion contrary to one's own. Another member of the panel gave as his answer that a person was a bigot if he got to the point where he refused to listen to authentic facts presented on the other side of the case.

Following the excitement and turmoil during the presidential campaign, some things seem to have become clear as we look at the matter in retrospect. For one thing, is it not better to have the whole subject of the separation of church and state considered and discussed out in the open? We know the provision in our Constitution. But yet we worry about conditions in Spain, for example, and in some South American countries. (To get a more balanced picture, we might think also of the State Church in the Scandinavian countries, and the Church of England; and so too, the Catholic Church in Ireland.)

It appeared as though religion and politics met "head on," as it were—and we have proved that we are a democracy and can elect the highest officer of the land without discrimination as to religious creed. We have long known that we are a "melting-pot" but we usually think of this in ethnic terms. Now we know also that we are a multi-religious country.

Having made our choice, by democratic methods, we look ahead at the beginning of a new year and the beginning of a new national administration—and resolve to work together towards the goals all Americans share: peace and freedom and equal opportunities for all.

—ELISABETH RANDALL

BLUE LAWS FADE

JUDGING FROM THE long slow-moving line of loaded carts before the cash register, most of us like to do our grocery shopping on Thursday or Friday—or, as a last resort, on Saturday. Now the opportunity is increasingly available to spend Sunday afternoon stocking up at the supermarket. Depending on the laws in our states, most of us can pick up nearly anything from lawn furniture to electric coffee makers at a cut-rate "drug" store; we can purchase a car or a house; we can buy at a

roadside discount house appliances for a fraction of the list price—all on the Sabbath.

Sunday business has become big business—so big that the United States Supreme Court is willing to hear cases involving Sunday blue laws for the first time since 1900. The chief argument for laws closing non essential stores on Sunday is that we all need a day of rest and that Sunday is the most convenient day for most of us. Protestant and Catholic leaders have been joined in guarding the Sabbath by retailers who are feeling the competition of discount houses which do a booming Sunday business.

Seeking to do away with the blue laws are those who contend that compulsory Sunday-closing statutes are religious laws which favor one religion over another. They claim these laws violate the First Amendment of the Constitution which forbids Congress to make any law establishing religion or prohibiting the free exercise thereof. Those who observe the Sabbath on Saturday argue that Sunday-closing laws penalize them for their religious beliefs.

The Supreme Court can declare the Sunday-closing laws unconstitutional, or it can uphold the laws, putting at least a temporary end to the increasingly frequent controversies over Sunday business. A third possibility is to exempt from compulsory Sunday-closing laws those who observe the Sabbath on another day.

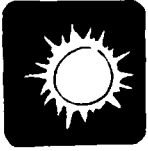
Whatever the Supreme Court decision, Christians need not depend on legislation for their observance of the Sabbath. Times have changed since the Puritans first enacted Sunday observance laws. With the coming of the movies, big league baseball, and television, our ideas of what is permissible under the Fourth Commandment have broadened. The arguments before the high court may spark the churches to re-examine their attitudes and encourage their members once again to remember the Sabbath day to keep it holy.

—PERRY S. MARTIN

Love for your church cannot be bought

But it can be given

Give to your ANNUAL APPEAL



THE SEED OF WHOLENESS

MODERN MAN individually and collectively is rapidly becoming aware that he is in a critical psychological situation. He realizes from his own experience that attempts to create a meaningful and harmonious individual and community life in terms of *any* secular or religious beliefs of the past are meeting with failure. The signs of this emerging awareness range from trying to escape the resultant uncomfortable tension by projecting blame (e.g. "communism is causing the world's tensions") to acceptance of the need to find fresh inner resources to meet life as it is. This process is expressed in the breakdown of morality in personal, political, and economic life, and the whole fabric of the world social structure. Eventually the individual finds himself unable to draw upon his culture to sustain his personal life. When he realizes that he cannot achieve a productive life by straining to adapt himself to a confused society, he is forced to turn to the only remaining resource—his own being. He then at first experiences great pain and cosmic isolation. But that passes when he accepts this existential situation, and he is then able to experience the great resources that have always been working and sustaining him in the depths of his being. It seems that the crisis is necessary to bring to conscious awareness the power and beneficent direction of these hidden depths of personality. Then the individual can go on to consciously draw on these deep resources of courage and inspiration in creating a meaningful and useful life according to his own unique capabilities. He lives actively "in the world, but not of the world." He finds that he can construct his own growing ideology of life from internal experience and external testing, which gives him the ability to live morally (not moralistically) in real relationship to others and with a sense of growing inner freedom. He finds that the theological, psychological, and social conceptions and supports that had previously failed him *return*, imbued with new life and meaning as he emerges from his own depths. He experiences that somehow the ideologies of the past by which he tried and failed to live, have been digested and become part of the flesh and blood of his own being. He realizes that he is truly experiencing life for the first time, and he has an inner confidence that he can draw on the innate wisdom of his deep resources to direct his activities in order to maintain and nurture this growing life.

This process needs to be experienced to be fully understood, because it unfolds in terms of the individual's

uniqueness. It is truly an ongoing religious experience, or better, a religious process, and yet need not present itself in theological terminology. There may or may not be associated moments of religious exaltation. The experience common to all those going through this process is one of a sense of inner unity with all mankind, and a retrospective recognition of personal growth.

The literature these days abounds with reports of this experience, presented directly or hidden in fiction and sociological surveys. Professor Max Lerner of Brandeis University, a well known columnist, alludes to it and to the transpersonal connections found in man's depths in "The Fabulous Country and the Underground River" (*Saturday Review of Literature*, Dec. 5, 1959). In surveying the tragedies of the impact of American culture on personal lives, he finds a deeper collective and individual mental process which if affirmed can lead to "victory over chaos—and humanity-binding". He says, "Each writer must grapple with . . . the Journey into the Interior which every man must take to know who he is, with God and man and their curious relation to each other. . . . In short, in dealing with the underground river which runs underneath the dark continent of the mind, I am seeking to deal with the sources of human creativeness. . . . Man must live the life of reason, and human goals must remain the measure of his achievement, yet his deepest fulfillment cannot arise from reason alone nor be explained by the rational." Arthur Koestler, an eminent journalist and novelist, embraced Communism in the early thirties as a fresh, clear river carrying mankind to unity and peace. He left Communism later, finding the river polluted with the bodies of its victims. While imprisoned for his defection, in great despair, he began to have mystical experiences of the true unity and deliverance of mankind by the transpersonal process working in the depths of all men and actualized in the work of those who have become aware of it. This led to an opening up and fulfillment in his life. The essence of his experience is that in trying to fulfill his image of human brotherhood he embraced the Communistic ideology; when that system failed him and persecuted him he found within his own depths what one might call true communism.

Old beliefs reborn

These are two illustrations, chosen almost at random, by which I hope to indicate a process occurring spontaneously in the lives of men of Western civilization on an increasingly frequent scale. It is not experienced in

conventional religious terms, but in terms of the problems of life today. It springs spontaneously and cannot be consciously produced, from a level where "religion is of life, and the life of religion is to do good". The crisis is that part of the process of regeneration which is symbolized by the second day of creation. Swedenborg says, "The second state is when a distinction is made between those things proper to the Lord, and those that are proper to man. The things that are the Lord's are called in the Word 'remains', and here are especially cognitions of faith, which have been learned from infancy, and which are stored up, and are not manifested until the man comes into this state. At the present day this state seldom exists without temptation, misfortune, or sorrow, by which things of the body and the world, that is, such as are proper to man, are brought into quiescence and, as it were, die. Thus, the things that belong to the external man are separated from those that belong to the internal man. In the internal man are the remains, stored up by the Lord for this use." (*Arcana*, 8). The "cognitions of faith" are absorbed by the individual from his family and culture in the form of various ideologies, which become a part of his external man. This cultural absorption extends to what is learned from the Bible, and for New Churchmen from the writings of Swedenborg. The internal man, who has been silently at work preparing for this crisis of life, perceives the truth in these man-made ideologies in the universal language of the soul. But the ideology itself, no matter how "true", resides in the external mind, and as such fails at the critical time to lead the individual into real living. Indeed, as Swedenborg says, these ideological truths are falsities in the external mind, and the individual experiences much pain from the condemnation by the external man through these "true-falsities" of the emergent living desires of the internal man. This gives the individual the experience of cosmic isolation, separated from man and God. But when the separation is completed and the external man becomes quiescent, the individual experiences the resurrection of his old beliefs in a living manner—they are now his own. This is the manifestation of the remains. Then the individual can go on to bearing true fruits of repentance in the later stages of regeneration.

What I am attempting to point out here is the manner of individual presentation of this process as experienced by modern men. Ordinarily they do not experience this resurrection of life's meanings in terms of the operation of the Lord. But invariably they do experience a new sense of participation in *Life* from a source within and yet beyond themselves which unites them in a conscious feeling of connection at transpersonal depths with humanity. The *symbols* of this new *Life* occur to them in terms of their past. This is "the return of the remains". Thus a Jew might experience a new sense of meaning and identification in the patriarchs and the children of Israel, both in personal historical connection and as powerful symbols of meaning for his participation in the life of all mankind today. "The Lord is *Life*" and

Life is what the modern regenerating man experiences no matter what his religious heritage is.

Spontaneous emergence

I have presented here a glimpse of the process by which modern man finds meaningful life in terms of its spontaneous emergence. Basically, the process is spontaneous and cannot be achieved by conscious effort alone. Just as a plant cannot be forced to produce a flower on demand, one cannot force this emergence of the inner man. But the potentialities of the flower are inherent in the individual seed, and with proper cultivation and patience one can assist the process by which the flower appears in its own fullness of time.

The therapeutic work of depth psychology is equivalent to perceiving the potentialities for producing the flower before it appears, to understanding the processes of development by which it eventually appears, and to devising practical measures to assist the process. In terms of the human situation, depth psychology works at four tasks. The first task is to see the modern situation of man existentially and as a critical stage of human evolution. From this vantage point mankind can be seen to be on the brink of an unfoldment which Swedenborg calls the New Age. The second task is to experientially explore the organs and processes intrinsic to man by which he lives from within his own being. The third task is to help emergent individuals identify and work with these inner processes so that they can live out meaningful lives. The fourth task is to use this holistic understanding of man as the center from which all knowledge of the cosmic is interconnected and made relevant. Obviously, this extends the scope of psychology far beyond its original boundaries of studying human mechanisms and treating psychological distress. But, nevertheless, this is the scope of work opened up by the discoveries of the magnitude of potentialities and connections with the cosmos in the depths of man.

Depth psychology has come to this expanded awareness of its task as the central holistic science of man and the cosmos through human experimentation and through research into the religions, arts, and philosophies of the past. This modern rediscovery and extension of the scope of man's being, together with the psychological methods of cultivating its use has been contributed by many men. It has been most successfully crystallized and started off in its new directions by Dr. Ira Progoff, author of *Depth Psychology and the Magnitude of Man*, Julian Press, 1959.

Dr. Progoff's work deliberately and wisely avoids the use of theological terms for describing what are obviously the religious processes of life. This is necessary at the present time to clear the mind of the individual in search of wholeness from the ideological restraints of religious symbols which have lost their power. In this way the individual can be free to work by practical techniques toward the unfoldment of his own unique being, drawing on the religious spring of life in himself.

Dr. Progoff shows that man has within himself an "organic psyche". The "organic psyche" exists in the transpersonal depths of being by which we are connected to mankind and the cosmos, and through which we feel our connections in holistic consciousness. The organic psyche contains divine seeds implanted in its creation. It has the power and innate wisdom to accomplish its own tasks of development and its transcendent goals for the individuals growth. It proceeds by principles analogous to an acorn growing into an oak tree. The acorn has within it the "wisdom" and patterns to become the tree—it contains the future within its own protoplasm in the form of potentialities.

The individual never is directly aware of his organic psyche—working silently in his depths. Only at critical impasses of life does he become aware that something is guiding and directing him in his depths, like a guardian angel. The organic psyche communicates by way of a constant stream of images into consciousness. One can become aware of these images in dreams and fantasies, especially when the organic psyche clamors to make its desires known in a critical juncture of life. The messages of these images are presented symbolically; they can be affirmed or denied, but are never compelling. The greatest difficulty arises when the person is unaware of these depth images; then he projects them onto the outer world where he perceives them *literally*, as personal threats, instead of finding their *symbolic* and helping meaning within himself. Another type of image is not perceived consciously but is enacted directly in life. This is the "dynatype" image, which contains the "seed of wholeness" from which the dynamic principles unfold as the individual fulfills the inherent potentialities of his unique nature.

Swedenborg's psychology and cosmology was gained entirely from his ongoing holistic experience of the *meaning* of life. It was achieved by his continual awareness of the connections between his inner images and the

empirical data of his studies of the natural world, anatomy, and the Word. His experiences of the spiritual world are a culmination of these inner processes of which he was aware and from which he took his guidance for many years before. In his *Rational Psychology* he describes the "pure intellect" in terms unmistakably equivalent to depth psychology's "organic psyche" :

The "organic psyche"

"The pure intellect, whose property it is to know universal nature and from itself to perceive and to know all nature's arcana, cannot be instructed by the internal senses, still less by external senses; for the pure intellect itself has formed all the senses, internal as well as external, according to every idea of its own nature, and has furnished these with recipient organs before their use; consequently such an intellect, which is prior to the senses, can in no wise be acquired, cultivated or perfected, but remains just the same from beginning of life to the last, whence it is Perfect in the embryo and infant as in the adult and old man. . . . The pure intellect is unable to express and arrange its own ideas or universal truths through any speech,—but represents its own simple and universal analyses in likenesses such as are seen in dreams, parables,—and even fables. . . . For such things at the same time contain not only particular truths but in general all things which relate to the same truth. These things our mind ought to interpret and evolve as the answers of oracles; for they are all obscure to our intellect (rational mind) while in the pure intellect they are in a clearer light; for especially we are blind in truths themselves." (*Rational Psychology* 134, 135. Emphases mine.)

The "ruling love" as described by Swedenborg is identical with the "dynatypal image". The ruling love needs to express itself in a life of true usefulness from "charity". The dynatype image must enact itself in a life *opus* of productivity expressing its unique qualities.

Depth psychology describes the crisis experience referred to earlier as "the deposition of environmental self by the emergent self" guided by the wisdom and power of the organic psyche. This is strikingly equivalent to the process by which the things of the external man are separated from those of the internal man and brought into quiescence that Swedenborg describes in the second stage of regeneration.

What is the significance of these striking similarities between Swedenborg's psychology and depth psychology? It seems to me that it shows that Swedenborg's vision of the New Age of mankind is being realized in the midst of these critical times. In the two hundred years since Swedenborg's time, mankind has evolved to the point where many men are now spontaneously experiencing regeneration, and where the scientific exploration and utilization of the process in depth psychology is now beginning.

—GEORGE L. WALKER

CHILDREN IN HEAVEN



Depth psychology and religion

MANY ASTUTE OBSERVERS of contemporary man have come to believe that we have entered a "post-Christian" era, an era of paradox in that as interest in religion appears to be on the increase, traditional religious symbols and forms seem to be losing their vitality. Religious "good fellowship" seems to be growing while at the same time, deep seated, integrated religious conviction and "ultimate concern" seems to be on the wane. All this has brought about a great questioning if not an active and widespread doubt as to the meaning and validity of Christianity itself, which in turn has led to much theological soul searching and re-evaluation of traditional religious symbol and concept. It is the purpose of this article to explore the possible effects of depth psychology, especially in its insightful analysis and clarification of the psychic mechanism of repression, on contemporary religious attitudes.

New or modified insights are often painful in that they not only tend to wrench one out of what is considered to be a comfortable attitude and perhaps static form of behavior, but they frequently necessitate as well a reinterpretation of one's underlying values. Such reinterpretation can lead to more refined conceptualization which in turn may foster, eventually, a renewed and revitalized symbolization and behavior on the part of an individual or an entire culture. Today, under the writing of such men as Paul Tillich, Reinhold and Richard Niebuhr, Martin Buber, Jacques Maritain, Thomas Merton and the late Nicholas Berdyaev and Boris Pasternak, the Judaic-Christian tradition appears to be in the process of such revitalization, or re-symbolization, if you will. It is the thesis of this paper that contemporary existential re-evaluation, re-orientation and re-symbolization has been necessitated in large measure by the advent and growth of depth psychology.

Sophocles, Shakespeare, Schopenhauer, Tolstoy, Dostoevsky, Nietzsche, Kierkegaard and many others of the great classical writers and thinkers dealt incisively with the subconscious motives of man, motives that directed behavior unknown to the conscious will of the individual or even against his conscious will. St. Paul alludes to the personal dilemma of repression when he says, "For the good that I would I do not: but the evil which I would not, that I do." From the symbolism of the ancient Greek plays through Paul's frustration and throughout the pages of classical literature and poetry and the rhythms and forms of music and art, through Freudian analysis, contemporary fiction and recent studies of compulsive behavior—delinquent, criminal and otherwise—we see expressed the hidden fears, loves, hopes and hates of man. We see it in the individual, the group and

the nation in mankind's complicated psycho-historic struggle toward maturity.

Sigmund Freud, with his profound and concentrated analysis of the nature, causes and symptomology of the unconscious, has caused modern man to be more aware of his irrational tendencies than ever before. These tendencies seem to be born of different combinations of physiological and psychological drives that, through experience, the individual has learned to interpret as "wrong," "evil," "unnatural." Such impulses appear to have been interpreted in such a way that the individual in his present predicament is deeply disturbed by them. He becomes so uncomfortable that for the sake of his own well being he denies or represses them from consciousness. The thoughts I repress may not be of the same nature as yours though the more similar our experiences of past frustration have been the more similar may we expect our repressed thoughts to be. This is not to say that frustration automatically produces repression; it is rather that kind of frustration which the individual is unable to modify or resolve consciously or rationally that has to be repressed. Feelings of hate, fear, guilt and moral inadequacy are known to be particularly frustrating to the development of a socially acceptable self-image and, therefore, easily lend themselves to repression. These repressions are obviously an essential part of the personality even though they are denied and as active thoughts they produce a constellation of feelings and emotions of their own which in turn have to be denied for what they are. I submit that it is just such repressed feelings and ideas that are crying to be transformed into moral or spiritual expression and that Christianity could be, though it has not as yet been, the key to such transformation.

Modern man has been reluctant to accept the serious challenge of learning to understand his own particular repressions, their causes and effects. Ironically, awareness of the unconscious, instead of providing man with new insights, has provided another avenue of escape from the self man has been taught to deny. "I must have done it unconsciously" becomes the arch rationalization and the latest (most fashionable) agent of repression.

To some degree we are all repressed but it is to be hoped that a growing awareness of the causes and kinds of repression, especially on the part of organized Christianity, may not only help us to understand and accept our own unconscious feelings but will lead to the development of a psycho-religious environment that will markedly reduce the need to resort to the neurotic action of repression as the primary means of social and religious adjustment it now appears to be.

Psychic energy that is repressed tends to demand expression and can lead, therefore, to compulsive or irrational behavior. The organism, of course, will rationalize such behavior, that is, attempt to justify it. Humanness demands justification of itself and its actions. Such is the psychological explanation of morality. The desire to do right is so strong that one quickly learns to repress or deny that part of self that one has been taught to believe is wrong. Obviously traditional religious practices or interpretations that emphasize the evil nature of man and his essential sinfulness are open to sharp criticism by modern psychology in that man loses his hope for maturing to higher levels of spirituality with so little to work with and can only content himself with salvation after death if he can repress himself sufficiently here and now.

Psychology indicates that repression generally is not the ally to a totally developing self and many post-Christian men are no longer ready to accept the repressions of their forebears. Contemporary insights have stimulated a quest for a more rational or, at least, a less irrational morality, a morality that is more personal and more immediate than the dogma of yesteryear. It is by no accident that the atheistic existentialist denies traditional Christian interpretations of evil, original sin and salvation. In essence he declares, "I will not be compulsively good because of my repressed fears and guilts. I am not evil! I am not guilty of being essentially sinful! I do not need salvation! I am me, an evolving, becoming self that must keep faith with all my becomingness even though I am often in despair and tragically alone in the process. As a matter of fact, my only real guilt has nothing to do with God or Christ. It is the guilt that comes with non-being, with not accepting my becoming self in its totality."

How then can Christianity become less threatening and more meaningful in light of what we now recognize as the psychological dimension of man? It would seem that religion should neither create repressions with recourse to dogmatic judgments regarding the essentially sinful nature of man nor deny the existence (and dangers) of repressions as we know them. Religion should symbolize man's need and potential to make the "right" choice as well as the freedom to do so, that is, to be free to choose to do that which makes him most truly human and divine. To choose freely means to choose fearlessly. Organized religion does not have to compel (since man is essentially religious anyway) as much as it needs to aid man in becoming free so that as a worthy individual under God he may more responsibly choose "the way" for himself. Man becomes free (psychologically free of his repressions) to the extent that he is helped to acknowledge and live with self, all aspects of self, the comfortable as well as the uncomfortable, the unjust and hateful components as well as the just and loving.

Depth psychology clarifies much about man's dependent needs and his needs for personal autonomy. Power cliques and authority (including the authority of unquestioned dogma and/or the authority of "the expert") can easily destroy the individual's need for a

developing autonomy. Unyielding authority can fixate and immobilize his growth by placing itself beyond his reach, intellectually, morally (spiritually) or both. Religious symbols that dictate rather than suggest, that proscribe rather than challenge, that judge rather than forgive, that coerce rather than free, that degrade rather than love can, through the repressions they cause, force man's emergent nature into a mold of spiritual immobility.

Today more than ever before psychology suggests that man grows by accepting the tragic responsibility for becoming personally involved in the direction of his own emergence, his own ultimate becomingness. Pasternak sees Christianity as indispensable to such individual emergence in that he interprets Christ as symbolic of man's deepest "human" needs. The spirituality of Pasternak is supplemented by the psychology of Carl Jung who sees Christ as the projected ideal born of man's most profound human strivings.

Much of the neuroticism of our time may be traced to individual feelings, often repressed, of low worth (evil) and inadequacy, feelings of being unacceptable or unlovable. While organized Christianity has proclaimed God's love, it has not been able to sufficiently convince man of his genuine acceptability here and now. The existential Christian may be seen to be working toward a solution to this dilemma by attempting to synthesize God's love with the divine in man at any given moment of man's existence. Through God's eternal love (exemplified by Jesus) man is potentially capable of experiencing his own divinity at any moment of his life. The "eternal now." To go further, man through free and empathetic interaction with his fellows may personally enrich and communicate the divinity of which he is a part. The psychologist might say that such empathetic interrelationships are good psychotherapy and that this is a basic principle of successful group dynamics. The contemporary theologian might say that when human relationships in such an atmosphere of complete trust and acceptability occur a community of brotherhood exists that is representative of one of the most complete forms of religious experience.

To re-symbolize some of the traditional symbols of Christianity in light of a few of man's needs as clarified by depth psychology: Man seeks salvation or ultimate unity, that is he wants to do that which is right in terms of his own developing human potential. He wants to constantly increase the meaningful experience of being. Christ, as the projected image of his eternal spiritual yearning, symbolizes his divinity. Man is therefore potentially Christlike here and now and as such is ultimately and totally acceptable and lovable. As he comes to grasp this essential quality of his own nature in interaction with others he experiences the growing meaning (divinity) of his existence and moves toward salvation or wholeness. He tends to become one with thought, impulse and deed. He is thus freed and unified and autonomously dependent on that which it is that makes a divine and loving being. He becomes one with God.

—CHARLES RAEBECK

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THE NEW CHURCH GROWS IN ASIA

PART II

INTERGARDEN, Tokyo New Church

Okinawa THERE IS NO New-Church society or mission on the island. However, an earnest, dedicated group of young Swedenborgians holds regular study and discussion meetings. They also conduct New-Church worship services. They belong to the Naha Central Church (United Church of Christ of Okinawa). We are informed that it is the largest inter-denominational Christian congregation on the island. It is sponsored by a Protestant mission board in New York. The moderator, and pastor, is a graduate of the Japan Bible Theological School, and for some time served as assistant minister to Rev. Dr. Kanai in Tokyo. While loyal to his sponsors, who hold him in high regard (while deploring his avowed Swedenborgianism), the pastor and his wife do as much as the delicacy of their position allows to make the New-Church doctrines known.

China While contact has been lost with scattered readers of Swedenborg on the Chinese mainland, activity has been given impetus on Formosa through the efforts of Mr. Charles Chen. Son of the former owner of a mainland magazine and newspaper chain, Mr. Chen has been engaged in writing and publishing for some years on Formosa. He became interested in Swedenborg a few years ago. This led to his translating *Heaven And Hell* into Chinese, publishing the work, and distributing an issue of 10,000 copies to regular trade outlets. This was done largely at his own risk. He also placed copies of the book in leading educational institutions and libraries.

Dr. James Wang Sum, a Chinese national living in Tokyo, is a scholarly minister of the Nova Hierosolyma branch of the New Church. He is engaged in missionary work, but we are not in a position to appreciate the scope of his activity. He ministers to a small but devoted congregation. Twenty years ago, he made a Chinese translation of *Heaven And Hell* which has not been published. We are indebted to him for helpful suggestions in Chinese translation.

Korea Interest in the New Church here originated, with the Japanese pastors Rev. Doi and Rev. Dr. Kanai, so we are told by a New-Church Korean minister, Rev. Chung Sun Lee. These men became the inspiration of a group of young Korean students who had belonged to Christian churches. When they began to discuss and proclaim the New-Church view of Christianity, they were expelled from their churches. Prominent among them were Rev. Young Do Lee and Rev. Joon Myung Han. Persisting in their attempts to make known Swedenborg's teachings, they gathered around them a group which soon assumed organizational status. As required by Japanese occupation laws, they formally incorporated under the name "The Jesus Church." They rented and remodeled an old factory in Pyong Yang. In it, they embodied such dimensions and features of the Holy City, described in the book of Revelation, as proved practicable. As the day of dedication for the church, they chose the first day of the third month, March 1, 1933, for its symbolic connotations. They were intensely

moved by the fact that this was the first New Church house of worship in Korea. Eventually, twenty-three churches and twelve prayer meeting-places were established. Then, the Sino-Japanese war began and all church buildings were expropriated for government use.

Prior to this time, Rev. Y. D. Lee had died. Rev. J. M. Han was placed in a concentration camp. Other leaders of the church sought refuge. Their monthly magazine was suspended. New-Church activities virtually ceased.

With the liberation that came in 1945, remnants of the churches gathered in Seoul. They found a church they could use on the outskirts of the city. Rev. Han was still held in north Korea. Chung Sun Lee enrolled in the Presbyterian Theological Seminary, with a view to the vocation of the ministry. During his preparation, he met En Bo Chung, and cooperated with the latter in consolidating and expanding the congregation. When the Korean war overwhelmed them in 1950, they fled to Pusan. There, they were joined by Rev. Han who had escaped from north Korea. Together, they reestablished the New Church in Pusan. When the war ended, they returned to Seoul finding their church building demolished and the property preempted by the government. Undaunted, the men resumed meetings in the open air.

Chung Sun Lee and En Bo Chung came to the United States in 1955 for education at our Theological School. Mr. Lee did not ask for Convention ordination, but Mr. Chung was ordained at the Philadelphia Convention in 1958. Returning to Korea, they entered full-time service with groups in Kwangju and Seoul. Rev. Chung is teaching at the University in Kwangju, counseling and leading student groups whose political actions in the present disturbed situation have temporarily eclipsed religious observances. While we do not have detailed information, Mr. Chung is giving what time he can afford to the promotion of church interests. He conducts occasional worship services with a group of forty students, and is engaged in Korean translation of Swedenborg's books.

South East Asia The former Convention mission at Moulmein, Burma has been transferred to the jurisdiction of the British New Church. Orders for New-Church literature come in from readers in India, Malaya, Australia, and Mauritius, but in view of their being under other jurisdictions, current information about developments in these areas is scant. The Swedenborg Foundation reports active colportage of New-Church literature in the interior of Australia, which is being done by Rev. Donald L. Rose, a minister of the General Church.

What has been reported here is certainly grounds for encouragement in the growth of the New Church in Asia. A fertile field of great promise has barely been scratched offering tremendous promise for future development. The need for workers and financial assistance is desperately urgent. The wide-open opportunities in Asia present an awesome challenge to our Stewardship, bidding fair to produce humane results and high returns on our investments.

—THOMAS H. SPIERS

ADVENTURES IN SPEAKING TO THE WORLD

SWEDENBORG DESCRIBES the great spiritual eras in the life of the race as being characterized by a consistent pattern: they begin with a great burst of vitality, light, and glowing love, "The Morning." This increases, until the period reaches its peak, "The Noon." Then there is a gradual falling away, a loss of vitality and insight and enthusiasm, and that period becomes static, its "Evening." This is invariably followed by a new era, with its new "morning," to be followed in turn by its "noon" and "Evening." This pattern of ebb and flow is characteristic, I believe, of any particular spiritual era, of any individual, any organization. Specifically this is true, I think we can prove, of our church.

I think we would be blind, indeed, not to see that our church at the present time is in a phase of "morning." The stewardship issues of the Messenger testify to this. Observe the new spirit, the fresh approach, the changed attitudes! Note the quickened zeal, the renewed enthusiasm, the assured confidence, the sense of dedication to the Lord! It is my privilege to speak of how this renewal of the Church is reflected in its proclaiming of the New Evangel by the printed word.

It has long been realized that the lack of modern, appropriate literature is one of the most serious "bottle-necks" standing in the way of the church's progress. This is particularly significant in light of the tremendous amount of excellent New Church publications which poured off the presses in former times. The zeal, the concern, the dedication to the Lord and to his Church somehow waned among us. We were content to live off our "fat". We were satisfied to let past generations speak for us, knowing in our hearts that each generation must speak to and for itself. We arrived at a point where "the voice of the Lord had almost ceased in Israel," our "evening," to be sure!

But "morning" has come in the field of the church's publications, just as it has in all other fields of its work. Our publishing houses were among the first to feel the new moving of the Spirit. They agreed on a division of labor, who is to be responsible for what, cutting our many duplications of effort. They next requested Convention to set up a Committee on Literature to determine what the Church wanted to say, and how it wanted to say it. Convention responded by appointing such a committee, the first committee of its kind in many years. Last year it voted to establish a Department of Publications, further evidence of the church's interest and concern.

The Committee, now a Department, has done excellent spade work. As might have been expected, a great deal needed to be done to get off the "dead-center" of our evening. As expressed in a school boy's rendering of a line in Caesar's Gallic Wars, "Everything had to be done by Caesar at one time." Resources as well as needs had to be estimated. Such fundamental things as the standards of quality and appearance of our publications had to be determined. Deeper still were problems involving viewpoint, attitude, philosophy, and spirit. What do

we want to say? To whom are we speaking? What should be our approach? All this may seem simple when put on paper. But each requires long hours of thought and discussion, for we are determining how the New Church shall speak to the world.

I think it is accurate to say that we have fairly well in mind the kind of literature we want—the kind you would be proud to hand to your friends, or display in your Church. For examples we point to the new pamphlets *Toward One Church*, *Children In Heaven*, *Love And Marriage*, and *Life Further On*. This is the kind of literature which meets our standards for format, appearance, approach scholarship and wording. The success of these pamphlets would appear to bear out our judgment.

We have not discovered, however, exactly how we are going to obtain material of this quality in the volume needed. Manpower is a serious problem everywhere in the Church. It is trite but true to observe that the best qualified people are bearing the heaviest loads. Despite this problem, we have made some progress towards solving it, as you shall see.

Last summer we set up a "Writer's Workshop" at our Theological School in Cambridge to which we invited some thirty men and women who had some experience or talent in writing. Unfortunately, because the dates could not be set far enough in advance, only nine writers attended. This proved, however, to be an advantage, as this was a "pilot run" for us. It is interesting to note that all expenses were borne by two of our publishing houses. Convention had generously voted two thousand dollars for the purpose, but the appropriation was not needed. The Workshop ran for one week, each day's work being carefully planned, with morning, afternoon, and evening sessions—a strenuous program! There were lectures, role playing, discussion, criticism, and writing, writing, and more writing. All who participated felt they had had a tremendously thrilling experience. Several writing projects were begun. One pamphlet—the first in a series—was finished, and three books were planned. We hope that this is just the beginning of such individual writing with group participation.

Another way we have considered attacking our literature "bottleneck" is by employing a professional writer. This means that we would supply the data, set up numerous conferences, and in general supervise the work. Professional writers are used in other fields, and there seems no reason to suppose they could not serve the church well. We have used this method twice to date: the first produced the pamphlet, "Love And Marriage;" the second, a much more ambitious undertaking by the same author, is a book intended primarily for late teenagers and college students. It is just now coming off the press bearing the intriguing title, "Big Questions Off Campus," with the sub-title, "With Answers Tried On For Size." Unfortunately, this first experiment with a professional writer, Mr. Robert Kirven, led to his decision to attend our Theological School intending to devote his talents exclusively to writing for our Church. I say

"unfortunately", from a short range point of view. It is actually "fortunate" because this will assure a steady flow of professional material from him in the future!

Unless you yourself have produced material for publication, edited it, and seen it through the press, you have scarcely any idea of the labor and many hours consumed. Yet we have been asking men, with more than full time jobs, to do this work for us—largely without recompense. This is not realistic. The Department of Publication is grappling with this problem, and looks forward to employing a full time person who will be in charge of our publications and whose sole duty will be to keep the presses rolling. There is a growing feeling that we should pay for our material, and so be able to command the time of even our busiest people.

There is so much happening, so much moving! The Swedenborg Foundation, through Avon Books, has given

us "My Religion," and will shortly issue "Heaven And Hell" in a popular format. They are also about to publish Mr. Wunsch's new translation of "Divine Providence." Our Theological School is replanning its faculty, with one major goal being to make the School a research and literature-producing center. The Swedenborg Press has published the first issue of the new devotional booklet, "Lift Thine Eyes." And so it goes!

But perhaps nowhere is the new spirit in the church more in evidence than in the New-Church Messenger. Newness of format is matched by newness of thought and presentation. Here, in what our church organ is saying and the way it is saying it, we see clearly the "morning" that has come to our Church. Along with this renewal of the Church there has come a deeper sense of Stewardship, challenging us all to give of our best to the Lord.

—RICHARD F. TAFEL

WHERE YOUR MISSION DOLLARS GO



NEW ALTAR of the Zurich New Church Society. The Tapestry by Prof. Gollwitzer symbolizes the vision of Apocolypse IV.

TO MOST PEOPLE missionary work simply means sending a minister out into foreign fields to preach the Gospel. But there is much more than that to be done. To be sure, we have ministers in many countries whom we support, either partially or wholly, as well as a nearly equal number here at home. Our policy, however, differs from that of other denominations in that we do not send ministers to the missionary fields, but rather call them to us from their own countries. After they have studied at our Theological School they return to their people and carry the New-Church doctrines to increasing numbers.

It is surprising how men in different parts of the world have been led to a knowledge of Swedenborg's Writings, seemingly in a most casual manner, but in ways that could have been brought about only by Divine Providence. Finding *Heaven and Hell* tucked beneath some floor boards in a house that one man was tearing down, picking up a book left in a taxi-cab, finding *Divine Providence* in a second hand book-stall, a passing reference to Swedenborg in a lecture—these are some of the means that have led our missionaries to embrace our New Church doctrines.

When such a man contacts the Board of Missions as a prospective church-worker, it is first necessary to ascertain his education and background and to determine if it would be advantageous for him to come to this country to study. If it is decided he shall come, the Board pays for all moving and travel expenses. After he has arrived in the United States, the Board assumes

responsibility for his welfare in this country and often for that of his wife and family. The Theological School provides him with a scholarship to pay his tuition.

After ordination, the missionary minister returns to the field where he is to work. The Board of Missions pays him a salary. This may be total support. Or it may be partial support if he is serving a well organized society that is able to contribute. There are many mission groups which lack financial means. In such cases, the Board of Missions also provides living quarters for the minister by buying a house or by giving the minister a housing allowance.

Our missionary ministers are resourceful in furnishing dignified places of worship. Often they are in rented rooms, sometimes in the ministers' homes, or in their own church buildings. The expenses of these places of worship are underwritten in various ways. Sometimes, there is an appeal for funds among Convention members. More usually, it is by application to the Building Fund of Convention requiring prior approval of the General Council.

In many of our missionary fields, the ministers travel over wide areas to minister to the groups and isolated families that come under their care. This calls for travel expenses that cannot properly come out of a man's salary. In some cases, a car is provided by the Board, and its upkeep may be partly assumed by the Board, depending on local conditions. In other cases, operation of a car may not be feasible. When other modes of travel are used, specified funds are forwarded to the missionary

minister to cover the cost of his journey. Additional travel allowances are made available when missionary ministers find it necessary to meet in conferences, or when the Board of Missions wishes to bring one of them to the United States for Convention.

Taking care of a missionary society, and keeping isolated groups unified and well informed, requires considerable office work. The Board of Missions is often asked to furnish typewriters, mimeographing equipment, and space in which to set them up. (The Rev. Shiro Torita's "typewriter", if we can call it that, is a very complicated affair using over two thousand characters in Japanese.) Moreover, to widen their outreach, our missionaries sometimes find it necessary to translate Swedenborg into their native language. A few publish periodicals of various types and weekly or monthly bulletins. The Board encourages and helps support such efforts, anxious to sow seeds for the New Church wherever the ground is fertile.

Besides the regular expenses we have described, the Board of Missions frequently assists missionary ministers

in the event of sickness or accident. When there are floods or hurricanes, relief assistance is given to the churches affected and repairs are made on damaged buildings and ministers' homes.

Our large and growing missionary family now embraces twelve ministers in the Foreign Field and eight in the Home Field of the United States and Canada. Taking care of them requires an ever-growing budget. There is never enough money to do all that the Board would like to do. A good share of our funds comes through the Convention Appeal. We feel that the work of the Board of Missions has a special appeal to the members of Convention. Whether it is for ministers' salaries, for churches, for parsonages, for travel, for publications, for office equipment or for basic human needs, your dollars have a wide-spread, strategic use through your Board of Missions. We urge you to dig deep and give generously to this very important work by contributing to the Convention Appeal.

—MARGARET SAMPSON

Report of the ANCL secretary

A CHALLENGE

by Helen E. Saul

THERE IS A time-worn question in this church of ours, which, nevertheless, I'm going to ask again, and attempt to answer, because I feel more and more strongly that it is of the utmost importance in this day of crisis. Why does the organized New Church exist?

Perhaps I should explain first the immediate circumstances that have brought this problem to my attention. I have attended a number of New Churches in the past three years and have been extremely surprised to discover that not only do the majority of each of the congregations know very little of the uniqueness of the New Church, of the differences between this new religion and traditional Protestantism, and fail to feel the responsibility of being a New Churchman, but in many areas, little is being done to change this condition; some ministers seem reluctant to introduce to new members and young people the more radical of our doctrines, and many of our Sunday Schools are being taught by people, sincere and devoted as they must be, who have not been instructed in the doctrines of the New Church. Two young people I recently talked to told me they had recently been confirmed into the New Church but that they had *not had any instruction in New-Church Teachings*; they would like to learn more about the Church to which they are confirmed. Recently, when I expressed my concern about this to one of our Church leaders I was informed that I was unusual, that I must realize that many people in the Church are not very interested in the Teachings. In special regard to our young people, high school age people, I have been told by several New-Church leaders that our young people need, not the Teachings, but the techniques of leadership, that the Teachings are too complicated and impractical, that leadership training will provide them with interest in the Church and maybe in 10 or 15 years they will turn

to the Teachings for help with their problems, that our teenagers don't have deep problems which can be helped by the Teachings, that they are not concerned with the moral problems existent in today's high school society (these people even deny that anything is wrong in today's young culture).

For me it was most astonishing and disheartening to hear these sentiments expressed. I have been not so long ago a teenager; I spent the summer with young teenagers, I have talked to members of our Leagues and my answer to these statements is that until we are willing to face reality we are doomed, as an organization, as a society, as human beings.

Problems to face

First, we must admit that we have problems, as individuals and as a culture. One out of 12 people suffer from mental illness; 20 percent of our marriages end up in divorce courts; 15 percent of our teenagers are juvenile delinquents; VD is a growing menace in our high schools; the number of teenage unwed mothers grows each year. No, we cannot say that our teenagers have no problems and it is folly to hope that our New-Church young people will come to a realization of the value of New-Church Teachings 10 or 15 years from now, after the disaster of a broken marriage or a life 10 or 15 years along the wrong path. And, fortunately, our teenagers aren't apathetic about all this as sitting in on a few of their bull sessions will reveal.

Now, to answer the question why does the organized New Church exist. The organization exists to spread the Lord's New Church upon earth. That is the only reason, and, as idealistic as it sounds on the surface, it is the most practical reason, for *the New Church is a new way of life* and new ways of solving old, yes ageless,

human problems. If we do not believe this then we should look elsewhere for religion. If we do believe this then we must begin spreading the New Church. This is a twofold process.

The process consists first of faith and love of the Lord and inherent in both is a rational understanding of the nature of love, of the Lord, and the doctrines of His church. Reason confirms Swedenborg's statement that faith without a knowledge of what it is and what it implies is no faith at all. We must have, as human beings, rational principles as well as love upon which to base our actions. As a specific example I would like to mention the teaching of our Church of Conjugal Love. In relation to the problems facing our society there is, perhaps, no doctrine that should be better understood. I will go so far as to say that there is no other basis for premarital or marital morality (used in the broad sense of the word) and guide for a creative marriage relationship that can stand up to reason (as the persuasive arguing of an overly romantic teenage male will convince you).

The challenge

And so, I challenge you:

Do you believe in the Lord's New Church?

Are you willing to face human problems?

If, so, are you willing to teach the doctrines of the New Church, uncompromisingly, to our young people, to our new members, in the belief that this will lead to a new better way of life?

As I write this the leaders of American Protestantism are proposing the unification of all Protestant churches into one united Protestant Church. If this disastrous compromise should occur will we be ready to stand forth

as a New Church with teachings that will offer to men the most practical way to face life? We can be (and we have the responsibility to be), if we will produce New Churchmen from our Sunday Schools, and New Churchmen, not just leaders, from our Leadership Education Institutes, if we will use the Leagues and the community churches for teaching people a New-Church way of life and not as methods for gaining a larger membership.

Until we say "We can offer a full understanding of the Word of God which can reveal the nature of the human psyche, the way to solve our human conflicts, the way to regeneration", we must relinquish the title Church of the New Jerusalem. If, in our vast imperfections, we will try in the spirit of love to the Lord and charity to the neighbor to teach His teachings and do His works, despite possible small membership, then we have the right to call our organization the Church of the New Jerusalem offering to the world the possibility of regeneration.

Why have I offered these thoughts to you as a report from the ANCL Field Secretary? Because part of my job is to communicate to you what is happening to our young people; not just the local activities of our Leagues but more importantly what their position is in our culture and what effect it could have upon your young person depending upon what his Church offers to him.

The ANCL Executive Board has just republished and sent to the local Leagues a study program and material written by Rev. Othmar Tobisch which is a guide to a practical understanding of the unique teachings of the New Church. We hope that you will help in making this material serve its purpose.

Miss Saul is the field secretary for the A.N.C.L. Last year she studied at the Urbana Junior College but now lives in California.

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by ROBERT H. KIRVEN

illustrated by Mark E. Kelley

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BOOK REVIEWS

ICELAND THE CO-OPERATIVE ISLAND. *Thorsten Odhe, Cooperative League of the U.S.A., Chicago, '60, 109 pp. and appendix.*

In the search for the bases of truth and justice the blessings of interdependence are being made evident on a planetary scale. Over and beyond the biological fact of brotherhood the spread of the cooperative spirit demonstrates the values of working together.

In Iceland there is a saying that "there is no task too big to be tackled by the cooperative movement." It is apparent from Mr. Odhe's report that unfavorable conditions (just as the period of American farm depression has seen the greatest growth of cooperatives here) inevitable call for mutual aid to supplement self-help.

In the foreword to this small book the chief of the Federation of Icelandic Cooperative Societies, Erlendur Einarsson, writes: "The situation and quality of the land are such that Icelanders throughout the ages have been compelled to fight the forces of nature. The population is sparse and scattered. Cooperation has been a necessity in order that obstacles could be overcome and the living standard raised."

Multi-purpose cooperatives serve a good two-thirds of the island population. As in Scandinavia the movement has checked commercial monopolies both in consumer trade and in the processing and handling of such products as those of the sheepgrowers and the fishermen, and even in sea shipping and fire insurance. And yet the continued expansion of cooperative retailing has not interfered with the sector of business known as profit enterprise, which has had to meet competition in spite of cartels and price rings. One society owns a big, modern and comfortable hotel. It grows vegetables and flowers in greenhouses heated from the flow of hot water springs, and is building a quick freeze plant for the fisheries. In one northern city there are cooperative grocery, chemist's, butcher and baker shops, and a margarine factory, a soap and chemical works, candy plant and power station. These, with a cooperative wool mill, tannery, shoe factory and knitting mill, give employment to hundreds of households.

In his closing words the author makes the point that Icelanders do not want their movement to become an idol to be worshiped blindly but consider continued growth to be conditioned by its capacity to serve the people's need more fully and more effectively than any other forms of economic enterprise—"and that expansion is not an end in itself."

—PAUL GREER

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CREATIVE OPPORTUNITIES IN CONVENTION

To the Editor:

I have read the arguments both for and against having fewer conventions, and I think that there may be good reason for having one only once every two years. Whether or not this would be better can be better decided by those who have been planning our conventions and have seen their results.

But there is also a danger involved—particularly, I think, in considering even fewer conventions—that we may fall victim to feelings of satisfaction with the present status of the New Church and take too short a look at the creative opportunities a convention can offer. I believe that we can help ourselves best by meeting fairly often, once every two years at the least, and infusing new energies and creativity into our programs where we can.

It does not seem likely that we could plan much better for a meeting once every three years than for one every two years. To wait longer than two years between conventions would, I feel, result in our losing more of the feelings of unity, inspiration, and renewal of ourselves as a dynamic body than we could realistically expect to gain in the few days we met.

The major purpose of a convention, I believe, is to give the New Church the creative energy and the devotion it needs to forge ahead in a world which desperately needs it. I do not see how this can be done effectively if we meet in small groups here and there or conduct business by mail for three or more years between conventions.

Might it not be that the problem is more of a problem of a lack of truly creative and imaginative thinking in the Church than of too many conventions?

Steve Koke

Pt. Richmond, Calif.

The President's Corner

PROGRAM OF PRESIDENT'S VISITS

February 9—June 25, 1961

- Feb. 9 Committee on Worship, Philadelphia or
- 10 Committee on Worship, Boston
- 10 Evening—Committee on Business, Washington, D. C.
- 11 Committee on Business, Washington, D. C.
- 20 Council of Ministers, Palos Park, Chicago, Ill.
- 21 Council of Ministers, Palos Park, Chicago
- 22 Council of Ministers, Palos Park, Chicago
- 23 Council of Ministers, Palos Park, Chicago
- 24 Council of Ministers, Palos Park, Chicago

- Mar. 10 Department of Publication—Tentative
- 11 Department of Publication—Tentative
- 14 Board of Missions—Tentative
- 17 Department of Publication, New York
- 18 Morning—Department of Publication, New York

- Apr. 11 Board of Missions—Tentative

- May 5 Board of Trustees, Wayfarers' Chapel, California
- 6 Board of Trustees, Wayfarers' Chapel, California
- 7 Los Angeles, California
- 9 Board of Missions—Tentative
- 21 Canada Association Meeting—Tentative
- 28 Canada Association Meeting—Tentative

- June 19-25 General Convention, Washington, D. C.

BIRTHS

CUTTING—Born Dec. 12 in Cambridge, Mass., to Mr. and Mrs. T. Jerome Cutting, a daughter, Lauralyn.

CARTER—Born to Dr. and Mrs. Richard L. Carter in Troy, N.Y., a son, Robert Lestor.

WIEBE—Born May 16 to Mr. and Mrs. Arthur Wiebe in Acme, Alta., a daughter, Gale Janine.

CORDRAY—Born Nov. 14 to Mr. and Mrs. Lloyd Cordray in San Francisco, a son, Lloyd Andrew.

CLARKE—Born Dec. 20 to Mr. and Mrs. Ronald Clarke in Detroit, Mich., a son, Andrew John.

FOSTER—Born to Roger and Joy Foster, a son, Dean Michael.

SANGER—Born Dec. 4 in Pretty Prairie, Kans., to Mr. and Mrs. Donald Sanger, a daughter.

TAFEL—Born Nov. 30 in Boston, Mass., to Mr. and Mrs. Richard H. Tafel, Jr., a son, John Barclay.

BAPTISMS

HERSEY—Karen Elizabeth, daughter of Mr. and Mrs. George Hersey, Gulfport, Miss., Society, baptized Nov. 13 by the Rev. David P. Johnson.

MORROW—Ann Marie, daughter of Mr. and Mrs. George S. Morrow, San Francisco Society, baptized Dec. 25 by the Rev. Othmar Tobisch.

DIXON—Gerald Lewis and Peter John, sons of Mr. and Mrs. Lewis S. Dixon, Edmonton, Alta., Society, baptized Oct. 9 by the Rev. Erwin D. Reddekopp.

BROWN—Paul, infant son of Mr. and Mrs. Harold Brown, was baptized in the San Francisco Church by the Rev. Othmar Tobisch, Sept. 10.

KOORYMAN, YEATHEARD, SONMOR, HARVEY, FRASER—Agnes Nellie Mary, daughter of Mr. and Mrs. Henry Kooryman, Edmonton, Alta., Janice Lynne and Karen Valerie, daughters of Mr. and Mrs. Roland Yeatheard, Edmonton, baptized Nov. 6; Roland Kenneth and Laura Vivian, children of Mr. and Mrs. Yeatheard, baptized Nov. 13; Kevin Agar, son of Mr. and Mrs. J. Raymond Sonmor, Edmonton, Susan Lynn, infant daughter of Mr. and Mrs. John G. Harvey, Edmonton, Monica Lynn and Scott Lindsay, children of Mr. and Mrs. Stanley Fraser, Edmonton, baptized December 4. The Rev. Erwin D. Reddekopp officiated at all three ceremonies which were held in the Killarney Church of the New Jerusalem.

WIEBE—Arthur Henry James Wiebe, Sunnyslope, Alta., Society, baptized Oct. 9 by the Rev. Henry Reddekopp.

WIEBE—Gayle Janine, daughter of Mr. and Mrs. Arthur Wiebe, Sunnyslope, Alta., Society, baptized Oct. 9 by the Rev. Henry Reddekopp.

PARDUE—Brian James, son of Mr. and Mrs. Rae Pardue, Sunnyslope, Alta., Society, baptized Oct. 9 by the Rev. Henry Reddekopp.

KLASSEN—William David and Winona Agnes Marlene, children of Mr. and Mrs. Clifford Klassen, Boggy Creek, Man., Society, baptized Oct. 23 by the Rev. Henry Reddekopp.

ENS—Michael David, son of Mr. and Mrs. James Ens, Calgary, Alta., Society, baptized Nov. 13 by the Rev. Henry Reddekopp.

WEEKS—Donna, daughter of Mr. and Mrs. Donald Weeks, San Francisco Society, baptized Nov. 5 by the Rev. Othmar Tobisch.

PARSONS, BOWMAN, BERGSTROM—Delores Ann and Peggy Joyce Parsons, Sara Bowman, and William Bergstrom, San Francisco Society, elected to Junior Membership by actions of the Church Committee and the Board of Trustees in November.

PRESENTATION

SCHNEIDER—Margaret Ella, daughter of Mr. and Mrs. Frederick P. Schneider, Kitchener Society, presented Dec. 18 by the Rev. David P. Johnson.

FEBRUARY 1, 1961

CONFIRMATIONS

FUNK, FRIESEN—Lona Margaret Funk and Edward Brian and Adina Elizabeth Friesen (brother and sister), Boggy Creek, Man., Society, confirmed Oct. 23 by the Rev. Henry Reddekopp.

DHUEZ, REDDEKOPP—Lyle Edmund Dhuez and Dennis John Reddekopp (son of officiating minister), Rosthern, Sask., Society, confirmed Nov. 6 by the Rev. Henry Reddekopp.

SONMOR—John Raymond Sonmor, Edmonton, Alta., Society, confirmed Nov. 27 by the Rev. Erwin D. Reddekopp.

MORSE-SOMERS—Jean Somers and James Morse married Dec. 27 in the Washington, D. C. Church; the Rev. Ernest O. Martin officiating.

STOROSCHUK-BAYLEY—Mary Carolina Bayley and Myroslaw Lawrence Storoschuk married Oct. 23 in the Edmonton, Alta. Church; the Rev. Erwin D. Reddekopp officiating.

FORBISTER-TONKIN—Gloria Norma Tonkin and Allan Merwin Forbister married Nov. 5 in the Vancouver, B. C. Church; the Rev. John E. Zacharias officiating.

MARRIAGES

DRIEDGER—Mr. and Mrs. Abram Driedger, Vancouver, B. C. Society, celebrated their fiftieth wedding anniversary with a renewal of their marriage vows; the Rev. John E. Zacharias officiating.

ENS—Mr. and Mrs. Abram Ens, Waldheim, Sask., celebrated their fiftieth wedding anniversary Nov. 25.

REMPLE—Mr. and Mrs. Henry Remple, Herbert, Sask., celebrated their fiftieth wedding anniversary Dec. 26.

MEMORIALS

KLASSEN—Jacob H. Klassen passed into the spiritual world July 9 at the age of 70. He is survived by two sons and two daughters, Wilbert, Surrey, B. C., Stanley, Regina, Sask., Mrs. Nellie Willison, Regina, and Mrs. Norma Etherington, Vancouver. The resurrection service for Mr. Klassen was conducted by Lay-Leader Harold Tylor.

WILLIS—Emma B. Willis, widow of the late Arthur H. Willis, Bridgewater, Mass., passed away Nov. 24 at the age of 93. She was the daughter of the late Mr. and Mrs. Alfred Keith. She is survived by a nephew, a niece and a cousin. Resurrection services were conducted Nov. 26 by the Rev. Harold R. Gustafson.

EDWARDS—Mrs. Mary C. Edwards, Collingswood, N. J., passed away Nov. 30. Resurrection services were held for her Dec. 3; the Rev. Richard H. Tafel, Philadelphia, officiating.

WEBSTER—Mrs. Laura Haley Webster and her daughter Patricia, Fryeburg, Me., died Dec. 26, following an automobile accident.

C.B.C. RADIO BROADCAST IN WESTERN CANADA

The Rev. Erwin D. Reddekopp of the Killarney Church, Edmonton, Alberta, conducted the religious broadcast, "Morning Devotions" over the C.B.C. Western Network during the week of December 26-31. This broadcast is sponsored by the Canadian Broadcasting Corporation in cooperation with the Edmonton and District Council of Churches. It is a ten minute devotional service, allowing about four minutes speaking time.

The Church in Edmonton was given considerable publicity through this broadcast, since its name, The Killarney Church of the New Jerusalem, was mentioned twice each morning in the Announcements. In his talks, Mr. Reddekopp was afforded the opportunity of expressing several New-Church teachings in contemporary language. The doctrine of "Uses" was emphasized, as was our understanding of Divine providence and the laws of permission. It is our hope that our church will have this opportunity again in Edmonton, some time in the future.

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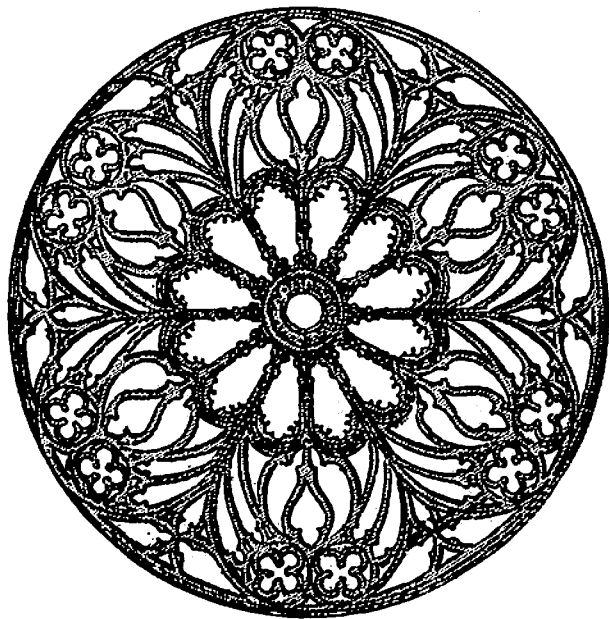
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NEW-CHURCH MESSENGER

FEBRUARY 15, 1961



HROSWITHA

(932 A.D. ?—1002 A.D.)

TO those who know her,
Read.

To those who now would lift her name,
Come read
And gently let the others then pass by.

Hroswitha was the Nun of Gandersheim,
Noble by birth and keen of wit,
Who swung the Latin of her time
Into strong tales,
The dramas of the Bible, then the unknown Word.

Dramas of the Old Testament
And dramas of the New,
She wrote the stories lost already
In that dark world of Gandersheim,
The tales that flow to us in picture, tale and Word.

Hroswitha yearned that men should know
and so she wrote;
She asked the nuns to play the parts.
And there in convent walls
A thousand years ago,
A thousand years after the very deeds,
The human breath again was caught
To round itself to speak
The words,
The thoughts of Prophets, and of Christ.

Then again a darkness.
All copies of her plays were burned,
Stories blotted out for centuries;
And yet they live.
We hear, we tell the very tales Hroswitha knew.

—MELROSE PITMAN

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FEBRUARY 15, 1961

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against
God.

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

EDITORIALS

Prepare for Temptation

IN THE SEASON of Lent, when the theme of temptation is likely
to bulk large in religious discussion, the question of what man can
do to prepare himself to meet the onslaughts of evil desires may call for
an answer. Such preparation requires that one seeks an awareness of
the faith within himself; a faith that *God is*, and that He is a power in
the human soul. Man does not create such a faith, but God implants it
in him, and man's job is to discover it.

Next in importance is self-examination. By this is not meant morbid
introspection, which may be nothing more than an outgrowth of self-pity.
Rather it is a frank and earnest effort to appraise one's own spiritual
status, to ask oneself, how much he really cares about receiving a greater
measure of the inflowing life of the Divine. One must inquire what he
regards as the true values: are they the things of this life or are they the
riches of the spirit?

A willingness to face one's own shortcomings does not lead to dis-
couragement and a sense of futility, but rather to a reorientation and
repentance which will issue in a deeper commitment to the will of God.

Both self-examination and the search for an inner faith call for prayer.
Prayer is the most important tool in man's spiritual equipment. A promi-
nent physician, Dr. William Sadler, says that in neglecting prayer we
are, "neglecting the greatest single power in the healing of disease."
With even more emphasis it may be said that none desiring spiritual
growth can afford to neglect prayer.

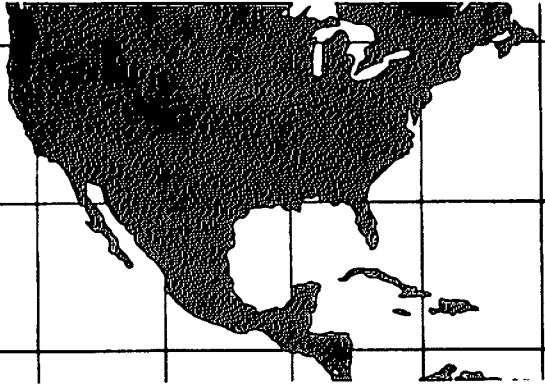
The Larger Task

FEW THINGS are more distressing than the quarrels and bickerings
that all too frequently break out in churches. Sometimes the cause
is trivial, sometimes merely misunderstandings that a little patience
would have cleared up. We know a church society that split in two over
a wrangle about where to locate the door of a new structure that was
being contemplated. In one instance we knew of a costly lawsuit that
dragged out over several years as a result of a dispute between two com-
mittees in the church. Much bitter feeling developed, friendships of long
standing dissolved and even families were divided.

Sometimes these controversies arise from the lust for dominion on the
part of leaders or would-be leaders. But whatever the cause these dis-
sensations reflect no credit on the church. If Christian people are not able
to settle their differences in a spirit of love, of give-and-take, of tolerance
toward one another, what may we expect in employer-employee relations
in big industries? What may we expect in the relationship of nations to
one another?

This is not to say that differences within church bodies are necessarily
undesirable. Out of a clash of opinions and different viewpoints there
may arise better solutions than any at first proposed. In a group that
functions on a democratic basis there are certain to be differences. But
where there is tolerance and a spirit of fairness, and an openness of mind
to the convictions of others these need never result in quarrels.

The best remedy for dissensions in churches is a vision that is elevated
to the mighty task before the church, namely, the promotion of the
Kingdom of God. Placed besides such a vision small things are seen for
their smallness.



WINDOW TOWARDS THE WORLD

DEEPER RESOURCES

THE YOUNGER NATIONS of Africa and Asia, emerging out of colonial status into independence seem to be swept often by nationalist fervor, having learned the lesson of nationalism from the older nations in the very day when those older nations are struggling out of nationalism into larger economic, political and cultural unity.

That interesting observation was made at the outset of a radio lecture recently published in *The Listener*, the organ of the British Broadcasting Corporation.

Nationalism, internationalism, both are making headway in our world. One thing we are learning today is that history-in-the-making does not yield itself with grace to hasty generalizations.

The Church, none-the-less, offers deeper resources for thought and judgment. On the strength of such insight we begin to see that what appeared as contradiction on the surface was the working out of a dynamic plan, a different stage of realization. Spiritually and even psychologically we recognize that unity is perfected in the measure the individual members grow in maturity, integrity and freedom. Perfection is not through stereotype. It rises with harmonized variety. Hatred is ruinous. The key to our history remains with the creative Love and Wisdom of the Lord.

Our Church uses the name of a City, and in the city human beings are daily given the object lesson to learn "to live with differences." As Dorothy Barclay says perceptively in her book, *Understanding The City Child*. (Franklin Watts Inc., publisher, New York 1959):

"Home, school, church, and youth groups all have a part to play in preparing children for the vastly wider world of tomorrow, a world in which people of other colors, other cultures, other religions will play increasingly active and important parts. . . . This is an opportunity the city can offer in abundance." (P. 230)

—ANDRE DIACONOFF

THE BLESSINGS OF LIBERTY

WE HAVE BEEN hearing a good deal of discussion lately in regard to our National Purpose. What are our aims and goals as a nation? Clearly these are, of course, set forth in our Constitution: to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

But how do these apply in our modern age? How shall we proceed in the complex society of today?

A few months ago *The New York Times* and *Life* published a series of articles on "The National Purpose" (now published in book form by Holt, Rinehart and Winston) by such outstanding writers as Adlai Stevenson, Archibald MacLeish, David Sarnoff, James Reston, and others. More recently we have had the report from President Eisenhower's Commission on National Goals, under the chairmanship of Dr. Henry M. Whiston; the other members of the Commission are equally outstanding—scientists, businessmen, university presidents, a retired judge, a retired army general, a labor leader. But where was the religious leader? Surely when we are thinking of America's goals and purposes, the voice of religion should be heard. One of the members of the President's Commission is Erwin D. Canham, editor of *The Christian Science Monitor*, but he is a layman. In the *Times* and *Life* series religion is represented by Billy Graham.

The voice of religion has indeed been heard and will continue to be heard on the subject of national goals and how we shall meet the problems and challenges of our time. For one instance, there is an excellent article in *The Christian Century* (Dec. 7) entitled "Anatomy of a Debate," by Michael Novak, a Roman Catholic. One of the issues he discusses is the point of view from which freedom is to be regarded. He asks, "Does freedom consist in giving as much as possible to the individual person, and taking the public good and common action as freedom's enemy? In addition to its meaning as absence of restraint, has freedom positive standards of fulfillment against which it can be measured, such as commitment, responsibility and competence?"

We know—our religion tells us—we cannot have true freedom, and keep our freedom, at the expense of those who do not have it, who are still struggling against poverty and ignorance. For we are "members one of another." We face the challenge of living as Christians—not content with materialistic goals and the highest standard of living in the world, but bending our efforts to expand the areas of freedom and brotherly love, sharing our "blessings of liberty."

—ELISABETH RANDALL

Give to your ANNUAL APPEAL!

“And Jesus saw them toiling in rowing, for

the wind was contrary unto them; and about the fourth watch of the night He cometh unto them.”

Mark 6:48

TOILING WHILE ROWING

by Immanuel Tafel

WHETHER IT happens on the Sea of Galilea, or on the sea of life, we know of this familiar experience. We recognize that life may be serene at times,—things seem to be favorable, and at other times life seems a tempestuous affair,—as if the very fundamental forces were against us.

Let us look closely at this picture which our lesson presents to us. The day had been full of excitement for the disciples. They were thrilled as they witnessed the feeding of the five thousand with but five loaves and two fishes. There was talk of urging Jesus to consent to be the king they were hoping for—“But he constrained his disciples to get into the ship” much against their inclination and cross over to the other side of the lake. They had not progressed far before daylight failed, clouds gathered, winds rose and soon they were battling with the storm, straining at the oars, trying to keep their little boat headed into the wind. It was truly a scene of intense and elemental conflict.

And that outer conflict was a picture of their inner unrest, as they thought about the great kingdom Jesus could inaugurate—now with his evidenced power of providing for the physical wants of the people,—that would be a great drawing card, and the masses would flock to his support. It was a temptation to urge Jesus to be that kind of king. The more they thought about it the harder they rowed—and the harder the storm blew.

Jesus, praying alone on the mountain after the disciples had left Him—was also being tempted to be the worldly monarch such as his disciples dreamed of. He had, it is true, come as a king—but not as a worldly monarch. So, I see in this scene a dream of temptation—Jesus triumphant over it, as exemplified by His walking on the waves—the disciples still buffeted by it—straining to bring their boat to safety.

Alone on the sea, facing the adverse wind and waves, they were powerless to move forward. Then Jesus came to them, walking on the sea picturing His own triumphant success in putting aside the suggestions of the tempter as well as depicting the transmission to the disciples of a similar calmness of mind—the wind ceased and the waves were quieted.

There are endless lessons we can learn from this parable, for the Word of God is given for our spiritual

instruction and guidance. Each of us is like a little ship out at sea, seeking eventually to reach the harbor on the other side. In the midst of the oceans of knowledge about us here in the world, we build a ship of life which will enable us to navigate its waters. This ship is composed of our beliefs, our convictions, our knowledges about spiritual things—in short, the ship is our doctrine. We steer our ship to the best of our ability. There are times when life is clear sailing. Things seem, as we say, to be going our way. But then, there are times when the winds and waves of adversity seem determined to put us off our course. We are tempted to put about and sail with the wind, even though we know, from previous instruction, that our spiritual strength of character depends on our combatting the adverse circumstances. And the winds and the waves which seem to put us off our good course are the forces of the hells trying to find some weak spot in our spiritual armour. There are allurements of evil—it is easy to drift—to surrender oneself to the current of public opinion—to the custom of the world, to the maxim of the tempter. That's the way temptation often faces us. We may not be faced with the desire to commit some great evil—often it comes to us as a slow dry moral rot—an inclination to avoid responsibility, allowing some lesser thing to interfere with our church attendance on Sunday—the disinclination to take a sure stand when we know it will bring censure on us from our friends and acquaintances. When people drift from religion it is because they have let go. They have allowed themselves to be carried off their course into a whirlpool of materialism and worldliness.

It takes strength of character to keep rowing into the wind, to resist that impulse to give up—but if we remain true to our convictions there are compensations, for we find ourselves in the unseen presence—strengthened by an almighty power which is available to us in our hour of need “and He saw them toiling in rowing for the wind was contrary unto them; and about the fourth watch of the night He cometh unto them.”

In all temptation the darkest hour is just before dawn, just when we feel the last bit of resistance we have has been used up. Too often we do not exert our fullest efforts before we do give up. But we want always to

keep in mind the picture of those disciples continuing their efforts, and to remember the strengthening presence of the *fourth watch*. We can think of this parable in regard to so many of our everyday difficulties, for our religious ideals and principles mean nothing until they are ultimated in our everyday efforts. The winds and waves of our actions and reactions have many stormy results. We give way to our feelings, and try to justify ourselves in the resulting clash with other people. A hostile atmosphere in the home or in the place of business is a hindrance to our neighborly relationships with others. It is our Christian duty to try to change the atmosphere, to face the various situations with the conviction that when our greatest efforts are marshalled in trying, and when we most need our Lord Jesus, He will come to us. For after all, it is only His power which *can* overcome the forces of evil that seek by every means to disrupt our sympathetic understanding and relationship with other people. And life after all, is just a long series of relationships between people. We have disagreements with other people, and in these we must endeavor to ascertain whether or not at least a part of the fault be ours. The hells thrive on misunderstandings, on fancied or actual hurt feelings, on disrupted friendships—because these are disorderly and hell is the center of disorder. They are dangerous and at any time waves of passion may sweep over and engulf us—like that storm which threatened the disciples.

There is an interesting comment made by Swedenborg in regard to this passage—he says that, “The boat means our doctrine, and the oars mean our intelligence by which we make progress in the application of our doctrine.” Now, if we have a worldly philosophy, or if we have our own ideas of what life should consist then that is our boat. The oars are our own intelligence by which we make this belief work. But the gospel tells us that without belief in the Lord Jesus we will make no headway—the wind is against us. Belief in the Lord Jesus Christ is basic because all life comes from and returns to Him. If we try to leave Him out of our philosophy then we are depriving ourselves of the spiritual support and strength which could be ours. There is another thought that goes along with this. The mariner charts his course by reference to the heavenly bodies, the sun, the moon



and the stars. In spiritual terms we also are mariners, steering our little boat. We too must look upward for guidance and chart our religious progress by means of the sun of love, the moon of faith and the stars of knowledge from the revealed Word. Everyman must sail his craft of life; everyman must face the storms of life; and everyman has been given a chart and compass whereby he can make a good voyage and reach a safe anchorage. By denying God who gives these aids to our spiritual navigation, we throw overboard our only hope of safety. Without Him to guide us, without Him to point the way, we drift with the ebb and flow of the tides, battered by the storms of adversity, and eventually we founder on the breakers of sin.

Application to church or self

This parable has, indeed, many applications. For example, it is a picture of the Church in the world today. "Toiling in rowing for the wind was contrary." We sense a seething unrest; a growing paganism even in so-called Christian lands. People who are nominally church members are being satisfied with a minimum of religion, and this is true even in our own church which is a part of the Christian effort. While as a nation we are becoming rich in worldly goods we are becoming increasingly poor in spiritual riches. The gospel cry falls on ears which are becoming less sensitive to spiritual things. The Lord Jesus is always ready to come to us—if we ask him; He is ready to guide us to a safe anchorage if we seek this guidance; He is ready to strengthen us against the storms if we rely on His power against the forces of evil. The fourth watch, when Jesus comes to us, can be anytime we are faced with temptation, when we feel our

own resources inadequate and prayerfully ask Him to be our savior from sin.

We could elaborate this parable; we could talk about the craft called world peace, and its struggles against the storms of bitter debate and dissension—against the winds and waves of pride, selfish ambition, misunderstanding.

We could see this parable in reference to our . . . well, you apply it to that problem which is facing you right now—you feel that you have gone as far as you can, that you have no more resources to bring to bear on the problem—but you still hope for a successful answer—then pray that the Lord will come to you as you row. Is it some temptation which faces you—then pray that your faith is strong; that success in overcoming it will quiet the stormy sea, but know also that it is His presence which comes to you on the stormy seas, in the fourth watch.

"Toiling in rowing, for the wind was contrary." We can face the storms of adversity when we understand something about the forces which rouse them. When we realize that our faith becomes strong and eventually invincible by use we can see the purpose of this continual testing. The muscles of the body become hardened by exercise—so too is your faith strengthened. Pray then, not that the winds and waves of adversity cease, but pray rather for greater strength and understanding to overcome them; pray for the wisdom to see the meaning of trial, and pray for that strengthening Divine presence which comes to us in our hour of need—in the time of the fourth watch.

The author is the pastor of the Church of the Holy City, Chicago, and resident director of the Swedenborg Philosophical Center.

No man having put his hand to the plow and looking back is fit for the kingdom of God."

Luke 9:62

Help us to go somewhere

by John C. King

LORD, HELP US to go somewhere! Take us beyond the troubles of today into the joys of tomorrow. Lead us toward fulfillment of a part of the promise thou hast built within us.

When we ask the Lord to take our hand and lead us along life's highroad, where are our eyes? Where are we looking? Are we taking a peek over our shoulder? Perhaps as we tell the Lord we will go forward with him,

we are looking back, pleading with him to let us turn around just once more and say good-bye to our friendly old resentments, our familiar relaxed feelings about Christian-service. "Lord, before we follow you to plow the fields and scatter the good seed on the land, wait a minute will you? We want one last farewell; then we'll go." And the Lord says, "Let the dead bury their dead. No man having put his hand to the plow and looking

back is fit for the kingdom of God."

If we take the pledge to serve the Lord, last farewells with our old ways, our old habits are dangerous. They can be fatal. Remember Lot's wife! Imagine it! To seem to breathe, and move and live, and yet to be going nowhere in life; to be standing still, a statue looking in the wrong direction, a pillar of salt, staring backward with vacant eyes. Are we on the road to nowhere or somewhere?

Life is not a river which runs backwards. We can stand still and watch it pass by but we cannot turn it back; it will not take us up stream into what seem like brighter, more carefree days. Nostalgia unlimited, is not an item in the stock of the Christian religion. Follow me the Lord says; we pray, "Lord, help me to go somewhere in life."

Way of preparation

The Lord will lead us somewhere if we want to go with Him, but He will not pull us along. Prayer and the tugging of Providence are not enough. We have to go, to follow somewhere. Our job is described very well in the saying which has always meant a great deal to me, "Walk in the way of preparation." While we are living, we are preparing to live. While we are working today, we are preparing for tomorrow. This is our part of going somewhere in life. Whenever a mother is struggling to help her children grow, she can cultivate some of her other talents, so that on the day the children leave home, she can begin to go somewhere with her living instead of standing still, looking back in loneliness.

Every man, while he pursues his daily work, can spend a little time to toy with interests which will keep him feeling useful and needed when he retires. It is never too early for the young; it is never too late for the old to prepare; to go forward in life. As the Lord leads, we can all move somewhere in life. If we are not young enough to do something to go forward, we can be somebody, a Christian example to those of us whose years trail behind, because they are fewer. Here is a recipe for our preparation, our part of going somewhere with the Lord.

We can see the first ingredient when we look at the boy or girl preparing for a vocation. His or her biggest job is learning, getting the knowledge and skill to do a chosen work. To go forward with Christ our Lord, we need to learn. How are we going to follow Him if we don't know the requirements? Our learning what the Lord teaches us is not a job for group memory. It is the kind of learning we do with our heart and soul, the learning that leads to practice, the learning that takes in to give again. It is hard to analyze this kind of education, we can picture it when we see a baby crawling along the floor. Suddenly he spots an object. It may be a toy or a piece of dust. He takes it in his hand, but he is not satisfied just to touch the object. He rubs it against his body and face; he puts it into his mouth. He is trying to learn with all his senses, with his whole self. Perhaps this is what the Lord means by our becoming little children, to come to his kingdom. When we learn from

Him, we give the all of us. We hear, we see, we touch His Word; do not forget one more, an invitation in the Word itself: "O taste and see that the Lord is good."

Afraid of change?

When we learn, we change. All of us have at least one thing in common besides being human. We are often afraid of change. We sometimes resent it; we resist change. But in spite of our fears, our peevishness, and our resistance, we change anyway. We can change by going ahead or by going down; we cannot go back. We can go upward in our development as human beings. We can deteriorate in our intelligence and in our finer human feelings. We can go upward and forward; we can go down; we cannot go back.

If we follow the Lord, we cannot return to where we lived yesterday. We can only look to the past, fastening our eyes on it and we will change. We will go down to wretchedness. The Lord will die out of us as we freeze in our tracks. The Lord who is our light and our salvation will walk away from us. The kind of change which the Lord shows us, the change to which He invites us, is to walk along with Him, to find good works we can do to help all kinds and colors of neighbors, the poor, the sick, the dispirited, the grieving.

We do change when we keep our hearts and hands and voices busy in the Lord's service. We grow. From hired servants we change to free men, doing the Lord's service, finding the work without being constantly ordered to do it. If our hands and hearts grow slack, we still change; we stop growing; we become a stump of ourselves, a blasted tree, drying up at the roots. The change which comes while walking with the Lord, grows trees of righteousness which bring forth and bear fruit.

Howsoever we change, whether our necks grow stiff from looking over our shoulders, or whether our eyes grow sharper on the watch for chances of service, there is one force which keeps our life going. It is love. Without love there is no learning, there is no change. The love that moves us forward is the Lord's love for humanity. No one who reads His life in the Gospels attentively can escape a glimpse or a touch of the Lord's caring for all of us. He looked with compassion on the sick, the sinner and the outcast. His heart would leap with joy over the man or woman who repented. His love triumphed over the stripes, the thorns and the nails. His steadfast love treated death as a curtain; He drew it aside revealing life.

This is the loving kindness which takes us somewhere in life. "Love is not love which alters, when it alteration finds." This quotation is a description of an ideal in marriage love, but Shakespeare's words describe the Lord's love for humanity too. This love is boundless and eternal, rising like a sun upon the just and the unjust. His care for the living belongs in our hearts. It will not take us anywhere if we keep it outside us. How can we go on without this bread of life? Without it, home, friends, neighbors and work become cares of the world, deceiving us and bowing us down under a burden. When

God's love for people expands our hearts and stretches our vision, people and jobs become opportunities for caring. Christian love is not just an ideal to shoot at; it is the one real desire that keeps us wanting to go somewhere in life. Unless we care in ways which reach out beyond the tiny circle of self, all our learning and changing will stop. The journey of preparation will end in a closed door. We will be like the five foolish virgins who brought their lamps for the wedding and trimmed them; but when the bridegroom came, they had not provided enough oil for their lamps. Their lights winked out. So is the Christian life without the Lord's love in the heart. The five wise virgins were careful. They brought oil for their lamps, and their lights kept burning. Love that amounts to anything is full of care for the need and the goodness in any human life. It is the oil of gladness which makes all things new and shining, bringing spring to our steps and light to our path that we may go somewhere in life.

Divinely Human Savior, we offer Thee our hearts and our hands that we may walk with Thee in the way of preparation. Help us to learn, to change, and to love. Straighten us and strengthen us that we may stand fast in faith and go forward in charity. Teach us to fill the lamp of our days with the oil of Thy loving kindness and Thy truth, that we may have light to go somewhere in life, and that Thou mayest shine through us to give light to all that are in our house and in our neighborhood. This we ask in Thy name O Jesus Christ our Lord. Amen.

The author is a teacher in the New-Church Theological School.

ACCORD REACHED IN SOUTHEAST AREA

An important meeting of key New-Churchmen in the South Eastern Area was held in St. Petersburg, Florida, on January 21 and 22. This was held at the request of Convention's Board of Conciliation, acting through its representatives the Rev. Wilfred Rice and the Rev. Bjorn Johannson who personally represented the Board at this meeting.

Numerous questions which had previously hampered work in this area were resolved and plans laid for the orderly development of the work of the Church. The *MESSENGER* will report details of these plans as they unfold.

The following joint statement was released at the conclusion of the meeting:

Joint Statement

"The undersigned New-Churchmen in the South Eastern Area are pleased to report that a meeting was held in St. Petersburg, Florida, on January 21 and 22, at the request of the Board of Conciliation of the General Convention. A solution was reached to the difficulties and differences which previously have existed in this area. It is our feeling that this is the first step toward a new working arrangement in which we can all cooperate.

St. Petersburg, Florida

January 22, 1961

The above statement was signed by the following: Louis K. Benedict, Dorothy K. Hinckley, Ernest L. Frederick, Herbert Young, Bjorn Johannson, and Wilfred G. Rice.

THE ROOTS OF HEAVEN

THE CHURCH today stands like a tree,
a great sequoia on a hill,
above the ground all symmetry;
Beneath the earth with God-taught skill
the strong arms of the roots embrace
great rocks to hold the tree in place.
How little do the deep roots know
about their own far-reaching tree,
a veritable green chateau,
all breezy sun-warmed amity;
The nests of birds, the happy throng
at matins and at evening song!

The church on earth can never guess
the church in Heaven's blessedness.

—ALICE HOEY SHAFFER

A LOOK AT THE SUN

NEVER BEFORE in the history of mankind has there been a time so full of challenge to the God-given abilities of man, as the time in which we live. The world, the country, the state, the city, the community we live in—all is new, changing, confusing. But even more staggering than these outward physical changes are the changes that have and are taking place within us as individuals and as groups. This is a time that takes courage—imagination—willingness to step out ahead—a deep desire to open our eyes and see what is going on all around us. A time for faith in the ever-present creative hand of God active in the world and in us. For I am of the deepest conviction that what we are beginning to respond to in this time in which we are privileged to live is just that—a major step in the Lord's continuous effort to offer each of us an opportunity to grow in His image and likeness.

Our attention in previous issues of the *MESSENGER* is turned to Convention (that's you and me, you know!) and what the future which confronts us can be. That's a sizable order! For the future can be many things. There is much that must be undertaken before we can approach an adequate answer. At this point the possibilities for the future are so staggering that to really step out and take a look at them would blind us as though we had looked bare-eyed directly into the sun. You *can* look into the sun, you know, if adequate preparations are made. It's being done constantly and much valuable information is derived therefrom.

First, let's take a look at ourselves. What do we want the future to be? What's the point of having a future anyway? What do we have to work with as we approach this future? What steps have we already taken towards this future? What can we learn from these steps? Obviously, I couldn't begin to answer these questions in an article to be just 1200 words long even if I knew the answers. But these are questions the answers to which we must constantly be seeking. As a matter of fact, we are seeking them in many ways.

Having turned our attention to ourselves then we must turn outside ourselves. What about this world we live in? Big isn't it? Yes and growing bigger every minute. The U. S. Census Bureau is just beginning to feed us information from the census recently taken. One startling fact has already emerged. The population explosion we've all been talking about has turned out to be an even greater upheaval than anyone anticipated. Percentages have had to be discarded. There's an even greater percentage of people who are not now within the church than we knew. This adds even more necessity for the church to ask itself, "Is there a reason for attempting to reach more of these people?" If there is, "What is it?" I mean, "What is it, *really*?" In the confusion of all this growth I am not at all certain we know the answer to that all important question! Oh, there is much we need to know about this world we live in before we can look at the future of Convention.

How about people? Pretty much the same as they've always been? Yes, basically they are still creations of God and each created to respond to His Life. The need for growth towards this Life is always the same. But different we are, too! Many books are being written today which are attempting to explain these differences. These are differences in the way we think. Differences in the way we live and work and play. Differences in our worries and our happinesses. Differences in our relations with each other at home and outside the home. Yes, even differences in our attitudes about ourselves.

Many of these differences are subtle ones of which we may have little or no real consciousness. But they are there and we need to know these changed patterns in order that this future towards which we're going to move may have relevance to people and not just to ideas.

Now, of course, you can't wait until all the answers are in before you decide to move in some direction towards the future. One of the interesting things about answers to questions is that by the time you have arrived at the "right" answers, the questions have changed. (I'm not at all certain that's an original thought but I am certain it's a true one!) One must develop an attitude of willingness to step ahead on reasonable knowledge even without the assurance that it is "the" right step and be ready and willing to spring lightly on to the next one if the ground proves to be a bit soft where the first step landed. With reasonable knowledge, you know you're not in a marsh full of quick sand and that somewhere ahead there is solid ground or; more important, many areas of solid ground. The urge to move is the vital ingredient and to move in directions that are not always entirely "safe." This is approaching what I believe David Reisman* to mean by his term "nerve of failure." If it isn't, I shall beg Mr. Reisman's forgiveness and go right ahead and use an excellent term in my own way!

Do we have it, this nerve of failure? Are we willing to attempt to serve as a church in ways that seek to meet the world and the people in it—ways that are not "safe" but that strive to reach out to real needs rather than assumed ones from the past? You know, much of the church's attempt to respond to the growing population and the "return to the church" has been to do it in "safe" ways. That is, in the same ways it has been serving in the past only varnished up a bit to make it look modern. Frankly, the demand was so great, precious few had or took the time to do much else. There wasn't the time to ask what people were needing or asking for. Build, organize, that's the immediate response. But "for what" will have to wait its turn. Well, this takes a certain amount of nerve, too, but I doubt that there is much nerve of failure in it.

The future, ah yes, the future. Strange as it may seem that future is now. And it's a bright one, a challenging one, an adventurous one (I'd like to speak of it as a New Frontier but unfortunately someone else has used that term.) As we look around, we see many fascinating attempts to grasp for new ways to be a part of that future. Let's encourage them and throw ourselves into the struggle. As we learn to look at the sun it can tell us many things.

**Mr. Reisman is the author of "The Lonely Crowd," "Individualism Reconsidered" and many other books and articles which give excellent insights into the differences in people today referred to above.*

—OWEN T. TURLEY

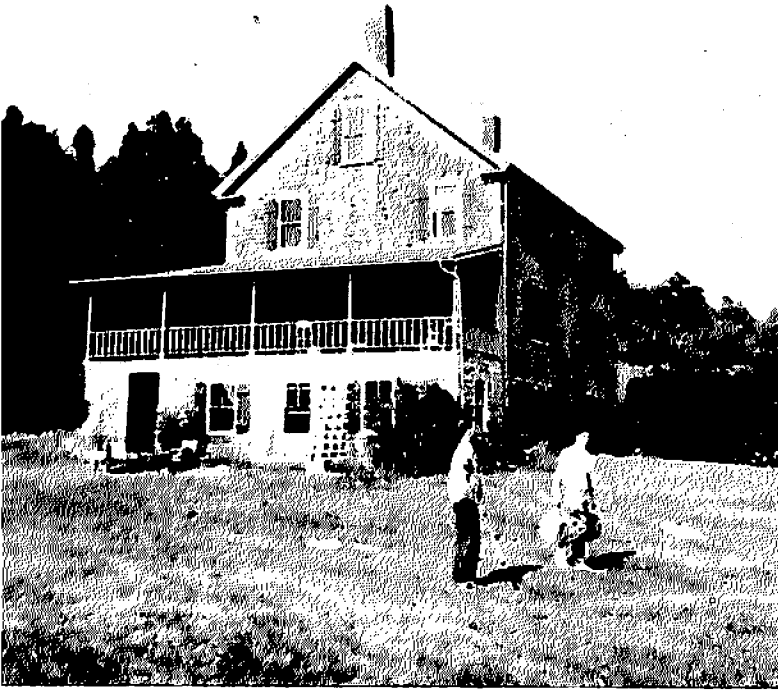
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FLASH!

CONVENTION DATE SET STOP COUNCIL
OF MINISTERS, BALTIMORE, MONDAY JUNE
19, WEDNESDAY JUNE 21 STOP CONVENTION
SESSIONS WASHINGTON, D. C., THURSDAY
JUNE 22, SUNDAY JUNE 25.

DAVID JOHNSON

BLAIRHAVEN



Main building at Blairhaven. Although its shingles are weatherbeaten and its shutters a faded blue, its spacious rooms and porches provide space for many activities.



Morning Chapel service, Blairhaven 1960.

"WHY, IT'S only an old house!" is the remark I would not be surprised to hear from a newcomer to Blairhaven, but instead the friendly atmosphere of the camp envelopes each person who passes beneath the rustic gateway, and immediately one is caught in the whirl of camp activity which begins at seven in the morning, and ends with the singing of "Now the day is over" at the close of the evening campfire.

Blairhaven is situated near the Myles Standish monument in South Duxbury, Massachusetts, and overlooks Plymouth Bay, on the other side of which, and in sight of the camp, is historic Plymouth. The camp, now entering its fifth year of existence, consists of the main house, a weathered grey building which houses the girls, the kitchen, dining room, living room complete with fireplace and a perpetually un-tuned piano, a library, used often by the campers as they go over their lessons, and the "Barn", which houses the boys and a large room, used mostly for dances by the older campers.

From day to day the campers engage in a variety of activities such as painting, games of "scrub", croquet, badminton, volleyball, horseshoes and archery, cook-outs at Powder Point, dances and wild games of Ring-a-leavio, the point of which I have yet to discover but which is great fun. Occasionally, when the cook gives the word, the campers, barelegged and armed with buckets, descend to the mud flats and have a glorious time digging for quahaugs, the delicious New England clams. Never to be left out are the daily swimming periods, during which all hands hit the water, be it icy, pleasantly cold, or unusually warm.

In the morning, before the campers get too active, classes are held in which many aspects of the religion of the New Church are discussed. Classtime often brings out many questions which are discussed and answered, leaving enlightened individuals who undoubtedly bring up more questions from day to day. The two-hour long class is broken in the middle by the much-awaited mail call, during which everybody tries to pounce on whoever happens to be holding the mail.

Each session has its important event, the Talent Night, during which the campers and counselors kick up their heels in skits, talent acts, or good old antics. I remember last year when "Daisy" and "Michael", first session campers, sang "A Bicycle Built For Two". After struggling through the first verse, the embarrassed Michael dashed off stage and out the door, followed by cries of "Michael, come back!" from the frantic Daisy.

Each session at Blairhaven seems to have a kindred spirit and a general feeling of good friendship among the campers. The many successes which result from the campers' teamwork are recorded in the *Blairhaven Landmark*, the newspaper written of and by the inhabitants of Camp Blairhaven during the month of July, and even through the *Landmark* the friendly and cheerful atmosphere of the camp is transferred to all who have read the paper.

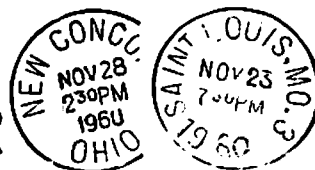
Blairhaven is truly a wonderful place for the youngsters of ages nine to sixteen or over, since the entire camp and all its activities revolves around the campers, who have made it the lovely place that it is today.

MUFF WORDEN

Counselor—Camp Blairhaven 1960



THE EDITOR



UPHOLDS COLONIAL RULE

To the Editor:

I am sorry to see the *NEW-CHURCH MESSENGER* entering the political field and supporting the ill-informed American condemnation of colonial rule. According to the article "What is the Intent?" in your Christmas 1960 number, you believe, that there are "people who have suffered under colonial rule and who have longed for freedom for centuries". There are, and have been, none such in what was the British Empire. Of course no rule has been perfect. Wonderful work was done in India in the late eighteenth and in the nineteenth centuries in alleviating the harsh pressure of the landlords on the millions of peasants. When I was roaming the countryside in Southern India in the course of learning a language in 1913-1915, I formed the opinion that the peasantry generally looked up to the Englishman as a source of even-handed justice and of protection from wrongs such as they could hardly hope for from men of their own race. They had in fact never known them before.

My own career was in Malaya. My last post was that of British Adviser to the government of the State of Trengganu (a State which had first accepted a British Adviser as late as 1919). My relations with the Sultan and with his Chief Minister were cordial. I can without exaggeration speak of friendship between us. This was largely because of their recognition that I put the welfare of their country and of its people above every other consideration.

That I was by no means alone in these respects, was shown when Malaya was approaching independence, in the debate in which it was decided to abolish the posts of British Adviser. Generous tribute was paid to the many British Advisers to whom Malaya owed so much. A letter with a report of these speeches was sent to every former British Adviser still alive, including myself.

G. A. de C. de Moubray
Channel Islands, Gr. Britain

(Ed.'s Note—English rule over its subject people has in general been enlightened and beneficent. We are sure that whatever part Mr. de Moubray has played in this rule it was with a desire on his part to advance the welfare of the subject people. Unfortunately the same is not true of colonial rule always. And the fact remains that colonial people are demanding freedom, and that the right of self-determination is now recognized. The point of our editorial was simply that although there may be good reasons for delaying the granting of full freedom to certain people, the ruling nations must show by their actions that they truly intend to grant such freedom as soon as it becomes practical.)

TO LIVE FOR OTHERS

To the Editor:

One of the reasons we are in this life is to live for others so others may live too, as God lives for all of us so we may all have life as well. And while we are in this

life we are sustained and nourished from nature that comes forth from God to us to meet our needs. This then is charity from God unto all men, for charity is love and goodness unto life!

Can we grasp this idea of life and is it worthy of grasping to live for others so others may live as well? To do it, will it not call for charity unto all men regardless of race, nationality or religion? Does it not call for concern for man to be occupied in a life of uses to meet his needs, contentment and a bit of pleasure and laughter? Can we become more spiritually concerned for the well being of others in helping the weaker brothers to grow in the spirit of God which is love! And if we do these things will we not find a power richer than all the gold and silver in the world that we may share together, that is not sectarian nor offensive to any religion, and that power is love for one another.

But what is love and why should we think about its use and power? Is not love warmth like the sun that radiates comfort unto all men? Then, let us think about giving our spiritual warmth unto others that comes forth from God within us so others may sense they have a friend around wherever they go.

Homer E. Basom

Lyndhurst, Ohio

SCIENCE FOR CHILDREN

Eugene Lord, a former instructor of the Boston Latin School, and the son of Mr. and Mrs. Lord of Contoocook, N. H., well known to New-Church people there, has been writing books on science. His first book was published in 1940, and in collaboration with Duane Bradley another work was published in 1959, entitled, *Our World of Science*. They are now at work on another work, to be called, *Our World of Science at Work*.—L.E.W.

JOHNNY APPLESEED

To the Editor:

A few weeks ago I was greatly interested to see a comment in one of our provincial papers. It had reference to a "character jug" representing Johnny Appleseed which had been found in a house in Sussex. A request was made for information about this redoubtable pioneer of the New Church. This I was able to supply. I was not aware of the existence of a jug immortalizing our Johnny and I have been wondering if friends in the States and Canada know anything about it. The jug has been produced at the well-known Royal Doulton Potteries and is of high quality. Being curious to know who instigated the production of the jug, I have been in touch with the Potteries and have been informed that the idea emanated from the President of Doulton's New York Company, in the late 1940's. The work was not completed until 1951 and it was soon put on the market. It was expected that there would be a good sale in America, but, strangely enough, the jug has not been a popular seller there or in any of the maker's world markets. It occurs to me that among readers of *THE MESSENGER* there will be quite a number of Johnny Appleseed enthusiasts who may not know that the jug

is available. Enquiries about it may be addressed Doulton & Co. Inc., 11 East 28th Street, New York, or Doulton & Co. (Canada) Limited, 51 Wellington Street West, Toronto, Canada.

Charles A. Hall
Pulborough, England

A MIDDLE ROAD

To the Editor:

I take a middle road between those who stress the Church Universal, or as the Christian creed of the Apostles puts "I believe in the catholic church, the forgiveness of sin, . . ." as neither time or space limit the spiritual I do not say "old church" or "new church" because Truth is God and God is Eternal. Also what was new to Adam is still new to each of us as we newly receive it. Divine verities must be always new in a sense not limited by time, place, or history. "Behold I make all things new" is as fresh today as when our Lord spoke to John. What Swedenborg saw the beginning of I doubt not, but the Adamics also saw and lived the beginning of, and perhaps before them many other races of men on planets unknown to our constellation.

Yet even if the true church of God is spread through not only earth but the cosmos and all heaven, I am glad we can have a little center here on earth which we call our "New Church" or "New Jerusalem" for we need this refuge, this concrete attempt to have and maintain a center, a fold in which Our Shepherd can find His sheep—at least some of them close together and united in fundamental doctrines and basic truth, although they may widely differ in things less essential to salvation and personal consecration. Our earthly church is and should be our home while we are here; a shelter where we can find not only peace in God but real brothers and sisters in the faith; a place not only for worship but for spiritual repast from which we can carry sustenance and inspiration to all who ask or need.

Marie Lussi
Kingston, N. Y.

EVIDENCE SOCIETY NOTES

The Evidence Committee notes that the Prayer Press, 538 Wood Ave., Rockford, Ill., is distributing a calendar featuring Scripture passages which for most months carry correlative quotations from Swedenborg, or rather book titles and paragraph numbers where they are to be found.

An unmistakable sign of the times is the Jan. 4 installment in the *Saturday Evening Post* of its series "Adventures of the Mind." Intriguingly entitled "The Discovery of Meaning," Dr. Arthur O. Barfield, British author and attorney, all but declares for the certainty of a science, or knowledge, of correspondences. A significant passage in this admirable essay reads, "In addition to measuring quantities, the scientist must perceive qualities . . . by so sinking himself in contemplation of the outward form that his imagination penetrates to the activity which is producing it." Dr. Barfield leans heavily on Goethe and this great German scholar, philosopher and poet, as our Dr. Waldo Peebles has shown, was much influenced by Swedenborg.—L.M.

BOOK REVIEWS

WORKING WITH GOD. By Charles A. Hall. New-Church Press, Ltd., 20 Bloomsbury Way, London, W. C. 1. pp. 17.

JOURNEY INTO ETERNITY. By Kathleen Prince. New-Church Press, London, W. C. 1. pp. 18.

WILLIAM COWPER: GOD'S LONELY MAN. By Peter Gordon White. The Upper Room, Nashville 5, pp. 32.

WE GIVE THEE BUT THINE OWN. By Fred Cloud. Upper Room. pp. 24.

I'LL PRAISE MY MAKER. By Elmer T. Clark. Upper Room. pp. 24.

GOD'S WINDOWS. By Helen Betelle Hamlin. Upper Room. pp. 24.

PRIESTS, PROPHETS, PIONEERS. By Gerald Kennedy. Upper Room. pp. 64.

The first two of the above listed pamphlets are written by New-Church writers, and, although published in England, are or will soon be available in the New-Church bookrooms in this country. We were pleased to see the article by that always thoughtful and interesting writer, Charles A. Hall, originally published in the *MESSENGER* under the title "Acceptance", republished in a booklet form. It is a good pamphlet to give to one who is puzzled and confused. The theme is based on the Lord's statement "Agree with thine adversary, while thou art in the way with him", and develops both charmingly and persuasively the thought that it is necessary to acquire the serenity to accept the things that we can't prevent, to react to those in such a way that they will not do spiritual damage.

Kathleen Prince's pamphlet struck us by the fresh approach which the writer has managed to give to a subject about which so much has been written. This will prove to be a useful work to put into the hands of one who asks for a brief statement of what our Church teaches about the life hereafter. The style is simple but holds the reader's interest.

The next three pamphlets, all published by the Upper Room, Nashville, are devoted to certain well-known hymn writers. None of these is perhaps better known than William Cowper. Cowper was a real poet and his hymns cannot be classified as doggeral—unfortunately that cannot be said of all hymns in the church. His poems give a hint of his loneliness, and this booklet deals largely with his struggle with loneliness. "We Give Thee but Thy Own" is the story of William Walsham Howe, a minister in the Church of England, whose contributions as a hymn writer are significant. Who does not place high among the hymns he loves, "O Jesus, Thou Art Standing", and "O Word of God Incarnate"?

Isaac Watts, the subject of the third booklet in this series, is termed the "hymn-writer extraordinary." Watts had a wider outlook and a more philosophic outlook than most hymn writers. He wrote many works on theological subjects but these are mostly forgotten, but his "When I Survey the Wonderful Cross" lives on.

God's Windows contains thirteen devotionals from a woman's point of view and written for women. These

devotions can be used at church meetings or for one's solitary reading.

Bishop Kennedy is fairly well known both as a writer and a preacher. He combines scholarship and a liberal outlook with an evangelistic fervor. In the book under review his theme is that all Christians are priests, prophets and pioneers. They are, or should be, priests in that they should take care of the things that are sacred. This is especially important in this age when so much of the techniques of communication is used primarily as "a mere means to sell beer and deoderants." They should be prophets in the sense that they suggest constantly, "Stop, Look, Listen." There are dangers ahead, and no one can hope to escape the law of the harvest: What one sows he will reap. And they are to be pioneers because they are followers of Him whom Peter, according to Moffatt's translation, designated as "the pioneer of life." As pioneers they must be seeking to build, and not be afraid to experiment or adventure as long as they know they are following in the footsteps of the Lord.

From San Diego we hear that Mrs. Alice Sechrist has returned to that city and will stay with her brother, the Rev. John Spiers, assisting him both with his church work and in the home; also, that Mrs. Bertha Berran, for many years a member of the New York Society, has transferred her membership to San Diego, and will be appointed church librarian shortly. The Christmas pageant, directed by Ethel Swanton and Eleanor Mazza, came in for no little praise; and on Dec. 23, the Junior League held a dance with 35 in attendance.

The Denver Fellowship finds that it pays to advertise. An ad in a Saturday paper brings a number of visitors as well as the sale of books. Mrs. H. M. Merrick holds weekly classes in the Y. M. C. A. There is an enrollment of 12. Mrs. Herrick, whose address is 467 Corona St., Denver 18, also wishes to announce that the Hieroglyphics Round Robin, for which her son, Edwin, writes interpretative material, is still open to those who wish to join.

In Detroit a lively reading and discussion group meets regularly. The Stewardship Committee of this Society is helping to stimulate attendance at the Sunday services. Slogan in the Society now is "Help fill a pew on Sunday." Swedenborg's natal day was observed with a dinner after the morning service and an address by the dynamic young president of Urbana Junior College, Ralph E. Gauvey. He spoke of the gratifying progress that Urbana is making; also of the image which he has formed of Swedenborg during his association with the College.

Pittsburgh observed the Swedenborg birthday anniversary on Jan. 31 with a talk by William S. Holmes, president of the Swedenborg Fellowship, on "Swedenborg: His Times and Contemporaries", and one by the pastor, the Rev. Leon C. LeVan, on "Blake and Swedenborg".

With voluntary help the sanctuary of the **Miami Church** has been much improved recently. The wall behind the altar has been panelled in dark English walnut, and the altar rebuilt to match. On either side were hung rich velvet drapes by the donors, Mr. and Mrs. Lehnbeuter. The carpentry work was done by H. Young, K. Anderson and others. And a Conn electric organ, the gift of Mrs. Lucile Ferree, has been installed.

Swedenborg Foundation Scrap Book

IONS AND SNOWFLAKES

The following interesting letter was received by the Swedenborg Foundation, Inc., New York, from an electrical engineer, Hugh A. Brown of that city:

"Gentlemen,

"Many years ago I read up on the life and works of Emanuel Swedenborg. His theory of the astral body being an immaterial counterpart of the human form seemed to me to be most reasonable. I see most earth phenomena as electrical phenomena, which require proofs. Photosynthesis is one.

"My theory of the snowflake and raindrop, while differing from orthodox text books, confirms Swedenborg's theories, and therefore I think that you will find it of interest.

"The snowflake is created because microscopic particles of water vapor in the upper air are electrified by an ion of the air. The voltage gradient of the atmosphere is caused by ions, and increases at an average of about 30 volts per foot of elevation. The ions cause dipoles, or particles with north and south poles. The south pole of one moisture particle then adheres to the north pole of an adjacent particle, which has become similarly polarized by the ion, setting up a chain of polarized particles. These form in straight lines along the delicate lace-like astral, or ghost, of the electrical ion. They form nowhere else and no two astrals are alike. We would never have known that they formed in that particular pattern, except for the fact that the moisture particles were in the form of ice crystals, which floated down to the earth as electrically alive snow flakes. The ion clothed itself with visible materials while itself was invisible."

Hugh A. Brown

TAFEL—John Barclay, born Nov. 27, 1960, son of Virginia and Richard H. Tafel, Jr., was christened Christmas Sunday, Dec. 25, at the First New Jerusalem Church, Philadelphia, by his grandfather, the Rev. Richard H. Tafel.

CLARKE, WOOFENDEN—Andrew John, infant son of Mr. and Mrs. Ronald Clarke; and Lee Strath, son of Rev. and Mrs. William Woofenden were baptised Jan. 15 in the Detroit New Church by the Rev. Woofenden.

FOX—Jane Edith and Barbara Jean Fox, daughters of Mrs. Jean Garber, were confirmed Christmas Day at the home of Mr. and Mrs. Otto Miller, Alpine, Calif., into the San Diego New Church by the Rev. John Spiers.

The Swedenborg Student

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

ARCANA CLASS—March, 1961

Volume VII, 5323—5398

March	1—7	5323—5342
	8—14	5343—5357
	15—21	5358—5376
	22—31	5377—5398

THE READING for this month is the story of Pharaoh's two dreams, Joseph's interpretation of them, the setting up of Joseph over the land, the birth of his two sons Manasseh and Ephraim, the storing up of food, the close of the years of plenty, and the beginning of the seven years of famine.

Pharaoh represents the natural in general, and Joseph's being set over the land pictures the bringing of all things of the natural under the dominion of the spiritual. This is the process of regeneration, and in number 5354¹ we read: "The process of regeneration . . . makes up the main part of angelic wisdom, and is of such a nature that it cannot be fully exhausted by any angel to eternity. Hence it is that this is the chief subject treated of in the internal sense of the Word."

By regeneration the natural mind is brought into harmony with the Divine. We have no genuine knowledge either of ourselves or of the world in which we live without the knowledge of God and of eternal life revealed in the Scriptures. While we live in this world all our knowledge comes to us by an external way through the senses. This is the case with knowledge of spiritual as well as of natural truth. The storing up of grain in Egypt is the storing up of this spiritual knowledge in the natural mind. These knowledges are implanted during the period of infancy, childhood, and youth. We outgrow our first state of innocence and trust but these states are withdrawn into the interiors of the soul by the Lord and there preserved. During childhood we learn truths from the Word from our parents and teachers, and are kept in a general state of charity toward our neighbors, but the truths are still not our own, since they are only a part of our instruction. To become our own they must be seen rationally and applied to life by our own free choice.

So we do not begin to regenerate until adulthood is reached. Then, if we wish to be regenerated, the famine comes, and gradually the truths learned in earlier years are brought out, confirmed by our own free will, and made our own. The Lord was thirty years old when He began His public ministry. Thirty years—three times ten—means the fullness of instruction and preparation. The study of the number thirty in number 5335 is especially interesting, showing us how added meaning is given to a compound number when it contains two different sets of factors. The Scripture references in this number are striking.

We should note that, although the process of storing up remains precedes the combats by which regeneration is effected, remains of truth are stored up only in states of good. We are accustomed of thinking of these states of good as meaning the innocent states of infancy and very early childhood, but in number 5340 we learn that

there are also later states of good—still preceding regeneration—in which remains are stored up: "Truth is conjoined to good when a man feels delight in doing well to the neighbor for the sake of what is true and good, and not for the sake of self or the world. When a man is in this affection the truths he hears or reads or thinks are conjoined with good, as is usually noticeable from the affection of truth for the sake of that end." Notice this last clause especially. We sometimes, even in the New Church, hear people decry the discussion of "doctrine," and imply that those who love such discussion are not in good. We should remember that Swedenborg says specifically that "good loves truth." The belittling of truth is not a sign of the possession of good.

The relation of good and truth is brought out clearly in numbers 5348 to 5351, where the birth of Joseph's two sons Manasseh and Ephraim is discussed. They were born before the years of famine. Everywhere in the Word births mean new developments, and here Manasseh is the new will and Ephraim the new understanding. Again the writings emphasize the primacy of charity, but they point to the fact that in Swedenborg's day men had come to make faith first, even to the declaration that faith alone saves, thus going into error "much farther than the ancients."

Our reading closes with a continuation concerning the correspondence with the Grand Man. Number 5377 notes the necessity of the correspondence of all things with the spiritual. Number 5393 tells us that the angels are "horrified" that mankind should be of such a nature as to feel elated at the sight of the destruction on a battlefield, and to desire to be exalted as great men and heroes. This is very pertinent in relation to the Civil War Centennial celebration now under way.

Notes

5323. This is an interesting number on the correspondence of kneeling. With celestial men kneeling is spontaneous, but with spiritual men it is the result of an effort of will.

5326. The natural in the man who is being regenerated is entirely different from the natural in one who is not being regenerated. In the regenerating man the natural is controlled by the spiritual and becomes as the spiritual is.

5342¹. Note this explanation of baptism by "water and the spirit": truth of doctrine and good of life.

5355. "When a man is in good . . . he is also in the love of truth."

5360. This is a good number to keep in mind when questions on the "day of judgment" arise.

5365¹. Swedenborg's answer to the old philosophical question as to what is the "summum bonum," the highest good: it is "that delight, satisfaction, blessedness, and happiness which is perceived from mutual love devoid of any selfish or worldly end, and which makes heaven itself."

5376². Note this number in connection with the problem of the Lord's foreknowledge of our choices.

5377. The stars are in correspondence with "the societies of heaven and their habitations."

A STRANGER BECOMES A BELIEVER IN SWEDENBORG

by Betty Stine

THE FIRST NEW JERUSALEM SOCIETY of Philadelphia began weekly advertising on the religious page of the *Saturday Evening Bulletin* in the middle of March 1960. These were doctrinal advertisements which also carried an offer of free literature provided by the New Church Book Center.

Mr. Alfred C. Herschel was among the first to send in a request for our literature, and at once became a steady customer of Swedenborg's works in full editions. After he and his wife had finished reading *The True Christian Religion* he wrote me a letter stating that each of them was convinced that Swedenborg was a true servant of the Lord. He has granted me permission to quote his letters which are so interesting that without further words from me I shall do so.

November 26th, 1960

"Dear Miss Stine:

"A hundred years ago, my great-grandfather, Karl Herschel, left Gotenborg, Sweden, to be the first orthodox Jew to enter Bergen, Norway, with his family. He was honored on a radio program from Oslo last week in memory of that distinction, and one of his books was on exhibition at the Public library, titled: *Nytt Lys. De Fem Mosebøger* (1884), containing his picture on the front sheet. His son, Leon Herschel, was *Edsvoren* Court translator and a teacher of Christian Michelson. (Ed. Note:—A great leader in Norway). And his son, who is my father, Alf Herschel holds the distinguished 'Saint Olaf's Medal' from the former King of Norway. My brother, Richard Herschel, is the rector of the Episcopal Church here at Saint Albans, adjoining us at Newtown Square. I write this because it is only natural for you to wonder who we are.

My wife and I are studying all the books you so kindly sent us so that we might come to a better understanding of God's Word. Could you send us a list of active meeting places where Swedenborgians worship, even if no church building exists? Only names of towns are required. We are hoping to purchase a home, and to locate near a Swedenborg center—in a country community." (This was done.)

November 30, 1960

Excerpt: "May I ask if your Swedenborg publications are to be had in the Norwegian language, as I have relatives the length and breadth of Norway, having been born in Norway myself. My wife is half Swedish and half Norwegian by descent. . . . If your church has difficulties in Norway for political or local reasons, please let me know." (Note: the Foundation provided the *Heavenly Doctrine* and *Heaven and Hell* in Norwegian.)

"I do not object to any plan for abstracting or extracting material from any of my letters to your office—so go right ahead without any qualms and print whatever you decide for your bi-monthly magazine *THE MESSENGER*.

"One of my Norwegian aunts is associated with the Norwegian Mission to Israel, which has its headquarters in Oslo. She sent me the Norwegian magazine *Bellehem Stjernen* (Bethlehem Star) for 1960. It says in part—which I translate to mean that the Finnish school in Jerusalem

is the first and only mission school in Israel to use Hebrew as its teaching language and follows the government's (Israel's) school plan.

"The school has 50 Jewish children, ages 4 to 15. Here they get the best education the state of Israel can give, including a complete supply for Christian needs.

"On page 19 under an article 'The Jewish Home' are words which I translate to mean that in Israel the orthodox Jew espouse an energetic cause for existence—against a non-religious nationalism".

In the religious vacuum that might follow, Mr. Herschel's quotes: "if these 50 children were being trained in the writings of Swedenborg in Hebrew, their potential effect in filling that vacuum might be very great.

"On the last page of one of my great-grandfather's books (same ref. quoted in first letter) he says that the *Talmud* writers declare that after the Jews return to Israel to rebuild that land, a new understanding in the light of an angel would cause a full manner of holiness and righteousness to be explained. Swedenborg's writings, in Hebrew, are essential, for he is the servant of the Lord—the light of his writings declaring the fullness to 'the people of the book!'

"The *Saturday Evening Post* (Dec. 24 issue, pages 60 to 76) has an interesting article that includes Norway: 'Is European Education better than ours'? It says that only 19% of Norwegian children go to any Church—so those of Norway and Israel are pretty much in the same boat."

Inquiry reveals that we have no modern Hebrew translations of the Swedenborg doctrines. Is this a new field to plough?

SEA EXPLORERS

Mr. and Mrs. William Emery, Barre, Ont., who this season are occupying the guest apartment at the Center in St. Petersburg, have recently received copies of *Star Weekly*, illustrated magazine published in Toronto, in which their grandsons John and Alan Emery, and another Toronto University student, are featured in several pages of colored pictures describing their explorations under the sea.

Their research work is undertaken on a deserted beach 60 miles off Nassau and includes photography at great depths. Skin diving which began their interest, was no new experience for either John or Alan as much of their early life was spent in Trinidad and British Guiana, their father having been engineer for an oil company in various parts of the world. The family settled in Toronto some years ago.

The lavishly illustrated article in colors depicts numerous specimens of underseas life and growth not too well known by professionals, and on one occasion the explorers examined the wreck of an old freighter. Once they were about to be attacked by a shark, when it veered off suddenly.

Interestingly, in the same mail as bringing this magazine to the Emerys Senior, came a copy of the local newspaper reporting that their son Don, head of the Emery Engineering and Contracting Co., Ltd., had been awarded a two-million dollar contract for erection of an addition to the local hospital—L.M.

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ANCIENT QUESTIONS THAT STILL HAUNT US

by Erwin L. McDonald

ONE of the earliest of man's recorded questions, "Am I my brother's keeper?" with its related query, "Who is my neighbor?" reverberate across the skies of man's habitation today with a crescendo that drowns out the din of atomic blasts. How much territory, how much time did the Lord cover when he said: "Love one another"? Can we be disciples of Christ and restrict our love to ourselves? To our own families? To our own churches and denominations? To our own clubs and societies? To those of our own neighborhoods? To our own political parties? To our own nationalities? To our own races?

Can we cover all of these with our Christian affection and go on building interminable walls that shut out of our compassion others—others made to be in the image of God? Others for whom Christ died?

What does it mean to love our neighbors? Does it mean to love them reservedly? Does it have any practical application that reaches down to capital-labor relations? Does it concern itself with salaries and wages paid, with working conditions? Does it have any bearing upon the quantity and quality of labor a workman expends for his day's pay?

Does the love Christ commands of Christians have anything to do with race relations? With how we feel

about people whose skins and whose languages and backgrounds may be quite different from our own?

Does the love we are to have as followers of Christ have anything to do with attitudes of our hearts toward our fellow men, whether in our judgment they are wise or foolish, rich or poor, good or bad?

Does the love of Christ in our hearts make any difference in the way we treat people, whoever they are and wherever they are, whether in the face-to-face relationships of living together in the home, or working together, doing business together, or just living in the same world?

Selfishness and self-centeredness, the very base of man's inhumanity to his fellow man, are narrow in their concepts and in their outlooks, but they are almost limitless in the scope of their influence for strife in our civilization. Here is the cancer that eats away at the vitals of our society today. And many of the remedies that are being hawked as sure-cures are pure and simple nostrums.

There is but one remedy that can kill this cancer and give man the health and vitality to love God with all his heart, with all his soul, with all his mind, and with all his strength, and to love his neighbors (all men everywhere) as himself. That is the regenerating love of Christ in the heart. But many who say they have the remedy still have all of the outward symptoms of fatal affliction.

Christ can be the Great Physician only to those who open their hearts to the healing balm of His redeeming love.

The author is the editor of the ARKANSAS BAPTIST NEWS MAGAZINE, Little Rock, Ark.